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# ENCYCLOPAEDIA ASIATICA



# ENCYCLOPAEDIA ASIATICA

Comprising

INDIAN SUBCONTINENT  
EASTERN AND SOUTHERN ASIA

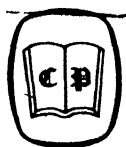
**Commercial, Industrial and Scientific**

By

EDWARD BALFOUR

IN NINE VOLUMES

VOL. I. A—BOEHMERIA



**COSMO PUBLICATIONS**  
**NEW DELHI** **INDIA**

The present work was originally published with the title "Cyclopaedia of India and of Eastern and Southern Asia" in 1858 and after an edition in 1873, was completely revised in 1884. The present edition which is released with the title 'Encyclopaedia Asiatica,' is a reprint of that revised edition and contains prefaces to First, Second & Third editions, which were not available in the last edition.

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## PREFACE TO THE FIRST EDITION

Whilst we find books of reference in most departments of sciences and literature in connection with European countries, daily becoming cheaper and more abundant, those who investigate and seek for information regarding the sources of British India, or any of the Scientific and economic subjects connected with Eastern Countries, still meet with much difficulty and hindrance, owing to the necessity of consulting numerous authors whose works are scarce or costly. And as some inquirers are without the pecuniary means of procuring all the requisite books and Journals, or find it impossible to procure them at any cost, whilst others want leisure or opportunity for such extensive research, it is evident that progress in these branches of knowledge would be greatly facilitated, by collecting and condensing this widely dispersed information, thereby enabling future inquirers to gain some acquaintance with the results of the investigations made by the many diligent and laborious individuals, who have devoted a great portion of their time to collecting information over the vast areas of Southern Asia.

My avocations while employed in India, more particularly in the past seven years, have rendered necessary for me a collection of books of reference relating to India and the East, somewhat more numerous and varied in character than private individuals generally possess; whilst my employment a Secretary to the Madras Central Committees for the Great Exhibition of 1851, the Madras Exhibition of 1855, the Universal Exhibition held in 1855, in Paris, and the Madras Exhibition of 1857, combined with my duties (since 1851), as Officer in Charge of the Government Central Museums, have brought under my notice a rare variety of Eastern products and subjects of interest; and thinking that, before quitting the countries in which I have dwelt for nearly a quarter of a century, I might, with advantage leave to my successors in a portable form, the notes made on the products of the East that have come under my notice, combined with an abstract of useful information respecting these contained in my books, I have been led to show the results in the present shape.

A work of this aim and character might doubtless fully occupy the life time of several men attainments; and this Cyclopædia of India and Eastern and Southern Asia, may therefore be regarded only as a first attempt towards the kind of book, the want of which has been long and generally felt. But although fully conscience of its incompleteness in many respects, yet, I trust it may still

be received with all imperfections and omissions, as a useful and opportune addition to Asiatic literature ; at least by those who recognize the greatness of the saying of Emmerson, that "the thing done avails, and not what is said about it; and that an "original sentence, or a step forward, is worth more than all the censors"\* which may be made by such as are disposed to find fault, or who would demand in a work of this kind, a degree of perfection unattainable on a first trial.

The book is merely a novelty in form, the matter it contains being as old as our possessions in India : it is simply a compilation of the facts and scientific knowledge, which authors and inquirers have been amassing and communicating since then, to one and another and the public. But, "in our time, the higher walks of literature have been so long and so often trodden, that whatever any individual may undertake, it is scarcely possible to keep out of the foot steps of his precursors",† and this Cyclopedia. I may, therefore, avow to be put an endeavour to make generally available, in a condensed form, the information acquired by those who have in any way investigated the natural or manufactured products of Southern Asia, or have at any time made its arts or natural history the subjects of inquiry. Some of those whose writings I have made use of, have long since gone to their account, but many a labourer yet alive may find the result of his labours embodied here ; and I have done this freely, because even those whose writings I have most largely drawn, will acknowledge that the quaint old lines of Chaucer†† still apply with full force; viz. that,

"Out of the old field, as man sayeth,  
Cometh all his new corn fro' year to years;  
So out of old books, in good faith,  
Cometh all this new Sciences that men lere"

Indeed, I have rather sought to collect and condense accurate and well ascertained facts than to present novelties; for originality is but too often unconscious or undetected limitation. Byron, years ago, remarked that all pretensions to it are ridiculous; and a wiser one than Byron has told us that "there is nothing new under the sun." But if there be nothing absolutely new in this work, I hope it may yet be found to contain much which to many was unknown before; and which for want of books, liesure, or opportunity, may have debarred them from learning.

The Cyclopedia is not intended to comprise the whole Science of Botany, nor that of Medicine or Zoology; nor to instruct in all the matters useful in Commerce or the Arts; but, whether examined for information or amuse-ment, the botanist, the medical practitioner, the naturalist and the merchant,

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\*English Traits p. 5

†Salad for the Social, p. 317

††Ibid, page 321.

may perhaps each find something in it which, from his engagements he did not know before, or though once knowing he may have again forgotten. In both cases, the work may prove useful, since old thoughts are often like old cloths; put away for a time, they become apparently new by brushing up. It would have been better perhaps, had a work of this kind been undertaken years ago, or even now were it made the joint effort of several persons : indeed, to render it in any way complete, would call for the resources at the command of a Government rather than of individuals; but we cannot have every thing at the time we wish, nor in the way we wish, and it is better to have some one undertake it and do it the best way he can, now, than to postpone it to some further indefinite period.

With a view therefore of laying a foundation as a starting point for future inquirers, I now undertake the commencement of a work, towards which I hope to receive from many quarters aid and support as I proceed : being thereby enabled either to produce future enlarged and improved editions of the work my self, placing it, as I hope, within the reach of all, or seeing that task taken up here after, by younger men, with more time and opportunities than are now before me. A dinner of fragments is often said to be best dinner, and in the same way, there are few minds that might furnish some instructions and entertainment, from their scraps, odds and ends of knowledge. Those who cannot weave a uniform web, may atleast produce a piece patchwork; and any items of information sent to me will be very acceptable.

There is another difficulty which inquirers in this country have had to meet and struggle with ; I allude to the many languages and dialects in use in India and Eastern Asia, and subsequently the variety of scientific, national, or even local names, by which the same thing is known. The only means of overcoming this difficulty was to frame a copious index of Contents; for Pope has well said that,

“Index learning turns no student pale,  
yet holds the eel of science by the tail.”

This Indexing will add to the bulk of the book, but greatly also to its value as a work of reference: and will be carefully completed.



## PREFACE TO THE SECOND EDITION

The first edition with its two Supplements contained 29,870 names and the work was favourably received by the public and press. But my acquaintance with these countries did not permit me to regard that number as other than a foundation for an enlarged and improved edition, and this second edition will contain about 100,000 names, under which much connected with India and with Eastern and Southern Asia will be found.

I have spared neither time nor labour to make the present edition as perfect as possible, but a Cyclopedia must necessarily ever be progressive.

1871

Edward Balfour

## PREFACE TO THE THIRD EDITION

**T**HE first edition of this Cyclopædia was published in 1858 in India, the second, also in India, in 1873, and the years 1877 to 1884 inclusive have been occupied in revising it for publication in England. During this process, every likely source of further information has been examined, and many references made. I am under obligations to many learned men, to the Secretariat Officers of the Indian Governments, and to the Record and Library Officers of the India Office, Colonial Office, and British Museum, for their ready response to my applications for aid.

This edition contains 35,000 articles, and 16,000 index headings, relating to an area of 30,360,571 square kilometers (11,722,708 square miles), peopled by 704,401,171 souls. In dealing with subjects in quantities of such magnitude, oversights and points needing correction cannot but have occurred; but it is believed that errata are not many, and will be of a kind that can be readily remedied.

It is inevitable that difficulties in transliteration should be experienced, owing to the variously accented forms which some words assume even among tribes of the same race, also to the different values accepted in many languages for the same letters, and especially to the want of correspondence in the letters of the several Eastern alphabets; but in this work traditional and historical spelling has not been deviated from, and the copious Indices will guide to words of less settled orthography.

Men of the same race, habits, and customs, plants and animals of the same natural families, genera, and even species, are so widely distributed throughout the South and East of Asia, that local histories of them are fragmentary and incomplete. India in its ethnology, its flora and fauna, can therefore only be fairly dealt with by embracing a wider area. This is the reason why the Cyclopædia and my work on the Timber Trees include all Eastern and Southern Asia, the regions, the areas and populations of which may be thus indicated :—

INDIA, EASTERN AND SOUTHERN ASIA.	SQUARE KILOMETERS.	POPULATION.
Caucasus, Russian, . . . . .	472,666	5,546,554
Trans-Caspian, do. . . . .	327,068	203,000
Central Asia, do. . . . .	3,017,700	5,036,000
Independent Turkoman Region, . . .	206,500	450,000
Khiva, . . . . .	57,800	700,000
Bokhara, Thignan, Karategin, etc., .	239,000	2,130,000
Arabia, . . . . .	3,156,600	5,000,000
Persia, . . . . .	1,647,070	7,653,000
Afghanistan and Provinces, . . . .	721,664	4,000,000
Kafiristan, . . . . .	51,687	500,000
China Proper, . . . . .	4,024,690	350,000,000
China Provinces, . . . . .	7,531,074	21,180,000
	11,555,764	371,200,000
Corca, . . . . .	236,784	8,500,000?
JAPAN AND PROVINCES, . . . . .	382,447	36,357,212
British India and Feudatories, . . .	3,774,193	252,541,210
Nepal, Bhutan, . . . . .	234,000	3,300,000
French India, . . . . .	508	276,649
Portuguese India, . . . . .	3,355	444,987
Ceylon, . . . . .	24,702	2,606,930
FURTHER INDIA—		
British Burma, . . . . .	229,351	3,707,646
Manipur, . . . . .	19,675	126,000
Tribes south of Assam, . . . . .	65,500	200,000
Burma, Independent, . . . . .	457,000	4,000,000
Siam, . . . . .	726,850	5,750,000
Annam, . . . . .	140,500	21,000,000
• French Cochin-China, . . . . .	59,456	1,597,013
Cambodia, . . . . .	83,861	890,000
Malacca, Independent, . . . . .	81,500	300,000
Straits Settlements, . . . . .	3,742	390,000
ISLANDS—		
Andamans, . . . . .	6,497	14,500
Nicobars, . . . . .	1,772	5,500
Sunda Islands, Moluccas, . . . . .	1,693,757	28,867,000
Philippines, Spanish Indies, . . . .	296,182	6,300,000
Netherland India, . . . . .	677,038	27,154,054
New Guinea and Papuan Islands, . . .	785,362	807,956
British Northern Borneo, . . . . .	57,000	150,000
Australia, . . . . .	...	2,193,200
Tasmania, . . . . .	...	115,705
New Zealand, . . . . .	...	489,933
Total, excluding Australia, Tasmania, and New Zealand,	30,360,571 sq. kil. 11,722,708 sq. m.	704,401,171

I am under obligations to Messrs. Morrison & Gibb for their careful press-work. All that their art could do has been done to aid me in keeping the work in a compact form.

EDWARD BALFOUR.

**ENCYCLOPAEDIA ASIATICA**

**VOL. I.**

**A—BOEHMERIA**



# ENCYCLOPAEDIA ASIATICA

Comprising

## INDIAN SUBCONTINENT EASTERN AND SOUTHERN ASIA

### A

**A, ā.**—In the English language, the ordinary sounds, long or short, are as *a* in many; *a* in all, and as *ā* in municipal. It has representative letters and sounds in all the languages of the south and east of Asia. In Arabic, Persian, and Urdu or Hindustani, the letter alif and the vowel mark *zabr* have almost similar sounds to the long and short *a* of the English, as in that part of the *āzin* or Mahomedan call to prayers, *Allāhō Akbār*, *Allāhō Akbār*, retaining the long sound invariably when in the middle or end of a word. In Tamil, the English *A* and *ā*, long and short, are represented by two initial letters equal to *ā* and *ā*; and all the consonants have the inherent sound of short *a*, thus *kā*, *nā*. In Telugu, the short *ā* is represented by the letter *ā* initial, and by a mark placed on the top of a consonant. The long *a* initial has the same sound as *ā* in anger.

**AACH**, Aal, or Atche. **TAM.** *Morinda citrifolia*; *M. multiflora*. See *Dyes*.

**AADAL**. **ARAB.** Sacks for carrying provisions, on camels.

**AAKAL**. **ARAB.** The fillet of the Arabs; a rope or woollen band, or of other material, which the Arab twists round his head covering.

**AALIN NAR**. **MALEAL.** Fibre of the *Ficus Indica*, the banyan tree.

**AAT-ALARI**. **TAM.** *Polygonum barbatum*.

**AB**. **PERS., HIND.** Water. Hence *Abi*, watery. Also *Ab-kari*, the distillation of alcoholic fluids, the strong waters of Europeans; and in use as a revenue term in British India for the excise branch which superintends the licence to sell all kinds of intoxicating substances, as arrack, toddy, opium, etc. *Do-ab*, literally two waters, the territory or mesopotamia between two rivers. *Panj-ab*, five waters or five rivers; that territory in the north-west of British India through which several rivers flow.

**ABA** or *Abba*, **ARAB.** in Egypt called *Abayeh*, is a cloak woven of camel or goat's hair, worn by all classes of the Arab races, known to Europeans

in the Persian Gulf as a cameline. It is made in the Bodouin tents. It is of every degree as to quality and ornamentation, and varying in price from one or two dollars to a hundred dollars, —the last a marvel of softness and beauty, considering the material used. To the common working Arab the *aba* is often the sole article of clothing.

**ABACA BRAVA**, the wild or mountain abaca of the Philippines, a variety of the Manilla hemp plant, *Musa textilis*, the fibres of which serve for making ropes, called *agotag* and *amouquid* in the Bicol language.—*Royle's Fib. Plants*.

**ABAD**. **PERS.** A postfix to districts of country and towns, as *Arungabad*, *Dowlatabad*, *Allahabad*, *Farrakhabad*, *Hyderabad*, and used by almost all the races of British India to indicate towns in which Mahomedans have ruled. *Abadi* is an inhabited or peopled place. *Abadi-raqba*, the area under tillage.

**ABAK**. **ARAB.** Mercury.

**AB-AMBAR**, in Persia, large underground reservoirs lined with brick, filled by *kanats*, or by collecting the rain of a wide area. They are covered in by vaulted roofs of masonry, and a flight of steps leads down to the water.

**ABAR-MURDAH**. **PERS.** Sponge.

**ABA SIN**. **PUSHT.** The river Indus; lit. father of rivers.

**ABASSA**, sister of the khalif *Harun ur Rashid*, by whom she was married to *Jafar*, his vizir, under a condition which was not adhered to. There are extant some Arabic verses by her on the subject of her love for *Jafar*.

**ABBAS**, a dynasty of khalifs, who reigned at Baghdad, from A.D. 749–50 to 1258–9 (A.H. 132 to 656), when Baghdad was besieged and taken by *Hulaku*, grandson of *Chengiz Khan*, and the khalif *Mustasem* put to death. They are known to Europeans as the *Abbassides*. See *Al Abbas*; *Khalifah*.

**ABBASSI**. **PERS.** A curved broad-bladed scimitar.

**ABBAYE**. **BENG.** The head man of a village. **ABBOTTABAD**, in lat. 34° 9' N., and long. 73° 9' E., a small military and civil station, N.N.E. of

Chámba, at a height above the sea of 4120 feet. It is the headquarters of the Hazara district of the Panjab. The district is inhabited by the Kharal, Dhund, Boi, Jadun, and other Mussulman mountaineers.—*MacGregor; Rob. Schl.*

ABBOTT, JAMES, C.B., an officer of the Bengal army, who was assistant political agent at Herat under Major D'Arcy Todd. He went on a mission to Khiva, and was the bearer of terms from its khan to the emperor of Russia, as recorded in a narrative of his travels. He was afterwards employed in the Hazara district of the Panjab, where he baffled the Sikh general, and marched upon and occupied, with 1500 match-lock men, the Marquella pass, which 16,000 Sikh troops and 2000 Afghan horse were preparing to threaten. For this he received the thanks of both Houses of Parliament.

ABD. ARAB. A slave, a servant, often in combination applied to God's service, as Abdullah, a servant of God; Abd'ur-Razzaq, slave of the food-giver; Abudiat, worship; Zain-ul-Abidin, the ornament of servants. It corresponds with the Arabic Ghulam, and the Hindi Dasa or Das, all of them ordinary names in India.

ABDALI, a powerful Afghan tribe, residing in every part of Afghanistan, but principally in Herat and Kandahar. They have been termed Dourani since 1747, when Ahmad Shah, Sadozai, the first Afghan king, on ascending the throne, gave them that name. The Abdali and Ghilzai, but particularly the former, arrogate to themselves a superiority over other Afghan tribes, and from their great numerical strength have exercised a greater power. The Abdali are also called Sulimani. The Abdali take their name from their great ancestor, Malik Abdal. Early in the 16th century, Shahr-i-Saffa was the chief town of the Abdali. Early in the 17th century it was Herat which they held, until ousted by Nadir Shah. See Afghan; Ahmad Shah; Barakzai; Paniput.

ABDALI, an Arab tribe in the immediate vicinity of Aden, capital Lahej. The tribe is the most civilised but the least warlike in the S.W. of Arabia.

ABDALLAH was the name of the father of Mahomed; Abd-ul-Mattalib was Mahomed's grandfather. Abdallah was a term applied by Mahomedan Arabs to apostate Christians who embraced the Mahomedan religion. It is now a name of many Mahomedans.—*Sale's Koran.*

ABDALLAH ibn ABBAS was one of the most learned of the companions of his cousin Mahomed, and one of the most celebrated of the relaters of his sayings and actions. He has received the titles of Interpreter of the Koran and Sultan of Commentators. He died A.H. 68. His father Abbas, son of Abd ul Mattalib, was paternal uncle of Mahomed, and ancestor of the Abbassi khalifas.

ABDALLAH ibn ul MOKAFFAH, a Persian who lived in the 8th century. After the fall of the Omeyyades he became a convert to Mahomedanism, and rose to high office at the court of the khalifs. During the reign of the khalif Mansur, he wrote the Kalila o Damina, a famous collection of fables, which he says were translations from the Pehlavi of Barzuyeh, who again translated them from the Panchatantra. Being in possession of important secrets of state, he became

dangerous in the eyes of Mansur, and was foully murdered A.D. 760.—*Chips*, iv. p. 158-9.

ABDAR. PERS. Glancing, as a gem or polished sword; in India, a water cooler, who cools water by freezing mixtures. Abdar-Bashi, at the Persian court, the chief of the kitchen. Abdar-Khana, the place where water is kept for drinking.

ABDHUT, a Hindu religious mendicant,—in the north of India, of the Vaishnava, and in the south, of the Saiva, sect.—*Wilson.*

ABDUL KADAR of Badayun, a learned Mahomedan employed by Akbar to make translations from Sanskrit. He was very bigoted, and quarrelled with Abul Fazl and Faizi on some point of religion. He wrote a historical work, the Mantakhab-ut-Tawarikh, and filled his book with invectives against their irreligion and that of Akbar. He also disclosed many grievances complained of by the people at the time. Even although it is almost a hostile narrative, it leaves a more favourable impression of Akbar than that derived from Abul Fazl's Akbar Namah. Akbar employed him to make a catalogue of the library of Faizi, which contained 4060 books, carefully corrected and well bound, on poetry and literature, moral and physical science, and theology.—*Elph.* p. 469. See Mubarak; Faizi.

ABDUL-KADAR, surnamed Ghous-ul-Azam, the great contemplative, born at Jal, near Baghdad, A.H. 471 (A.D. 1078-79). He was endowed with great virtues and alleged gift of miracles, had many disciples, and is still much revered. He is called Shaikh, but was a Syud, i.e. of the race of Husain, and died in A.H. 571 (A.D. 1175), aged ninety-seven years. Where he died or was buried does not appear. He was the founder of the sect of the Kadria fakirs.

ABDUL-KADAR, Ghilani, the Pir Piran or Pir i Dastagir, a native of Ghilan, who taught Sufi doctrines at Baghdad, where his tomb is still revered. Sadi studied under him. His anniversary is held on the 11th Rabi-us-Sani. He is invoked in time of trouble, or during cholera or other plague or epidemic, on which occasion a large green flag is carried in his name. His sister's son was Syud Ahmad, Kabir.

ABDULLAH, son of the khalif Omar, in A.D. 650 defeated Yesdejird. Yesdejird was then on his return from Khorasan, and for the last time put himself at the head of his subjects. See Istakhr.

ABD-UR-RAZZAQ, Jamal ud-Din Abd-ur-Razzaq, bin Jalal ud-Din Ishaq-us-Samarkandi, was born at Herat in A.H. 816 (A.D. 1413), where his father was Kazi in the time of Shah Rukh, grandson of Timur. Shah Rukh, in 1441, sent him on a mission to India to the king of Vizianagar; subsequently on an embassy to Ghilan; and he, again, was ordered to proceed as ambassador to Egypt. In January 1442, Abd-ur-Razzaq set out from Herat, and, proceeding by way of the Kohistan and Kirman to Ormuz, thence sailed for India, arriving at Calicut after a long detention, wind-bound, at Muscat. He then proceeded via Mangalore and Belur to Vijianagar. Re-embarking from Calicut, he arrived in March 1444 at Kalahat, in Arabia.—*India in the Fifteenth Century.*

ABD-US-SHAMS, also called Dawar-us-Shams, the sun-flower. See Ausarialh.

ABD-US-SHAMS, or Saba, founder of Marinha. Amongst his sons were Himeyr, Amru, Kahtan, and Ashaar. See Saba.

#### ABELIA TRIFLORA. Stewart.

Chota Buta, . . . HIND. | Adai Pushawar, PURHT.  
A plant of Kaghan. Mr. Fortune introduced into England the *Abelia rupestris* from China.

#### ABELMOSCHUS ESCULENTUS. W. and A.

*Hibiscus longifolius*, R. | *H. esculentus*, L.

Dhenrus, . . .	BENG.	Ram Turai, . . .	HIND.
Ba lu wa, . . .	BURM.	Bhendi, . . .	"
Yung ma da, . . .	"	Venda, . . .	MALEAL.
Okro, . . .	ENG.	Bendakai, . . .	TAM.
Bamia, . . .	EGYPT.	Benda, . . .	TEL.
Lalo, . . .	FR. of Maur.	Gambau, . . .	W. IND.

A herbaceous annual, a native of tropical America, largely cultivated all over the East Indies, its capsules being held in much esteem as a vegetable. It is easily raised from seed, and produces abundance of fruit, which is the only part of the plant that is eaten. The whole plant is mucilaginous, but the fruits or pods are highly so. The fruits are boiled whole, and served up as a vegetable; or the seeds are added like barley to soup. The young pods are pickled like capers; its ripe seeds, when allowed to dry, and parched, can with difficulty be distinguished from coffee. Its mucilage has been recommended as a demulcent, in coughs, in the form of lozenges, but they are not easily digested. The deep purple juice of the stigmas can be communicated to paper. Dr. Riddell strongly recommends this plant as capable of furnishing an excellent fibre for the manufacture of paper, and the fibres are said to be exported to a small extent from India, as one of the hems of commerce; by Dr. Roxburgh's experiments, a bundle of them bore a weight of 79 lbs. when dry, and 95 lbs. when wet. They retain their gloss even when very brown and rotten.—*O'Sh.*; *Roxb.*; *Royle*, *Fib. Plants*; *Useful Plants*; *Mason*; *Riddell*.

#### ABELMOSCHUS FICULNEUS. W. and A.

*Hibiscus prostratus*, *Roxb.* | *H. ficulneus*, *Linn.*

Dula, . . .	HIND.	Nella Benda, . . .	TAM.
Parupu Benda, . . .	TAM.		

It grows abundantly on the black cotton soils of India. Flowers white; the bark contains a large proportion of white reticulated fibre similar to that obtained from the mulberry, and useful for gunny bags and paper; this fibre is of great length, but not very strong.—*Madras Exhibition Juries' Reports*; *Robert Brown*.

#### ABELMOSCHUS MOSCHATUS. Mærch.

*Hibiscus abelmoschus*, R.

Hub-ul-Mushk, . . .	ARAB.	Kapu Kinalasa, . . .	SINGH.
Ba-lu-wa-ki, . . .	BURM.	Kastura venda, . . .	TAM.
Kala-kasturi, . . .	DUK.	Vittulei-kasturi, . . .	"
Musk-Mallow, . . .	ENG.	Karpura benda, . . .	TEL.
Mushk-dana, . . .	HIND.	Kasturi benda, . . .	"
Katta-kasturi, . . .	MALEAL.		

A gaudy flowering annual, with blood-coloured eyes on its large yellow blossoms, a native of various parts of India, flowering in the rainy and cold seasons. Its brown seeds are the Hub-ul-Mushk of the Arabs, so called because of their smell and taste resembling a mixture of musk and amber, and, on burning, a similar odour is evolved. They are kidney-shaped, and of the size of hemp-seed, and are used to perfume powders and pomatums. They are found in all the bazaars; and amongst the people of India are reputed to be useful in snake-bites, when bruised and applied externally and internally, or bruised

and steeped in rum or arrack. In Dr. Roxburgh's experiments, the fibre broke with a weight of 107 lbs. The plant, like *A. esculentus*, abounds in mucilage, and is said to be used in Northern India to clarify sugar.—*Roxburgh*; *O'Shaughnessy*; *Mason's Tenasserim*; *Juries' Reports Madras Exhibition*; *Useful Plants of India*.

#### ABELMOSCHUS TETRAPHYLLUS. Wall.

At the Madras Exhibition of 1857; Mr. Jaffrey exhibited an excellent white and strong fibre obtained from this plant. Its flowers are large, yellow, with a dark centre; abundant in Girgaum woods, Bombay.

#### ABHAI. PERS. Juniper berries.

ABHIAGAT, a sect of Hindu devotees who subsist by begging. They dwell alone or in monasteries.—*Sherring's Hindu Tribes*, p. 264.

ABHIANGANA STH'NANAM, a Hindu ceremonial, on the wedding day, when the bride and bridegroom are anointed with oil. In the Hindu ceremonial, when oil is applied to the crown of the head, and reaches to all the limbs, it is called abhyanga. It is like the precious ointment upon the head, that ran down upon the beard, even Aron's beard, that went down to the skirts of his garments.—*Psalm cxxxiii. 2*; *Ward's View of the Hindoos*, ii. p. 112. See Hindu.

ABHIDHANA. SANSK. Any Sanskrit dictionary or vocabulary. One of the oldest is the *Abhidhana Ratnamala* of Halayudha Bhatta, about the 7th century. *Abhidhana Chintamani* is a vocabulary of the Jaina doctrines, by Hema Chandra, a Jaina celebrity who lived in the 13th century.—*Garrett*; *Douson*.

ABHIDHARMMA, the third division of the sacred writings of the Singhalese Buddhists, addressed to the Dewas and Brahmas. They are in the Pali language, and are called the *Pittakattyan*, or *Three Baskets*.—*Eastern Monachism*.

ABHIGNYAWA, amongst the Singhalese Buddhists, five great powers attached to the Rahatship.—*Hardy's Eastern Monachism*.

ABHIMANI, a name of the Hindu god Agni.

ABHIMANYA, a son of Arjuna and Subhadra, who fought in the great war, or Mahabharata, on the second day of the battle, and he slew a son of Duryodhana. On the thirteenth he himself was slain. He was on the side of the Pandhya, or Pandava. His son Parikshit succeeded to the kingdom of Hastinapur.—*Wheeler, History of India*, i. p. 152; *Garrett*.

ABHIRA, a pastoral race, who were settled about the beginning of the Christian era, on or near the lower course of the Indus, on a tract known to classical geographers as the Abiria of Ptolemy, lying between the Tapti and Devagarh, north of the Sahyadri range of mountains and of Syastrene. The Abhir of Saurashtra are mentioned in the Mahabharata. From their pastoral habits, the name came to be generally applied to all the cowherds of Hindustan. In the spoken dialects of Upper India, the word is softened to Ahir. In Bengali and Mahratti it is unchanged, occurring as Abhir. Abhira, at the mouth of the Indus, has been supposed by some to have been Ophir.—*Wilson*.

ABHISHHEGAM. SANSK. A Hindu religious ceremony, which consists in pouring milk on the lingam. This fluid is afterwards kept with great care, and some drops are given in the Pancha Shegam rite to dying people. Traces of this



Abhishegam ceremony are found in the earliest antiquity. Several primitive races had a kind of sacrifice called a libation, which was performed by pouring some fluid, but especially oil, in honour of the divinity. The Hindus of India have preserved this custom, not only in respect to the lingam, but also in honour of their other deities. They usually offer them libations, wash them with cocoa-nut oil, melted butter, or water of the Ganges. They often rub them with oil or butter when they address prayers or present offerings to them, so that all their idols are black, smoked, plastered, and dirtied with a fetid grease. The Talopins of Pegu and Ava, and the priests of Siam, also wash their idols with milk, oil, and other liquids. The Jews had sacred stones, which they anointed with oil, and to which they give the name of Betye.—*Somner's Voyage*, pp. 159, 160. See Betye; Eagle Stones; Bau-lang; Salagram; Stone Worship.

ABHIYADAYA, in Hinduism, offerings to the manes of an individual's progenitors.

ABI. HIND. Land cultivated by artificial irrigation from streams or tanks. Lallam, in Afghanistan, means cultivation dependent on natural rains.

ABID. ARAB. A devout person; constantly engaged in the worship of God.

AB-i-DHANG. PERS. This is a usual drink amongst the Ilyats in Northern Persia. It is butter milk weakened with water, and to which a little salt is added.

ABIES, the fir genus of trees of the coniferous tribe, known for their valuable timber. Species of several coniferous plants, abies, cedrus, cupressus, juniperus, picea, pinus, and taxus, grow in the Himalaya, in Japan, the Philippines, and China. A. Araragi, *Siebold*, is a Japan tree with a brown wood, used for various domestic purposes; and the A. Momi, *Sieb.*, also of Japan, is valued for the whiteness and fine grain of its wood. A. leptolepis, A. firma, 100 to 120 feet, A. bifida, 90 to 100 feet, and A. taiga, 60 to 70 feet, grow on Mount Fusi-yama.—*Hooker's Him. Journ.*; *Hodgson's Nagasaki*; *Panjab Report*. See Coniferae.

ABIES BRUNONIANA. *Hooker*.

*Pinus Brunoniana*, *Wall.* | *P. dumosa*, *Lamb.*  
Deciduous silver fir, ENG. | Semadoung, . . . TIB.

Grows in Nepal, Bhutan, and at Gossain Than. A beautiful species, which forms a stately pyramid growing to 70 or 80 feet, with a trunk 15 to 20 feet, and with branches spreading like the cedar, but not so stiff, and drooping gracefully on all sides. The wood is not durable; its bark is, however, very useful. Dr. Hooker found stacks of different sorts of pinewood stored for export to Tibet, all thatched with the bark of Abies Brunoniana. In the dense and gigantic forest of Abies Brunoniana and silver fir, he measured one of the larger trees, and found it 28 feet in girth. It grows occasionally in dense forests to a height of 70 to 80 feet, with a clear trunk of from 14 to 20 feet, and a spreading, very branching head. Abies Kaempferi, the *Pinus Kaempferi*, *Lamb.*, a native of Japan, is found wild upon the mountains of Fako.—*Eng. Cyc.*; *Hooker's Him. Journ.*

ABIES SMITHIANA. W. Himalayan spruce. Kachan . . . of JELUM. | Sch. . . . . LER.

A handsome tree, common in many parts of the Panjab Himalaya, at from 3500 to 11,000 feet.

Trees of 10 to 12 feet girth, and 130 to 140 feet high, are not unfrequent. Thomson notes one of 17, Madden mentions one of 20, and Dr. Stewart had seen one of 21, feet girth. The timber is soft and light, often with much sap-wood, and the fibres are frequently twisted. It is the least valued of all the conifers, by the natives, for construction. In some parts, however, especially on the Beas, it is largely used for shingles, which are said to last for two or three years, and under cover it will last twice that period.—*Hooker's Him. Journ.*; *Stewart's Panjab Plants*; *Cleghorn's Panjab Report*; *Royle*.

ABIES WEBBIANA. *Hooker*.

*Pinus spectabilis*, *Lamb.* | *P. Webbiana*, *Wall.*  
Chilrow, of HIMALAYA. | Gobra, Sallur, PANJ.  
Tos of KULU and KANGRA. | Oonum, Dunshing, HIND.?

This fir tree grows at great elevations on the Himalaya, where it is one of the principal ornaments of the forests. It attains a height of 80 or 90 feet. At Choongtam this tree attains 35 feet in girth, with a trunk unbranched for 40 feet. According to Dr. Hooker, it splits well, is white, soft, and highly prized for durability, but Dr. Cleghorn says it is not much valued, and is used for shingles.—*Hooker's Him. Journ.*; *Royle's Ill. Him. Botany*; *Timber Trees*; *Panjab Report*.

AB-i-GUM. PERS. Literally 'lost water,' thirty-six miles from the east entrance of the Bolan pass. The stream in the pass sinks into the loose pebbly stratum, but, percolating through, it reappears at Bihi Nani some miles below.—*MacGregor's Beluchistan*.

AB-i-MA. PERS. Literally 'mother of the waters;' the Amu Daria, or Oxus river.

ABIR. ARAB. *Crocus sativus*, *Linn.*

ABIR. HIND. A perfumed cosmetic powder, which is rubbed on the face or body, or sprinkled on clothes to scent them. There are many receipts for it; one kind is composed of rice flour, or the powdered bark of the mango tree or deodar, camphor, and aniseed. A superior kind is prepared from powdered sandal wood or wood-aloes, Curcuma zerumbet (Kuchoor), or Curcuma zedoaria (ambi huldee), rose flowers, camphor, and civet cat perfume, pounded, sifted, and mixed. In every case it is a mixed cosmetic perfume, and other ingredients used are yellow sandal, violets, orange flowers, aloes wood, musk, true spikenard, and rose-water. It is a term applied in India to any perfumed powder, and is also often given to Curcuma zerumbet and saffron.—*Herklots*.

AB-i-SHEREEN. PERS. The Hindyan river.

AB-ISTADA, a lake 17 miles long, 65 miles S.S.W. of Ghazni.

ABJAD. ARAB. The name of an arithmetical verse, the letters of which have different powers, from one to a thousand. This was the ancient order of the alphabet as it is now used in the Hebrew alphabet. The system is much used in chronograms and in books of astronomical tables.

ABKARRY. HIND. Excise revenue derived in India from duties levied on the manufacture and sale of inebriating liquors, as toddy, pachwai, and arrack; also on intoxicating drugs, whether in substance, infusion, or extract, as opium, bhang, churrus; also on certain licensed distilleries, and on shops licensed to sell by retail.—*Wilson*.

ABKHORA. HIND. A drinking pot, with or without a spout (tuti); it has a handle and lid.

ABLUTION.

Wazu, . . . . .	AR.	Sth'nanam, . . .	SANSK.
Abluzione, . . . .	IT.	Ablucion, . . . .	SP.
Sir Nahana, . . .	HIND.		

Ablutions, amongst the Hebrews, Hindus, and Mahomedans, are included as part of their religious rituals. They are allotted to several periods of the day, and varied to meet particular forms of purification. The Hebrew ceremonial, as still practised by their Jewish successors, is laid down in the books of Moses, and is that generally followed by Mahomedans, both for men and women. Both Mahomedans and Hindus carefully act up to their ordinances, as to purification. The Hindu ritual is severe on this point, and along the banks of their sacred Ganges, crowds of men and women may be daily observed. Their Sth'nanam, however, as also their ritual purification before eating, may equally be performed in their own houses. The Buddhists of Asia are less strict. Although frequently enjoined in the Bible as parts of Hebrew ceremonials, they are even more stringently carried out by Hindus, but less so by Mahomedans. The Hebrews, in Gen. xxxv. 2, were ordered to 'put away the strange gods; be clean, and change your garments;' and a Hindu considers those clothes defiled in which he has been employed in business, and always changes them before eating or worship. Again, in Gen. xliii. 24, 'The man brought the men into Joseph's house, and gave them water, and they washed their feet.' And with Hindus, as soon as a guest enters, one of the first civilities is presenting water to wash his feet. So indispensable is this, that water to wash the feet makes a part of the offerings to an image. Solomon's Song, v. 3, says, 'I have washed my feet; how shall I defile them?' A Hindu wipes or washes his feet before he retires to rest. If called from his bed, he often excuses himself, as he shall daub his feet; and as he does not wear shoes in the house, and the floor is of clay, the excuse seems very natural. Lev. xiv. 8, 9, and 33, relate to personal uncleanness, and there are similar customs prevalent among the Hindus; but in the Mosical institutions there is no law like that of the Hindus, which rules that a Brahman becomes unclean by the touch of a Sudra, or a dog, or the food of other castes. The Hindu food ritual is given in Mark vii. 3, where the Pharisees and all the Jews, except they wash their hands oft, eat not, for with Hindus bathing is an indispensable prerequisite to the first meal of the day, and washing the hands and feet is equally so before the evening meal. Mahomedans use water or sand before prayers, before meals, and after many ordinary occurrences. — *Ward's Hindoos; Herklot's Qunum-i-Islam.*

ABNOOS. ARAB. Ebony.

AB-O-HOWA. HIND. The climate of a country or locality, literally the water and air.

ABOO, ARAB, also written Abu, an affix to many banks, islands, reefs, mountains, headlands, and shoals in the Red Sea and Persian Gulf.

ABOR or Abar is a name applied very indefinitely by the Assamese to independent hill tribes on both sides of the valley, but it is more especially the appellation of the great section called Padam or Padgam. They have five settlements in the lower ranges bordering on Assam, in the vicinity of the Dibang

river, viz. Membu, Silook, Pados, Pashee, and Bomjeer. The young women at Membu, until they become mothers, wear as an under-garment, suspended in front from the loins, a row of from five to a dozen round embossed plates of bell-metal, which rattle and chink when they move. Very young girls, except for warmth, wear nothing else, but the smallest of the sex is never seen without these appendages. In the end of 1861, the Meyong Abor attacked and plundered a village in the British territory, but the tribe expressed a desire to renew friendly relations, and begged that their offences might be overlooked. On the 5th November 1862, an agreement was made with them, binding them to respect British territory, and the same engagement was subscribed on the 16th January 1863 by the Kelong Abor. On the 8th November 1862, a similar engagement was concluded with the Abor of the Dihong - Dibang duar. The Abor are polyandrous, it being not uncommon for an Abor woman to have two husbands, brothers, living under one roof. They do not eat beef, but hunt and eat the flesh of the buffalo. Their bachelors live in the Morang, a large building in the centre of the village for the reception of strangers, and in this custom they resemble the Naga on the south of Assam, and some of the Archipelago races. Numbers of the Abar people are also found on the shores of the two great northern branches of the Brahmaputra river. When first known, they made periodical descents on the plains. Colonel Dalton thinks that the Abor, Aka, Dafia, and Miri are of a Tibetan stock. The Abor Miri language belongs to the old Assam alliance, but it has been greatly modified by Tibetan. It has a strong ideologic resemblance to the Dhimial, Bodo, Garo, and Naga, but with some specific Tibetan traits. — *Jour. Ind. Arch.* 1853; *Treaties, etc.*, vii. p. 343; *Indian Annals; Latham's Ethnology; Mr. Campbell*, p. 54; *Dalton's Ethn. of Bengal; Imp. Gaz.*

ABORIGINES. In British India, in the south-east of Asia, and in China, many of the races dwelling in political dependency are supposed to be the prior occupants, and on that account are distinguished by this term. Some of them are in large nationalities; others broken, dispersed, disconnected, even homeless. The census of 1871 showed that the aborigines of British India then numbered twelve millions, or one-twelfth of the population:—

Madras, . . . . .	650,000
Central Provinces, . . . .	1,995,663
South Bengal, . . . . .	4,000,000
North-East Bengal, . . . .	(say) 1,000,000
Karen, . . . . .	402,117
Khyen and Yabang, . . . .	51,562
Rest of India, . . . . .	(say) 4,000,000

Dr. Hunter says 17,716,825, excluding Madras and feudatory states.

The dates of the first arrivals in British India are, however, wholly unknown. But the bulk of the immigrants seem to have come from beyond the Himalaya on the north, at intervals ranging between 3000 and 1000 years before the Christian era. Small bodies in the N.W. corner of the Peninsula appear to be of Western origin. There are also peoples in the southern parts of the peninsulas of India and Malacca with marked Negro features, and such recur as large or small nations in the Andamans, the Malay Peninsula,

and in the Archipelago islands, with traces also, in the valleys of Northern India, as if there had once been a great Negro wave setting to the east, or had been prior Negroid races occupying the southern parts of Asia.

A great bulk of the original settlers in India—labourers, farmers, foresters, shepherds, cow-herds, artificers, and professional races—seem to have come down the valleys of the Indus, of the Ganges and Brahmaputra, and to have streamed through the gaps in the Himalayas; and, from the practice followed of living apart, as castes, who neither eat together nor intermarry, most of the immigrant tribes and races are now as distinctly marked as on the days of their first appearance. The Mahomedans even, who have less of such separatist habits, although they also to a considerable extent follow the ancient custom of marrying amongst their own people, are still readily distinguishable from one another,—tall, powerful, fair men of the Afghans; fair, robust Moghuls from Tartary; the fair, slender Nou-ait race from Southern Persia; the darker men of Arab origin; and the powerful, large-made trading race, known in the south as Labbay. All these—amongst the Hindus, Brahman, Kshatriya, Vaisya, and Sudra, and amongst the Mahomedans, Syuds, Shaikhs, Moghuls, and Pathans—are in great numbers. But, throughout all India—in hamlets, in forests, and on the plains, in towns, and in valleys, and on the mountains—are numerous smaller bodies or tribes, with physical forms and habits and pursuits quite distinct from each other. The native races readily distinguish each other, but this is a capability which most Europeans fail to acquire, in consequence of which ethnologists have formed very dissimilar opinions as to the origin of the nations in the south of India.

Mr. Hodgson includes all the people of India under two races, the Aryan and Tamulian. Dr. Caldwell, referring to the great variety of feature, colour, etc., and to the influence of caste restrictions and climate, finds no indication either of the Mongol or Negro tribes among the Dravidians; Mr. Hislop says he has never found an instance of Negro physiognomy among the barbarous people of Central India, but considers both their hair and features to be decidedly Mongolian. Sir Walter Elliot says that in the Carnatic, also from Tanjore west through the Western Dekhan, both above and below the Ghats,—in Gujerat, amongst the southern Rajputs, and as far north as Mount Abu, in Kutch and Kathiawar,—also in the Northern Circars, as far north as Orissa and the country of the Konds,—he had never, during forty years' sojourn, observed any indications of true Mongolian features, nor had he seen any signs of Negro blood, save in the instances of imported Africans. But, on the other hand, he has been struck with the remarkable diversity of form and feature observable in every class of the population. Amongst Brahmans, Tamil, Telugu, Canarese, and Deshasth Mahratta, some, he says, will be found of a clear, light-brown colour; others as black and dusky as any agricultural Pariah; some with fine, tall figures, and sharply cut, aquiline features; others with stout, ungainly figures, and thick, flat, coarse physiognomy. It would, he adds, puzzle a stranger to point out a group of Panchalar artisans, of Kanakapilli writers, of Buljawar, of

Komati merchants, and an equal number of Brahmans; and the same diversity runs through all the castes. Many Pariahs, he continues, are very fair and tall, with good, prominent, sharp-cut features; others are black and squat, with the lowest and most debased cast of countenance. But all converge to a common type,—one *sui generis*,—which might almost entitle the Hindu to be recognised as a distinct family of mankind; and he concludes by observing that it is a mistake to attribute any marked influence on existing forms to Aryan blood, except in a few special cases. Aryan missionaries penetrated to the south of India, but they were too few to make any impression on the community. He considers the origin and affinities of the classes comprising the Indian population to be still involved in obscurity.

Professor Müller and Dr. Prichard arrived at the conclusion that when the Aryan Hindus crossed the Indus, they drove the aboriginal inhabitants across the Vindhya mountains and the Nerbudda into the Dekhan, where they still dwell, speaking their native languages, though mixed more or less with the Sanskrit of their Aryan conquerors. Their idioms—the Tamil, Telugu, and Karnatica—are sister dialects of one speech. Dr. Prichard concurs with Professor Rask in regarding the languages of the mountain tribes of India—the Bhil, the Gond, the Toda, and others—as likewise of the Tartar stock; and he mentions also that some curious analogies have been observed between the Tamulian and other dialects of the peninsula, and the languages of Australia. Mr. Hodgson, also, is of opinion that all the aborigines of India are northmen of the Scythic stem. Members of that stock are found from their original seats on the north of the Himalayas southwards to the seas; and between Gilgit and Chittagong there are a hundred passes over the Himalayas and their south-eastern continuation to the Bay of Bengal, through which they may have migrated ages upon ages before the dawn of legend and of chronicle. In every extensive jungly or hilly tract throughout the vast continent of India, there exist hundreds of thousands of human beings in a state not materially differing from that of the Germans as described by Tacitus. These primitive races are the ancient heritors of the whole soil, from all the rich and open parts of which they were expelled by the Hindus.

Sudra is now the common caste appellation of the mass of the Hindu inhabitants of southern India. It cannot, however, be doubted that by the Aryans the term was extended in course of time to all who occupied, or were reduced to, a dependent condition, whilst the name Mlecha continued to be the appellation of the unsubdued un-Aryanized tribes. Lassen and Max Muller suppose that the whole of the Sudra or primitive servile classes of Northern India belonged to a race different from their Aryan conquerors; but Dr. Caldwell thinks it probable that a considerable portion of them consisted of the slaves, servants, dependants, or followers of the high caste Aryans, and, like the latter, belonged to the Aryan race. And the legend that the Brahman, Kshatriya, Vaisya, and Sudra all sprang from Brahma's body, though from different parts of it, is in favour of the idea that the Sudra differed from the twice-born Arya in rank only, not in blood.

Mr. Logan remarks that, physically, the popula-

tion of southern India is one of the most variable and mixed which any ethnic province displays. Some are exceedingly Iranian; some are Semitic, others Australian; some remind us of Egyptians, while others again have Malaya-Polynesian and even Simang and Papuan features. Yet when the eye takes in the whole group at once, they are seen to have all something in common. They are not Iranians, Polynesians, Papuans, etc., but South Indians. The Dravidian language, however, or one of its principal elements, was probably an extension of a Mid or Western Asiatic formation, and it may be inferred that the common element of the Dravidian, the Fin and Japanese languages, must be much more ancient than the occupation of Japan by the Japanese, India by the Dravidians, and Finland by the Fins. He says the main affinities of the Dravidian formation thus point two ways,—the linguistic chiefly to a Scythic, and the physical chiefly to an African origin or fraternity. The more important of these characters are a pointed and frequently hooked pyramidal nose, with conspicuous nares, more long and round; a marked sinking in of the orbital line, producing a strongly-defined orbital ridge; eyes brilliant, and varying from small to middle-sized; mouth large, lips thick and frequently turgid; lower jaw not heavy, its lateral expansion greater than in the Aryan and less than in the Turanian type; cheek bones broad and large rather than projecting, as in the Turanian type, giving to the middle part of the face a marked development and breadth, and to the general contour an obtuse oval shape, somewhat bulging at the sides; forehead well formed, but receding, inclining to flattish, and seldom high; occiput somewhat projecting; hair fine, beard considerable, and often strong; colour of skin very dark, frequently approaching to black. We may, he adds, conclude from the ethnic character and position of the ancient Indian population, that it belonged to the small Turano-African type. But successive modifications of race seem to have been going on in India from times long anterior to the Aryan or even Tartar eras, and imply linguistic changes also. The above is the higher and much-improved type. But, as in Africa, Ultra-India, and Asionesia, a smaller, more Turanian, and less Semitized type is still preserved, although variously crossed. The peculiarities in the variable physical character of the Dravidian physical types, when compared with the Scythic, are African and Africo-Semitic. The very exaggerated occipital and maxillary protuberances are not characteristic of the typical African head, but of a debasement of it confined to certain localities. Several East and Mid African nations have the so-called African traits much softened, and differ little from the Dravidian. Even woolly or spiral hair is not a universal feature in Africa, some tribes having fine silky hair. The Dravidian pyramidal nose, the sharp depression at its root, the slight maxillary and occipital projection, the turgid lips, the oval contour, and the beard, are all African. Mr. Logan thinks there is reason to believe that the strong Africanism of some of the lower South Indian castes is really the remnant of an archaic formation of a more decided African character. The position of India between two great Negro provinces, that on the west being still mainly Negro, even in most of its improved races, and that on

the east preserving the ancient Negro basis in points so near India as the Andamans and Kidah. It is therefore highly probable that the African element in the population of the peninsula of India has been transmitted from an archaic period, before the Semitic, Turanian, and Iranian races entered India, and when the Indian Ocean had Negro tribes along its northern as well as its eastern and western shores.

Many of the Non-Aryan races have long been very severely repressed. Manu, in the tenth chapter of his Institutes, says they must dwell outside of the town, their sole property dogs and asses, their clothes such as have been left by the dead, their ornaments rusty iron. They must roam from place to place; no respectable man must hold intercourse with them; they are to be the public executioners, and may retain the bedding, the clothes, and the ornaments of those they have executed. In the eighth chapter, he says the Chandala can never be released from bondage, though he be emancipated by a master.

Under Mahomedan and Christian rulers, the primitive races have been very largely freed from all open persecution; but, to the present hour, the Pariah, the Chakili, the Mhar, the Mang, the Holyar, the Pullar, the Channar, and others, do not reside within the towns. Not only their touch, but even their near presence or look, entails ceremonial pollution. The workers in hides and leather—the Chamar, Madaga, Muchi, Chakili, Dhor, and Mang—are, everywhere throughout India, regarded by Hindus as unclean.

Colonel Dalton arranges the aboriginal races of Bengal, Chutia Nagpur, and Behar, as under:—

a. Kolarian, viz.:—  
Santal, Mundah, and Kharriah of Chutia Nagpur.  
Bhumij of Manbhum.  
Ho of Singbhum.  
Savage Korwa of Sirguja.  
Kur or Kurku or Muasi of the Central Provinces.  
Juang, Binhor, and others.

b. Dravidian, who, in Bengal, comprise four great divisions of the aborigines, viz.:—

Oraon, . . . . .	600,000	Gond, in Bengal, . . . . .	50,000
Male, Paharia, or		Khond, . . . . .	50,000
Rajmahali hill-		and others. . . . .	
men, . . . . .	400,000		

c. Broken Tribes, viz.:—  
Cheru. . . . . Kharwar.  
Parheya. . . . . Kisan or Nagesar.  
Bhuiher. . . . . Nagbansi.  
Boyar. . . . . Mar, and others.  
Kaur or Kaurava.

d. Hinduized Aborigines, viz.:—  
Bhuiher. . . . . Kharwar.  
Boyar. . . . . Kisan or Nagesar.  
Cheru. . . . . Nagbansi.  
Kaur or Kaurava. . . . . Parheya.

To the south-west of Bengal, in the Peninsula of India, are several great prior nations, engaged in all the avocations of civilised life, speaking the cultivated Canarese, Malealam, Tamil, and Telugu, with other races and tribes speaking uncultivated tongues, as Beder, Kurgi or Kodaga, the Todava, Baddaga, Kohtar, Irular, Kurumar, Gond, Khond or Khand, Gadaba, Yerkala, Korawa, Pullar, Savara, Yenadi, and others who have remained in an unsettled state, many with no houses or villages. Among these may be mentioned—

The migratory Wadawar, or road-maker and

quarriers; the Uparawar, salt-makers and tank diggers; and the Medarawar, or basket-makers.

The homeless Lambari, Binjara, Yerkala, Korawa, Korchawar, Kammarawar, Nat, and Baora.

The athlete and juggler Jatti-gymnasts, Kollati (Khelati?), Dommur, Modewar, and Bommalatiwar; Kaikara, Ramusi, Warali.

The begging Jogi, Pitchigunta, Budu-budu, Kalawar, Satani, Dasari, Bairagi, and Viramusti.

The shepherd and cowherd Betla Kuruba, Genu Kuruba, Ahir, Gardarga, Garaiya, Dhangar, and Gaoli.

The hill races, Bhil, Badaga, Ho, Gond, Kol, Irular, Katar, Kurumbar, Malai Arasar, Todawar, Saora, Cheru, Pullar, Male, Munda, Bhumij, Sonthal, and on the north-east frontier, the Abor, Aka, Dafia Garo, Khassya, Mikir, Miri, Naga, and many others.

The forest Chenchwar, Villi or Yenadi, and Juanga.

The Non-Aryan Pariah, Mhar, Holyar, and Eskar, who are landless labourers, with the Koli, and Yerawar, the Chamar, the Dom, the Chandal, Koch'h, and others.

The fisher Boya, Parawar, and Besta.

The agricultural and farming Reddi, Vallalar, Kammawar, Patra Yakari, and Gужulawar, Yerlam-wandlu, Kunbi, Kurmi, Ukali, and Mutarchawandlu, with the Kallar and Marawar of the south, who are settling down to agriculture.

The palm-wine drawing Shanar, Balaja, and Idagawar.

The Kurg mountaineer.

The Jat or Jat, of all the north-west of India, are an immigrant race, who have the two principalities of Bhurtpur and Dholpur. They are everywhere industrious and successful tillers of the soil, and are hardy yeomen, but equally ready to take up arms and to follow the plough. They form, perhaps, the finest rural population in India. On the Jumna, their general superiority is apparent; and on the Sutlej, where many adopted the Sikh faith, religious observances and political ascendancy served to give spirit to their industry and activity, and purpose to their courage. The Jat of both sides of the lower Indus rear camels.

The Gujar race, living among the Jat, continue predatory, but they have given their name to Gujerat, and are settling down.

Throughout British India, the aboriginal races do most of the work as agricultural labourers, more rarely as handicraftsmen or artisans. Many of them are still predatory, but they are faithful, brave, and truthful, make good soldiers, and are capable of being readily advanced in civilisation. *Sir Walter Elliot and Dr. Campbell, in Jour. Ethn. So. 1869; Colonel Dalton, Eth. of Bengal; Chevalier Bunsen, Dr. Prichard, and Professor Max Müller, in Report British Association, 1847; Hodgson's Aborigines of India; Logan in J. Ind. Archip.; Imp. Gaz.*

AB-PASHI. PERS. Irrigation of fields.

ABRAH, surnamed Moochwal, or whiskered, one of the Bhuj family who came from Cutch in the time of Rinna Sowah, into whose family he intermarried. His son had offspring by a woman of impure caste, and they assumed the name of Waghair, with the distinctive appellation of manik or gem. The last four chieftains of this race were Mahap, Sadul, Samiah, and Mulu-manik, who,

with all his kin and company of Waghairs, Badhails, Arabs, etc., after a desperate defence, was slain.—*Tod's Travels*, pp. 220, 440. See Kattyawar.

ABRAHAM or IBRAHIM, the patriarch of three religions, Jewish, Christian, and Mahomedan. He was a son of Terah, and brother of Nahor and Hanan, and is commonly called Khalil Ullah, the Friend of God. He was born at Ur in the Chaldees, B.C. 2927; and B.C. 2900 he withdrew with his father into the south-western part of Mesopotamia. B.C. 2877 he emigrated into Canaan. His grandson Jacob went to Egypt B.C. 2747 or 2746.—*Kennedy on the Origin of Languages*, p. 25; *Bunsen*.

ABRAK or ABRaka. HIND. Mica.

AB-RAWAN. PERS. A delicate cotton manufacture of Dacca, meaning like running water.

ABROMA AUGUSTUM, L., the Ulut kambal of Bengal, the perennial Indian hemp; a small tree or shrub, one of the Sterculiaceæ, with soft velvety branches and drooping flowers, a native of various parts of India, and as far east as the Philippines. It grows so rapidly as to yield annually two, three, or even four cuttings, fit for peeling. On this account, and on account of the beauty, strength, toughness, and fineness of its fibres, it is deserving of more than common attention. The produce is said to be three times greater and one-tenth stronger than that of Sunn (*Crotalaria juncea*). It can be cultivated as an annual. If maceration be employed, its continuance must be guided by the heat of the weather. To prepare the fibres, the bark is steeped in water for about a week, beyond which they require no further cleaning, and in this state, without any subsequent preparation, they are not liable to become weakened through exposure to wet. A cord made from these fibres bore a weight of 74 lbs., while that of Sunn only 68 lbs.—*Royle; Riddell; Roxb.; Voigt; Useful Plants*.

ABRU. HIND. The eyebrow; the Char-abru of Mahomedans are the eyebrows, the moustaches, the beard, and the hair of the armpits.

ABRUS PRECATORIUS. L.

Abrus minor, Desv.	Abrus pauciflorus, Desv.
Ain-ul-dik, . . . AR.	Chashm-i-khoras, PERS.
Sweta Kunch, . . . BENG.	Gunja, . . . SANSK.
Kalo Kunch, . . . "	Maklam, . . . SIAM.
Khyen rwa, . . . BURM.	Olinda, . . . SINGH.
Rwa gnay, . . . "	Gundamani, . . . TAM.
Gunch; Ketti, . . . CAHH.	Gulivenda, . . . TEL.
Siang-nz-taze, . . . CHIN.	Guruginja, . . . "
Hung-tau, . . . "	Guruvenda, . . . "
Bead seed tree, . . . ENG.	Yashti-madhukam, . . . "
Liane a reglisse, . . . FR.	<i>The white variety, a.</i>
Pater-noster erbo, GER.	Leucospermus—
Gumcha, Guncha, HIND.	Tella Guruginja, . . . "
Rutti, . . . "	<i>The black variety, b.</i>
Dan-sot-ga, . . . MALAY.	Melanospermus—
Kuni-kuru, . . . MALEAL.	Nalla-guruginja, . . . "
Khuk-shi? . . . PERS.	Khoroo-gzuei, . . . TURK.

A native of all the south-east of Asia, but now introduced into Africa and America. There are three varieties of this tree, designated from the colour of the flowers and seeds,—erythrospermus, or red-seeded with a black eye; leucospermus, or white-seeded, also with a black eye; and melanospermus, or black-seeded with a white eye,—the colours of their flowers being respectively rose, dark and white. Those of a bright scarlet colour, with a jet black spot at the top, are used by the jewellers and druggists as

weights, also for beads and rosaries, whence the specific name. From their extreme hardness and pretty appearance, people prize them for necklaces and other ornaments. They are said to form an article of food in Egypt, though considered hard and indigestible. In fine powder, goldsmiths use them to increase adhesion in the more delicate parts of manufactured ornaments. The roots abound in sugar and mucilage, and are employed as a substitute for liquorice, for which they are perfectly suited. The leaves have a similar taste, and, mixed with honey, are applied externally in swellings of the body. It is a popular belief that the seeds almost uniformly weigh exactly one grain troy; but they vary from one to two grains. The Burmese use them within a fraction for two grain weights. 120, by one mode of reckoning, and 128 by another, make one tikal, which weighs, according to Captain Low, 253.75 grains troy. Its Chinese name means 'anxious desire,' and refers to the sorrows of a widow who wept under one of these trees, and died of her grief.—*Smith, Chin. Mat. Med.; Riddell, Useful Plants; Mason; O'Sh.; Ainslie; Roeb.; Voigt; Bombay Products.* See Liquorice Root.

ABSAN-UL-FIL. ARAB. *Colocasia esculenta*.

ABSHAR. HIND. A stripe pattern.

ABU or Aboo, the ancient Arbuda, is in Rajwara, in lat. 24° 35' 37" N. and long. 72° 45' 16" E. It is a large isolated mountain, in the territory of the Rao of Sirohi; 45 miles N.E. from the military cantonment of Deesa, and to the S.W. of the Aravalli range. It is situated on the western border of the desert of Rajputana, and one of the philanthropic Lawrence Asylums has been located on it. It is a magnificent mass of mountain, with a fine lake, the Nakhi Talao, on the top of the hill. Its summit is covered with exquisite vegetation, in which white and yellow jasmine and wild roses predominate. Every glen and knoll has its tradition and romance; and the Jain temples of white marble offer examples of architectural decoration which probably are unequalled in the world for elaboration and costliness. Its fame is of great antiquity; and pilgrims appear to have been attracted to its sacred temples since A.D. 1034. Hindu temples are said to have existed here in remote ages, dedicated to Siva and Vishnu, but all traces of them have disappeared. On their traditional site at Delwara, the famous Jain temples now stand, built by Binul Sah, a rich Jain merchant, and others; for, in Jain estimation, Abu is the holiest spot on earth. At Delwara are five Jain temples, the largest being dedicated to Rishabhanath, the first tirthankara, whose image there is quadruple. Another is dedicated to him, A.D. 1031, as Adisvara or Adinatha; and one to Neminath, the 22d tirthankara, built of white marble, and delicately and richly carved. The base of mount Abu is about 13 miles long, 11 broad, and 50 in circumference. It rises abruptly from the sandy plains, and the ascent is consequently steep and winding. The summit of the hill is very irregular, consisting of peaks, ridges, and valleys, sloping plateaux, and extensive basins. The highest point is called Guru Sikhar, and is 5653 feet above the level of the sea. The average height of the station is 4000 feet. Colonel Tod described the neighbourhood of mount Abu, as the site in which, from the most ancient times, ascetics known as Aghora,

Mard-khor, or man-eaters, had resided. The aborigines of the hill appear to have been a tribe of Bhils. They seem at some time or other to have become mixed with marauding Rajputs from the plains, and with the workmen who were so long engaged in building the Delwara temples. This mixed race call themselves Lok, and are now in possession of almost all the land under cultivation. He says, taking a section of about sixty miles in the alpine Aravalli, from the ascent at the capital of Udaipur, passing through Oguna, Panurna, and Mirpur, to the western descent near Sirohi, the land is inhabited by communities of the aboriginal races, their leaders, with the title of Rawut, being hereditary. Thus the Rawut of the Oguna commune could assemble five thousand bows, and several others can on occasions muster considerable numbers. Their habitations are dispersed through the valleys in small rude hamlets, near their pastures or places of defence. The Bhils latterly have been settling to agricultural pursuits. Abu is subject to frequent shocks of earthquakes. The Rao of Sirohi, with some difficulty, was induced to approve of the sacred ground being used as a station for European residents and soldiers. Abu is one of the five mountains which the Jains of Western India consider sacred, the others being Girnar, Palitana, and Talijan in Saurashtra, and Parasnath hill in Bengal, far to the east. Abu is the headquarters of the Rajputana Political Agency.—*Dr. Cook, in Bo. Medical Transactions, 1860; Buist's Catalogue; Cunningham's Bhilsa Topes; Tod's Travels, p. 84; Postan's W. India, li. p. 2; Imp. Gaz.*

ABU. ARAB. Father; also meaning possessed of, or endowed with, and is numerously combined in Arabic.

ABU ABDULLAH MUHAMMAD ISMAIL, BOKHARI, born A.H. 194, died A.H. 256. He was one of the six principal collectors of the Hadis, or traditions of Mahomed.

ABU ALI ul-HUSAIN, ibn ABID ULLAH, ibn SINA, a learned physician and philosopher, A.D. 980-1037, known to Europe as Avicenna, but to his contemporaries by his titles us-Shaikh, the chief, and ur Rais-ul-Ataba, literally physician-general. He was born A.D. 980 at Khaf-matain (also, as is said, at Assena), a village near Bokhara, and was educated at Bokhara, studying under Abu Abid Ullah un-Natheli. His name ruled in the realm of medical science for a longer time than that of any other writer except Aristotle and Galen. In his twenty-first year he wrote a book, which he called *Al Kitab al Majma*, a cyclopædia of twenty volumes; and he subsequently wrote a commentary of it, which also extended to twenty volumes. When the Samani dynasty fell, in the beginning of the 11th century, he quitted Bokhara, and for a short time was employed under the Dilemi ruler; but in 1012 he returned to Jorjan, where he began to write his most celebrated book on the principles of medicine, *Kitab ul Qanun fi'l Tibb*. He subsequently lived for short periods at Rai, Kazwin, Hamadah, and Isfahan. He wrote about 100 other treatises, amongst them us Shafa, *Shafa fi'l Hikmat, Najat, and Isharat*. His *Qanun* was printed at Rome A.D. 1595; was translated into Latin, and printed at Venice 1608; and for many centuries was, even in Europe, the most celebrated authority in

medical science. It went through several editions. He died while on a journey at Hamadan A.D. 1037, at the comparatively early age of fifty-seven.

ABUBA. TEL. Capparis Roxburghii, *D.C.*

ABUBAKR, the father-in-law of Mahomed, and his successor, as khalifah. He received from Mahomed the title of Al Sadiq, the sincere friend.

ABU DULIF MISAR ibn MOHALHAL, an Arab traveller who was at the court of Nasri bin Ahmad bin Ismail of the Samanidae at Bokhara, when ambassadors arrived from the king of China, Kalatin-bin-us-Shakhr, to negotiate a marriage between his own daughter, and Noah, the son of Nasri (who afterwards succeeded to the throne of Bokhara). Abu Dulif accompanied the ambassadors on their return, about the year 941. The whole narrative of this traveller is not extant, but much of it has been preserved in citations by Yakuti (A.H. 617, A.D. 1220) and Kazvini (A.H. 667, A.D. 1268-69); and a German editor collected these passages into a tolerably continuous narrative, and translated them into Latin.—*Yule, Cathay*, i. cxi.

ABU HANIFA, one of the learned doctors of the Mahomedan faith, born A.D. 699-70. He was a commentator of the Koran. See Imam; Hanifa; Koran.

ABU ISHAQ of Istakhr, or Persepolis, author of *Kitab-ul-Akalim*, or book of countries, which he wrote A.D. 951 (A.H. 340). He travelled through the Mahomedan principalities, from India to the Atlantic Ocean, and from the Persian Gulf to the Caspian Sea. He and Ibn Haukal met on the banks of the Indus, and compared notes together. Ibn Haukal made Abu Ishaq's writings the basis of his own work.

ABU KARIB, the most powerful of the Himyaritic monarchs. He was commonly called Tobba. In A.D. 206, he covered the Kaaba with a tapestry of leather, and supplied its door with a lock of gold. See Kaaba.

ABU KUBAYS, a hill which bounds Mecca on the east. According to many Mahomedans, Adam, and his wife and his son Seth, lie buried in a cave here. Others place Adam's tomb at Muna; the majority at Najaf. The early Christians had a tradition that our first parents were interred under Mount Calvary; the Jews place their grave near Hebron. Habil (Abel) is supposed to be entombed at Damascus; and Kabil (Cain) is believed to be under Jabal Shamsan, the highest wall of the Aden crater, where he and his progeny, tempted by Iblis, erected the first fire-temple. This worship, however, was probably imported from India, where, according to the Vedas, Agni (the fire-god) was the object of man's early adoration.—*Burton's Mecca*, iii. 198-99.

ABUL-BAQA-ul-HUSAINI-ul-KAFAWI, the Hanafi, author of a cyclopædia of the sciences.

ABULCASIS or ALBUCASA, a Spanish physician of the 11th century, who wrote several medical and surgical treatises that are still extant.

ABULFADA, author of the geographical book *Taqwim-ul-baladhan*, and other books, was the sovereign prince of Hama in Syria. His name and titles at length were, Sultan Almalik Almuayyad Anad-ud-Din Abulfada Ismail, the son of Malik Alafdal Nur-ud-Din Ali, son of Jamal-ud-Din Mahmud, son of Umar, son of Shahinshah, son

of Ayub, of the Ayubi family. Born A.D. 1273, died in the year 1331, A.H. 732. He mentions the abundance of pepper grown in Malabar, and the fine cotton manufactures of Coromandel. He divides Hindustan into al Sind, the country of the Indus, and al Hind, the country of the Ganges.—*History of Genghizcan*, p. 409.

ABUL FARAGH, styled Al-Mufrian; Mar Grigoriyus Abul Faragh bin ul Hakim Harun ul Malati, author of the book of dynasties, which he finished, in Arabia, in the reign of Arghun Khan, the last of Chenghiz Khan's grandsons. He was a Jacobite Christian of the city of Malatia in Cappadocia. It was arranged in ten chapters. 1. On the Saints since Adam. 2. The Judges of Israel. 3. The Kings of Israel. 4. The Chaldean Kings. 5. The Kings called the Magi. 6. The Ancient Greek Kings. 7. Latin Roman Kings. 8. Christian Greek Emperors. 9. Mahomedan Arabic Kings. 10. The Mogul Kings. He is the Abul Pharagius of history; Prideaux notices him.—*Chatfield's Hindustan*, p. 245.

ABUL FAZI, the minister and favourite of Akbar, emperor of India. He wrote Akbar's memoirs. He was a man of enlarged views and extraordinary talents, but he was a professed rhetorician, and is still the model of the unnatural style which is so much admired in India. He was an assiduous courtier, eager to extol the virtues, to gloss over the crimes, and to preserve the dignity of his master, and those in whom he was interested. His dates and his general statements of events are valuable; but he had a dishonest way of telling a story, and his narrative is florid, feeble, and indistinct. He wrote the greater part of the Akbar Namah, which was continued for the last three years by a person named Inayat Ullah or Muhammad Salia. Selim, the eldest son of Akbar, took a dislike to him, and to obtain peace, Akbar sent Abul Fazl to a command in the Dekhan; but when recalled from there in the 47th year of Akbar's reign, and while advancing with a small escort towards Gwalior, he fell into an ambuscade laid for him by Narsing Deo, raja of Orchha in Bundelkand, at the instigation of Prince Selim, and although he defended himself with great gallantry, he was cut off with most of his attendants (A.D. 1602, A.H. 1011), and his head sent to the prince. Akbar was deeply affected by the intelligence of this event; he shed abundance of tears, and passed two days and nights without food or sleep. He sent a force against Narsing Deo, with orders to seize his family, ravage his country, and exercise such severities as on other occasions he never permitted. He does not seem to have been aware of Selim's share in the crime. But Selim, in his memoirs, written after he was emperor, acknowledges the murder, and defends it on the ground that Abul Fazl had persuaded Akbar to renounce the Koran and deny the divine mission of Mahomed.—*Price's Jahangir*, p. 33; *Elph.* pp. 384, 462. See Mubarak; Faizi.

ABUL-HASAN-ABI, known by the patronymic surname Al Masudi, a native of Baghdad, and great traveller, acute observer and writer. He wandered to Morocco and Spain on the west, and eastwards to China, through all the Mahomedan and other countries, and he wrote his travels, which he styled *Muraj-ul-Zahab*, or *Meadows of Gold*.—*Elliot*, p. 19.

ABUL HASAN-RUDIKI, the oldest of the

Persian poets, still well known and popular in Central Asia. He is remarkable for the fertility of his pen, and the purity of his language. Hammer states that, according to the commentators of the Yamini, his history of Persian poetry, he is said to have written 1,300,000 distiches, collected in a hundred books. His magnificence was princely. He went about preceded by 200 slaves, and followed by 400 camels laden with valuables.—*P. Arminius Vambery, Bokhara*, p. 77.

ABUL WAHID MUHAMMAD-ibn AHMAD-ibn MUHAMMAD-ibn RASHID, is known to Western Europe as Averhoes. He was a philosopher and physician of great eminence. He was born at Cordova, of illustrious parentage, about A.D. 1149. He studied under Avanzoar and other distinguished Arabian scholars, and his education extended to all the branches both of literature and science, as then taught in the Saracenic colleges of Spain. He followed Aristotle as a philosopher, and Galen as a physician. His treatises, seventy-two in number, acquired the highest reputation, and for many centuries were standard works. He also wrote an epitome of Ptolemy's *Almagest*, and a treatise on astrology. His medical writings were gathered together as the *Kulliat*, or complete works, and were translated into Latin, and have been repeatedly printed along with the *Tasir of Avanzoar*, one of them reappearing at the commencement of the 17th century. He carried Aristotle's mode of reasoning by induction into the religious doctrines of Mahomedanism, and twice suffered persecution.

ABU RIHAN, AL BIRUNI, a native of Kharazm (born A.D. 970, died 1038), spent forty years in India, and composed his excellent work, the *Tarikh-i-Hind*, which gives a complete account of the literature and sciences of the Hindus at that time. Al Biruni had been appointed by the Sultan of Kharazm to accompany an embassy which he sent to Mahmud of Ghazni and Mas'ud of Lahore.—*Müller's Lectures*, p. 141.

ABU SAID SENAN, ibn SABIT, ibn KOR-RAH was a Sabian, physician, astronomer, and mathematician. He was born at Haran in Mesopotamia, and died at Baghdad A.D. 942. He was physician to Mukhtasar and Kahar, the 18th and 19th of the Abbasside Khalifs, who reigned from A.D. 908 to 931. Mukhtasar gave him the title of *Rais ul Ataba*, physician-general, and he was appointed public examiner A.D. 931, no one being allowed to practise until licensed by Senan. The number who were examined at Baghdad are stated at 830. Under pressure from Kahar, he became a Mahomedan; but as Kahar continued to treat him harshly, he fled to Khorasan, though he afterwards returned to Baghdad, where he died A.D. 942.

ABUSHAHR, generally abridged into Bushahr, or Bushire, a town in the Persian Gulf, which rose into notice during the 18th century, and is said to have been previously an inconsiderable village. In excavating to form reservoirs for rain water, architectural remains have been discovered, indicating that a succession of towns have stood there. The well water is brackish, and causes diarrhoea in new-comers.—*Ouseley's Travels*, vol. i. p. 192. See Bushire.

ABU SHAM, a familiar address in the

Hejaz to Syrians. They are called 'abusers of the salt,' from their treachery, and 'offspring of Shi'mr' (the execrated murderer of the Imam Husain), because he was a native of that country.—*Burton's Mecca*, iii. p. 114.

ABUTILON INDICUM. *G. Don.*

<i>Sida Indica</i> , <i>Linn.</i>	Abut. Asiaticum, <i>W. and A.</i>
<i>Sida populifolia</i> , <i>Roxb.</i>	
Potari, . . . . . BENG.	Payrun tuthi, . . . TAM.
Tha ma khai ok, . . . BURM.	Tuttura-benda, . . . "
Kangni, Kanghi, . . . HIND.	Nugu or Botla-benda, . . . TEL.
Ati or Khiruti pala, . . . PANJ.	Pedda or Tutti-benda, . . . "
Pataka, Simbal, . . . . .	
Uram, Pottaka, . . . MALEAL.	

This is a small plant, of two to three feet, common in most parts of India, and cultivated in Burma. It yields a rather strong fibre, fit for the manufacture of ropes. The leaves are used in India and Burma in the same manner as the marsh-mallow in Europe, in decoction as an emollient fomentation, and an infusion of the root is a cooling drink in fevers. To obtain the fibre, the plants are gathered and freed of their leaves and twigs, and are put out to dry in the sun for a couple of days. They are then taken up, tied into bundles, and placed under water for about ten days, after which they are taken out, and the fibres are well washed to remove the bark and other foreign matter that may be adhering to them, and then placed in the sun to dry.—*Voigt*, 114; *Roxburgh*, iii. 179; *Drs. Wight, Mason, Shortt, Stewart, and Mr. Powell*.

ABUTILON POLYANDRUM. *W. and A.*

*Sida polyandra*, . . . *Roxb.* | *Sida Persica*, . . . BURM.  
Grows at Kandalla, on the Neilgherries and Nundidroog; yields a long silky fibre resembling hemp, fit for making ropes.—*Roxb.*; *Jur. Rep. Mad. Ex.*; *Useful Plants*.

ABUTILON TOMENTOSUM. *W. and A.*

*Sida tomentosa*, . . . *Roxb.* | Too-thi, . . . . . TAM.  
Fibres from this were exhibited from two or three districts at the Madras Exhibition of 1855.—*Roxburgh*; *Madras Exhibition Juries' Reports*.

ABUVVA. TEL. *Trichosanthes palmata*, *R.*—*Tr. bracteata*.

ABU-ZAID-UL-HASAN, a native of Siraf, who wrote a continuation of the Arabic work by Suliman the merchant. He never travelled in India, but he made inquiries of travellers, and completed the account given by the merchant Suliman. Abu Zaid met Masudi at Basra in (A.H. 303) A.D. 916, and he obtained from Masudi much information. He begins by remarking the great change in the commerce of the East that had taken place in the interval since Suliman wrote. A rebellion had broken out in Khan-fu, which had utterly stopped the Arab trade with China, and carried ruin to many families in distant Siraf and Oman. He gives also an account of a visit which an acquaintance of his own had made to Khumdan (Chang-gan or Sin-gan-fu), the capital of China.

ABWAR. ARAB. Heads or subjects of taxation; miscellaneous cesses, imposts, and charges.—*Wilson*.

ABYSSINIA, a country in the N.E. of Africa, known to the people of Persia and India as Habash and Habashitan, and its people as the Habush or Habshi, though in India this latter



## ACACIA.

term is applied to all the Negro races from Africa. It is one of the most ancient monarchies in the world. Its principal provinces are Tigrè, Amhara, and Shoa; at an early period they extended their power over Southern Arabia. But when the Arabs threw off the Abyssinian yoke, the remnants of the Abyssinians in remote parts of Arabia were reduced to servile avocations, and form the Khadim of Yemen. The people of Tigrè and Amhara are of Semitic origin, and profess Christianity. In 1864, Theodore, the king, imprisoned Captain Cameron, H.B.M. Consul at Massowah, and subsequently put several Christian missionaries and others in chains, and confined Mr. Rassam, and, in the year 1869, an army under Sir Robert Napier was sent from British India, which effected their relief, and Theodore destroyed himself as the army reached Magdala. General Napier was created Lord Napier of Magdala.

ACACIA, a genus of plants, numbering about three hundred species. Several are well known in the south and east of Asia, the foliage of some being attractive, while others furnish valuable timber, useful gums, and other important products.

The Rewa is a large tree common in Rajwara, sacred to the Matajee, around whose shrines groves of this tree are commonly found.

The Rheonj is a very common tree in particular parts of Rajwara, upon which travellers, at certain parts of the roads, suspend shreds of their clothes, as in other parts of India. To the extremities of the young branches are suspended innumerable masses of exuded sap of large size. Several quick-growing species, introduced from Australia, are reared for fuel on the Neilgherry Hills; and other Australian species still might be brought to India. viz. *A. armata*, *R. Br.*, the kangaroo thorn, a valuable sand-binding plant; *A. floribunda* is the Willow Acacia; *A. longifolia*, *Willde.*, var. *A. sophora* of *R. Br.*, a bushy tree, renders most important services in subduing loose coast sand; bark used for sheep skins. Wattle trees yield also an abundance of gum arabic. *A. decurrens* is the Black Wattle. Its bark sells in Great Britain from £8 to £11 per ton, and it yields 30 to 51 per cent. of tannin. *A. falcata*, *Willde.*, the Koa tree of the Sandwich Islands, yields a very durable wood. *A. melanoxydon*, *R. Br.*, is the valuable South Australian black wood tree. *A. microbotrya*, *Benth.*, yields about 50 lbs. of gum annually. *A. glaucescens*, *A. homalophylla*, and *A. pendula*, *Bumet.*, are the valuable Myal woods of Australia.—*Genl. Med. Top.* p. 197; *von Mueller*; *Eng. Cyc.*; *G. Bennet*.

### ACACIA AMARA. *Willde.* Babul tree.

*Mimosa amara*, *Roxb.*

Bel kambi, . . .	CAN.	Wunjah maram, . . .	TAM.
Lallye, . . . .	MAHR.	Nalla-regu, . . . .	TEL.

This tree grows above the ghats of Canara and Sunda, not inland, and not north of the Gungawalli river. It is a tolerably large tree in Coimbatore, but of rather low stature. Its flower is very beautiful. In Coimbatore the wood is dark-coloured and hard. In the Bombay Presidency, the wood is always very crooked, otherwise, when ripe, it is strong and tough, and might be applicable to domestic purposes. From its black colour, the natives of Canara and Sunda deem it (wrongly) a species of ebony.—*Roxb.* ii. 548; *Voigt*, 261; *Dr. Wight*; *Dr. Gibson*.

## ACACIA CATECHU.

### ACACIA ARABICA. *Willde.* Babul tree

*Mimosa Arabica*, *Lamarck*.

Amghautan, . . .	AR.	Nalla tumma, . . .	TEL.
Akakia, . . . .	"	Tumma chettu, . . .	"
Babla, . . . .	BENG.	Barbaramu, . . .	"
Nan-lung-kyen, . .	BURM.		
Babul, . . . .	HIND.	Its gum :	
Mughilan, . . .	PEKS.	Babul Gond, . . .	HIND.
Andere, . . . .	SINGH.	Vallam pisin; Karu-	
Karru-vaylam, . .	TAM.	velam pisin, . . .	TAM.

This yellow flowering and rather ornamental tree is met with in varying abundance throughout India, Sind, and Ceylon. It is of rapid growth, and requires no water, flourishing on dry arid plains, and especially in black cotton soil, where other trees are rarely met with. It can never be had of large size, and is generally crooked, but it is a very hard, tough wood, and is extensively employed for tent pegs, ploughshares, sugarcane rollers; for the spokes, naves, and felloes of wheels; for the knees and ribs of country ships; and generally for all purposes to which a hard bent wood is applicable; it is not attacked by white ants. Amongst its other useful products, may be named its gum, bark, and seeds; the latter being extensively used in the Dekhan for feeding sheep. The bark is very largely employed in the centre of the peninsula as a tanning material, and, when properly managed, makes a good leather, with a reddish tinge, though in native hands the leather is often porous, brittle, and ill-coloured. Dr. Buchanan mentions that, in Mysore, the bark was employed in the process of distilling rum. The ground bark mixed with the expressed seeds of the *Sesamum orientale* has been used as food in times of scarcity. A decoction of the bark makes a good substitute for soap, and is used in dyeing various shades of brown. It yields an abundance of transparent gum, which flows out from incisions or fissures in the bark, and hardens in lumps of various sizes and figures, and is used in India as a substitute for the true gum arabic, which is the product of *A. vera*. In the medical practice of the people, the bark is used internally as a tonic and astringent; in decoction, as a wash for ulcers; and, finely powdered and mixed with gingelly oil, externally in cancerous affections. Dr. Gibson for years advocated extensive planting of this useful tree in the Bombay side of India, and several forests of it at Khandgaum, Kasoorlee, and other places have been preserved. The pods have long been employed in tanning on account of their astringency. In Sind, logs of 24 inches square and 14 feet long are obtainable. In the Panjab it has a girth of 9 to 16 feet.—*Drs. Cleghorn*; *Gibson*; *Riddell*; *Mr. Rohde*; *Useful Plants*; *Captain Macdonald*; *Roxb.* ii. 548; *Voigt*, 262; *Bcdlome*, *Fl. Sylv.*

### ACACIA CÆSIA. *W. and A.*

<i>Mimosa casia</i> , <i>Linn.</i>	<i>Acacia arrar</i> , <i>Buch.</i>
<i>Acacia alliacea</i> , <i>Buch.</i>	" <i>intisioides</i> , <i>D. C.</i>
Tella Korinda, . . .	TEL.
Konda Korinda, . . .	TEL.

This climbing shrub grows in Coromandel, Alipur, Moughir, and Saharunpur.—*Voigt*, 263.

### ACACIA CATECHU. *Willde.*

<i>A. polyacantha</i> , <i>Willde.</i>	<i>Mimosa catechu</i> , <i>Linn.</i>
<i>A. Wallichiana</i> , <i>D. C.</i>	" <i>catechoides</i> , <i>Wall.</i>
Khaira gach, . . .	BENG.
Sha-bin, . . . .	BURM.
Khair; Kat'h-khair, HIND.	
Kat'ha kikar, . . .	DUK.
Kwarech, . . . .	PANJ.
	Khaidiram, . . .
	SANS.
	TEL.
	Kihiri, Rot kihiri, . .
	SING.
	Wodalay, . . .
	TAM.
	Podala manu, . . .
	TEL.

This tree is common all over the plains and

hills of British India; is in great quantities in the forests of the Prome and Tharawaddy districts; and immense numbers are annually cut down and made use of for the extraction of catechu. There are several varieties, differing in shade, specific weight, and yield of catechu. In a full-grown tree on good soil the average length of the trunk to the first branch is 20 feet; and average girth, measured at 6 feet from the ground, is 6 feet. It attains its full height in fifty years. The wood possesses great strength, and is considered more durable than teak. It resists the attacks of insects, and is employed for posts and uprights of houses, for spear and sword handles, bows, etc. The timber is dark-coloured, hard, and heavy; unseasoned, it weighs 85 to 90 lbs. the cubic foot, and nearly 80 lbs. when seasoned, and has a specific gravity of 1.232; it is close-grained and durable, works smoothly, and stands a good polish, and though somewhat brittle, is much valued where strength is required; it is used for ploughs, postles, etc., cotton machines, sugar mills, and in house building and the construction of carts. It flowers in July, and the seeds ripen in the cold weather. In Ceylon, an infusion of the wood is much esteemed by the natives as a purifier of the blood, and drinking cups are made of it. Catechu, or terra japonica, is extracted from the wood. Chips of the heartwood are boiled in earthen pots, the clear liquor is strained off, and when of sufficient consistence it is poured into clay moulds; the extract is used in dyeing, and also medicinally as an astringent, and also externally as an ointment for itch, syphilis, and burns. Very good catechu is obtained from Burma, a considerable quantity is made in South Canara, and it is largely exported from Bengal. One pound of catechu has been found to be equal to seven or eight pounds of oak bark for tanning purposes.—*Drs. Roxb. ii. 562, Voigt, 259, 260, McClelland, Gibson, Brandis; Hooker, Him. Journ. i. p. 52; Stewart's Panjab Plants; Cleghorn's Panjab Report; Beddome's Flora Sylatica.*

ACACIA CINEREA. *Spr.*Dichrostachys cinerea, *W. and A.*

Werdil, . . .	HIND.	Vellatooroo, . . .	TEL.
Vedatil, . . .	TAM.	Nela Jami, . . .	"
Chinna Jami, . . .	TEL.		

This tree is said to grow in the Circars.

**ACACIA DEALBATA.** *Link.*—A handsome tree, from 15 to 30 feet high, abundant in Port Philip and Twofold Bay, forming luxuriant groves on the banks of streams, between lat. 34° and 30°. Its bark contains a greater percentage of tannin than any other, and pays to ship to England. It was introduced from Australia, and grows on the Neilgherries.—*Simmonds, Cat. Paris Ex. 1879.*

ACACIA ELATA. *Linn.*Mimosa elata, *Roxb.*

Seet, Thaeet seet, . . .	BURM.	Dun-siris, . . .	HIND.
Thaeet-tha, . . .	"	Safed-siris, . . .	PANJ.
Chukul mara, . . .	CAN.	Tella sopara, . . .	TEL.

This large, tall, stately, and excellent timber tree is pretty common in Canara and Sunda, both above and below the ghats; it occurs in the Godavery forests, Panjab; in Dehra Doon, Assam; is plentiful in the Pegu, Toung-hoo, and Prome districts, and very abundant all along the sea-shore from Amherst to Mergui. Its maximum length is 40 feet,

and 8 in girth. It grows readily from cuttings. When seasoned, it floats in water. Its timber is straight, lengthy, and of large girth, red-coloured, hard, and strong, and very durable. It is much valued and useful for house-building. It is used for posts for buildings. It is adapted for cabinet-making, and of sufficient girth to be advantageously employed in Government buildings, and for packing-cases.—*Voigt, p. 261; J. L. Stewart; Roxb. ii. 546; Captain Beddome; Drs. Gibson and McClelland; Captain Dance; Royle, Him. Bot. p. 181; Mr. Thompson, Report on Kamaon; Cleghorn, Panjab Report, Kulla and Kangra, p. 82.*

ACACIA FARNESIANA. *Willde.*Acacia Indica, *Desv.*Vachellia Farnesiana, *W.*Mimosa Farnesiana, *Roxb.*  
" Indica, *Poir.*

Guva babula, . . .	BENG.	Baver, . . .	SIND.
Jalli, . . .	CAN.	Vaday vulli maram, . . .	TAM.
Iri babul, . . .	MAHR.	Kasturi petuma chettu, . . .	TEL.
Vel velam, . . .	MALEAL.		
Walayati kikar, . . .	PANJ.	Kampa tumma, . . .	"
Hanja, . . .	PUSHT.	Nugu tumma, . . .	"

A native of every part of India, the Panjab, Sind, Silhet, Assam, Bengal, both peninsulas; and grows up to 5000 feet. It is also a tree of Africa and Australia. In waste places in the Western Dekhan, where it occurs also in garden hedges, it is only a scrubby shrub, and Dr. Gibson says its wood is only applicable for tent pegs and firewood; but Voigt mentions that the wood is hard and tough, and used for ship knees; and Beddome also says for ship knees. A delicious perfume is distilled from the sweet-scented yellow flowers, and the tree exudes a considerable quantity of useful gum.—*Dr. Gibson; Major Drury; Roxb. ii. 557; Timber Trees; Voigt; Beddome; Dr. Stewart.*

ACACIA FERRUGINEA. *D. C.*Mimosa ferruginea, *Roxb.*

Seet net, . . .	BURM.	Woni, Anasundra, . . .	TEL.
Simai vel velam, . . .	TAM.		

This tree much resembles *A. catechu* and *A. sundra*, and differs chiefly in the smaller number of pinnae; it is common in the jungles, grows in the Madras Presidency, on the Coromandel coast and Northern Circars, and is found at Courtallum, in the Bombay Presidency. It attains a height of from 20 to 25 feet. It flowers in April and May, the bark is very astringent, and is used by the natives in the distillation of arrack from jaggery in the same way as the bark of *A. leucophæa*. The wood is of a reddish brown, streaked with a darker hue, heavy and durable, and does not warp or crack, the grain rather coarse and even, works well, and gives a smooth surface; it is used in building and in the construction of carts, ploughs, etc.; it weighs 60 lbs. per cubic foot when seasoned, and 65 to 70 lbs. unseasoned, and has a specific gravity of .960.—*Voigt, 260; Drury; Roxb. ii. 561; Ainslie; Beddome, Fl. Sylv. part v. p. 51.*

ACACIA JACQUEMONTI. *Benth.*

Babul, . . .	HIND., PANJ.	Gargusa, . . .	PANJ.
Baburi, . . .	"	Kandiari, . . .	"
Hanza, . . .	SUTLEJ.	Reru, . . .	"
Kakohi, . . .	PANJ.	Kikkari, . . .	"

A small shrub of the Panjab and Trans-Indus, with immense white spines; it grows in clumps, and from 6 or 7 up to 10 feet high. It is common on sandy knolls and ridges in many parts of the arid tract from Dehli, westward by Harriana, Sirsa, Montgomerie, etc., to Trans-Indus, to about

## ACACIA LATRONUM.

2000 feet. The bark of the root is used in the distillation of native spirits.—*J. L. Stewart, M.D.*

ACACIA LATRONUM. *D. C.* Buffalo-thorn.

*Mimosa latronum, Koen. | M. coriingera, Linn.*

Common in the barren tracts of the Dekhan, and found on the Madras side of India.—*Voigt.*

ACACIA LEUCOPHLEA. *Willde.*

<i>Acacia alba, Willde.</i>	<i>Mimosa alba, Roxb.</i>
Roru, . . . BEAS.	Gargua, . . . SALT RANGE.
Safed Kikar, . . . HIND.	Katu andara, . . . SINGH.
Karin, . . . JHELUM.	Vel velam, Vellai tumma, . . . TAM.
Hewar, . . . MAHR.	Tella tumma, . . . TEL.
Rauni, Raunj, . . . PANJ.	
Nimbar, Jand, . . . "	

Its specific name, and its Hindi, Tamil, and Telugu synonyms, are given from the whitish or pale yellow colour of its bark, which, in S. India, is one of the ingredients used in distilling arrack from jagari. It extends from about Lahore along the arid tract to Delhi, and to Ceylon. In Coimbatore the tree attains a medium size, with a round head, but in the Dekhan it is never of a size fit for anything beyond posts to small houses. The wood it furnishes, however, is strong, good, and dark-coloured, though generally small. It is easily distinguished by its paniced globular inflorescence and stipulary thorns. A tough and strong fibre, in use for large fishing nets and coarse kinds of cordage, is prepared from the bark by maceration. Major Beddome says the timber is hard and strong, much like Babul, but closer grained and of a deeper colour; it is used for the same purposes. A cubic foot unseasoned weighs 62 lbs., and 55 lbs. when seasoned; its specific gravity is .880. It makes excellent fuel for locomotive purposes. Mr. Jacob says its wood decays more rapidly, and is more speedily attacked by the Goon insect, than any timber of which he had knowledge. He says it occasionally reaches tolerable dimensions; but even were it possible to preserve it, it would not be worth doing so, from its brittleness and the coarseness of its grain.—*Drs. Cleghorn and Wight in M. E. J. R.; Dr. Gibson in Bomb. Geo. Soc. Journal; Voigt; Roxb.; Beddome, Fl. Sylv. p. 48; Dr. J. L. Stewart.*

ACACIA MICROPHYLLA. *Roxb.*

*Mimosa microphylla, Roxb.*

Tetulia of Silhet. A tree growing in Silhet to about twelve feet in height, and the people use its bark in distilling an intoxicating liquor.—*Roxb. ii. 549.*

ACACIA MODESTA. *Wallich.*

Phala, Phullah, . . . HIND. | Palosa, Pulasa, . . . PUSHT.

A tree of slow growth, a native of the Panjab, Cis and Trans Indus, and in the Doaba. The wood of an old tree is very dark brown, or nearly black, hard, strong, and heavy. Green it weighs 69½ lbs., and dry 53½ a cubic foot. It is very durable, and is a favourite for cart-wheels, sugar-mills, plough stocks and shares (? Bellev), Persian wheels, the mallets for cleaning cotton, etc. The tree yields sparingly a gum (Bhimbri gond) similar to gum arabic, which Bellev states the people of the Peshawar valley consider to be restorative.—*J. L. Stewart, M.D.*

ACACIA NEMU. *Smith.*

*Mimosa arborea, Loureiro.*

Ho-hwan, . . . CHIN. | Ye-hoh, . . . CHIN.

This plant grows in China and Cochin-China, and is used for ornamental purposes. At Ning-po, bark used for tanning sails.—*Smith, Mat. Medica.*

## ACACIA SPECIOSA.

ACACIA RAMKANTA. *Gibson.*—Under this name Drs. Gibson and Riddell describe an ornamental species of Acacia, or a variety of *A. Arabica*, common in the Dekhan, though less abundant than *A. Arabica*, from which it is distinguishable by its straight, tall, erect stem and general cypress-like appearance, or resembling a gigantic broom, and by the colour of its legumes. Its wood is quite equal to that of the *A. Arabica*, being hard, and used for cart-wheels, ploughs, etc.; but the natives attach some superstitious notions to the use of the tree.—*Drs. Gibson and Riddell.*

ACACIA ROBUSTA, introduced from the Cape, is growing freely on the Neilgherry Hills. At the Madras Exhibition of 1857, Mr. M'Ivor exhibited specimens of bast from this tree, strong, very tough and durable, also pliable when wetted, and constantly made use of for all the purposes to which Russian bast is put in gardens in Europe. This bast can be procured cheaply and in large quantities, as the trees when cut down throw up numerous young shoots, to the height of from six to twelve feet, in one year. The bark of the tree is also a powerful tanning material.—*Mr. M'Ivor, Madras Exhibition of 1857.*

ACACIA RUGATA. *Buch. Soap Acacia.*

<i>Acacia concinna, D. C.</i>	<i>Mimosa rugata, Lam.</i>
<i>Mimosa concinna, Roxb., Willde.</i>	" <i>ajonaria, Buch.</i>
	" <i>abstergens, Spr.</i>
Kochini, . . . BENG.	Chinik, . . . MALEAL.
Ken-bwon, . . . BURM.	Go-gu, . . . TAG.
Fei tau-kiah, . . . CHIN.	Shikai, . . . TAM.
Chi-kaya, . . . MAHR.	Sikaya, . . . TEL.

This plant has a long flat pod or legume, containing separate, small, oval, dark-coloured seeds. It grows in the Peninsula of India, Bengal, Nepal, Silhet, Assam, Moultmein on the Ataran, and in the Archipelago. The legumes are used for washing the hair, and by Hindus for marking the forehead. The leaves are acid, and used in cookery instead of tamarind, and with turmeric they give a beautiful green. The pods or legumes are three or four inches long, and about one and a half inch broad, greasy, yellowish, or reddish brown. They abound in an acrid, detergent, fatty principle. In China they are roasted, pounded, and kneaded into small balls, and used to wash the person or clothes. Three or four of the black seeds are in one pod. They are roasted and eaten, and are used by artificial flower makers to wax their thread. Pods and bark are exported from Canara, the former as a washing material, the latter for dyeing and tanning fishing-nets.—*Smith, Chin. Mat. Med.; Elliot, F. A.; Drury, U. P.; Voigt; Roxb. 565; Drs. Gibson, Mason.*

ACACIA SPECIOSA. *Willde; W. and A.*

<i>Acacia sirissa, . . . Buch.</i>	<i>Albizia lobbek, . . . Benth.</i>
<i>Mimosa flexuosa, . . . Rottl.</i>	" <i>mollis, var.</i>
" <i>sirissa, . . . Buch.</i>	Julibrissin, . . . "
" <i>speciosa, . . . Jacq.</i>	
Sirin, Shurungru, . . . BEAS.	Buna, . . . HIND.
Sirisha, . . . BENG., URJA.	Sarin, . . . JUBBULPUR.
Seet, Tsoek-tha, . . . BURM.	Kali-sirin, . . . RAVI.
Lasrin, lasrian, . . . CHENAB.	Katu vage, Vel vangai, TAM.
Sirias, . . . HIND.	Dirasana, Sinduva, TEL.

This large tree grows wild in the Himalayas up to 5000 feet, and it is cultivated in the plains of the Panjab. It occurs throughout the N.W. Provinces; it is plentiful in Pegu, particularly in the Toung-hoo district, and is found on the Irawadi. In Ganjam and Guunsur it is very plentiful, attains

## ACACIA STIPULATA.

an extreme height of 30 feet, and circumference  $4\frac{1}{2}$  feet, the height from the ground to the intersection of the first branch being 22 feet; and it is used for sugar crushers, pestles, mortars, and ploughshares. It is common in the forests of the Bombay Presidency, grows in Travancore, on the Coromandel coast, and is a common tree in Coimbatore, where it is frequently seen growing by the road-sides on account of the shade that its large head affords. The timber is large, and in old trees dark-coloured, very hard, and close enough grained for furniture; and large masses of very pure gum are often found on it. It is common in the hills and gardens of Murree and Hazara. The heart-wood makes good charcoal; the leaves and twigs are gathered as fodder for camels and other animals. The bark is stated to be applied to hurts of the eye (Madden); and the seed is officinal, forming part of an unjan for ophthalmic disease. The specific name of Julibrissia, used by Bentham for the variety *A. mollis*, is a corruption of Gul-abresham.—*Capt. Macdonald; Drs. Mason, Stewart, M'Clelland, Cleghorn, Wight, Gibson; Voigt; Roxb. ii. 544; Cal. Cat. 1862.*

### ACACIA STIPULATA. *D. C.*

<i>Mimosa stipulata</i> , <i>Roxb.</i>	<i>Ac. Kangraensis</i> , <i>Jamson.</i>
<i>stipulacea</i> , <i>Roxb.</i>	
Oi, Ohi, Durgari, <i>BEAR.</i>	Ban-drenkh, . <i>CHENAB.</i>
Amulki, . . . . <i>BENG.</i>	Valaiti Siris, . . <i>HIND.</i>
Seet, . . . . <i>BURM.</i>	Lasren, . . . . <i>JHELUM.</i>
Surangra, Kasir, <i>CHENAB.</i>	Ola, . . . . <i>RAVI.</i>

This unarmed acacia has flowers of a pink colour. It is one of the largest trees of the genus, and is found in Dehra Doon, in the mountains north of Bengal, in Travancore, Courtallum, in most parts of the Peninsula, in Assam, in the forests from Rangoon to Tounghoo, and on the banks of the Ataran river. Dr. Stewart says that on the various rivers of the N.W. Himalaya, it grows at from 3000 occasionally to 6000 feet. It is handsome in appearance, resembling somewhat *Poinciana regia*, and is seen in great abundance and luxuriance in portions of the Kangra valley, where its girth reaches 7, and occasionally 9 feet. In Kumaon, logs are obtained 20 to 30 feet long, and 4 to 6 feet in girth. Its wood is coarse-grained and tough, but not easily worked.—*Stewart's Panjab Plants; M. Thompson's Report.*

### ACACIA SUNDRA. *D. C.*

<i>Acacia chundra</i> , <i>Willd.</i>	<i>Mimosa sundra</i> , <i>Roxb.</i>
Lall kheir, <i>HIND., MAHR.</i>	Nalla chandra, . <i>TEL.</i>
Karangally, . . <i>TAM.</i>	Sundra, . . . . "

This tree grows throughout the Peninsula and the Sunderbuns, but varies in size in different localities. It is common in the jungles of Bombay, there always scrubby, small, and crooked; and though rather plentiful in the forests under the ghats, Dr. Gibson had not seen it of a size capable of affording planks. Mr. Rohde mentions that he had obtained, at Guntoor, planks 1 foot broad; that posts 5 feet long were procurable at twelve rupees per hundred, well suited for fencing and for rice pestles. The natives regard it as the most durable wood for posts in house-building, though, from its non-elastic nature, it is unfavourable to the holding of nails driven into it. The wood is of a dark colour, close-grained, very hard, heavy, and very strong, a one-inch bar sustaining a weight of 500 lbs. Sp. gr. 1.296. It is also used for ploughs, mortars, and pestles, and for railway

## ACANTHACEÆ.

sleepers. A resin similar to that which exudes from the *A. catechu* is procured from this tree. The two trees are nearly alike, the uncertainty of the prickles absent or present being a distinguishing characteristic of this one.—*Mr. Rohde; Dr. Wight; Voigt; Cleghorn's Report; Useful Plants; Beddome, Fl. Sylv. p. 50.*

### ACACIA TOMENTOSA. *Willd.*

<i>Mimosa tomentosa</i> , <i>Roxb.</i>	<i>Mimosa kleinli</i> , . <i>Poir.</i>
Salsein badula, . <i>BENG.</i>	Jungle nail tree, . <i>ENG.</i>
Elephant thorn, . <i>ENG.</i>	Ani mulla, . . . <i>TAM.</i>

Grows on the Madras side of India, common near Sholapore, in the Kandesh jungles and th; Bombay Dekhan, and is found in Bengal.—*Voigt.*

### ACACIA VERA. *Bauh.* Gum arabic tree.

*Acacia nilotica.* | *Mimosa nilotica*, *Linn.*

The *Acacia vera* is a tree of the African desert, and, according to Wellsted, of Arabia, its leaves yield the camel the sole forage it can meet in those arid regions. Two products are obtained from it, one natural, the other artificial, namely, gum arabic and the dried acacia juice (*Akakia* of Dioscorides), a solid, dark-coloured, shining substance, soluble in water, which it colours red. It is obtained by pounding the unripe fruit, and the juice is thickened before the sun, and then placed in bladders, in which it gradually dries, weighing about 5 or 6 ounces each. It is sold in the bazars of Bengal in thin, very black cakes about the size of a rupee. It was much lauded by Hippocrates and Dioscorides. Wellsted found the Sumr trees of great size, and the gum exuding in considerable quantities; but very little of it was collected by the Bedouins, who complained that the price it brings in Maskat did not repay them for their trouble.—*Wellsted, i. pp. 73 and 106; Baker's Albert Nyanza; O'Shaughnessy; Mendis.*

ACALEPHÆ, or sea nettles, include a great number of radiate animals of which the Medusæ are the type. They are common in all the seas.

### ACALYPHA BETULINA. *Retz, Spreng.*

<i>Acalypha spiciflorus</i> , <i>Lamb.</i>	<i>A. fruticosa</i> , <i>Forsk.</i>
Chunni maram, . <i>TAM.</i>	Chinni, Tsinni, . <i>TEL.</i>

Wood to be obtained about 18 inches in diameter, hard and heavy, not of much value to carpenters. Leaves attenuant and alterative, and an agreeable stomachic in dyspepsia and other ailments.—*Wight; Hog.*

### ACALYPHA INDICA. *Linn.*

Mukto-joori, . . <i>BENG.</i>	Harita manjari, . <i>TEL.</i>
Shwet busunda, . . "	Kuppanti chettu, . "
Morkantee, . . . . "	Puppanti, Mirutkunda, . "
Kooppie, . . <i>DUK., HIND.</i>	Murupindi, . . . . "
Kupameni, <i>MALEAL, TAM.</i>	

A small annual, common everywhere in the Peninsula and Bengal, and easily distinguished by the singular cup-shaped involucre which surrounds the flowers. In decoction it is cathartic; the leaves, with garlic, are anthelmintic. Mixed with common salt, the leaves are applied externally in psora, and the juice rubbed up with oil externally in rheumatism. Wight also figures *A. mappia*.—*Hog; Useful Plants; Hoonigb.; O'Sh.; Voigt.*

ACANTHACEÆ. *R. Br.* The *Justicia* tribe; its type is the genus *Acanthus*. The species are herbaceous or shrubby. Many are mere weeds; others bear handsome flowers with gaudy colours, but seldom with any odour. A very small number have been occasionally employed medicinally as emollients or diuretics. In Ceylon, 'nellou' is

applied to the species of this natural family generally. The Burmans say the roots of the blue flowering *A. ilicifolius*, *L.*, are a cure for snake-bites.—*Thur. Pl. Zeyl.* p. 223; *Mason*.

**ACANTHOPTERYGII**, fishes having bony skeletons with prickly spinous processes in the dorsal fins. See Fishes.

**ACARUS FARINÆ**, the meal mite; it is never present in flour unless when damaged, and in a state unfit for consumption. The domestic mite, *A. domesticus*, which does so much injury to stuffed insects and birds, can be somewhat guarded against with camphor and a solution of corrosive sublimate. The sugar mite, *A. saccharinum*, so common in cane sugar, is unknown in the palm sugars of India. *A. Telarius*, the scarlet mite, or red spider, envelopes the leaves of a plant in a delicate, closely-woven web, which so checks the respiration that the plant becomes dry and withered. See Insects.

**ACASANA VI**, *SANSK.* In Hinduism, an ethereal voice heard from the sky; an emanation of Brahm. When the sound proceeds from a meteor or a flame, it is called *Agnipuri*, or formed of fire. An *Avatara* is a descent of the deity in the shape of a mortal; and an *Avantara*, a word rarely used, is a similar incarnation of an inferior kind, intended to answer some purpose of less moment. *Acasanavi*, therefore, is a manifestation of a deity, in which he is heard but not seen. *Akasa* is a name for the sky or firmament. See *Akasa*.

**ACATSJA VALLI**, *TAM.* *Cassyta filiformis*.

**ACAWERYA**, *SING.* *Ophioxylon serpentinum*.

**ACCIPITRINÆ**, a sub-family of the family Falconidae, comprising the sparrow-hawks, goshawks. The more prominent in S.E. Asia are—

*Astur palumbarius*, *L.*, goshawk.

„ *trivirgatus*, *Tem.*, crested do.

*Micronesius badius*, *Gm.*, the shikra.

*Accipiter nisus*, *L.*, sparrow-hawk.

„ *virgatus*, *Tem.*, the Besha do.

*A. nisus*, the sparrow-hawk of Europe, Asia, and N. Africa, is common in the hilly parts of India; rare in the plains, where abundantly replaced by *Micronesius badius*. Migrates partially in northern regions. There is a nearly allied race in the Malay countries, *A. nisoides*, distinguished by having a white throat with three distinct dark stripes, and no rufous on the under parts of the adult male. In other respects quite similar to *A. nisus*, and by no means to be confounded with *A. virgatus*, which likewise has the throat stripes. *Accipiter trinitatus* has elegant rows of large round white spots on the tail.

**ACCOUNTANT**.

*Kanun-go*, *ARABO-HIND.* | *Gramma-karana*, . *SANSK.*  
*Patwari*, . . . *HIND.* | *Kayastha*, . . .  
*Kulkarni*, . . . *MAR.* | *Kannakapilli*, . . . *TAM.*

In the village system of India, this is one of the municipality.

**ACER**, a genus of the *Aceraceæ*, or sycamore tribe of plants, comprising the genera *Acer*, *Dobinæa*, and *Negundo*. Dr. Royle mentions that immediately we commence ascending the Himalaya, either in Nepal, or Sirmoor, we meet with species of the *Acer*. *A. oblongum* descends to the lowest level, being found in Nepal and further north in the Dehra Doon, between 2000 and 3000 feet of elevation. *A. cultratum* is found at 6500 feet on the Mussooree range, and at similar heights

in Sirmoor and Garhwal; while *A. caudatum* (Wall. Pl. As. Rar. t. 132) and *A. acuminatum*? (Don) *sterculiaceum* and *villosum*, are only seen with pines and birches on the loftiest mountains, which are for many months covered with snow. *A. sterculiaceum* (Wall. Pl. As. Rar. t. 105) is closely allied to *A. villosum*, which differs but little from a pseudo-platanus, or sycamore; and as this affords timber which, from being light and tough, is much used by turners, and for making saddle-trees, so it is probable that both the Himalayan species would answer equally well for the same purposes. The wood of *A. cultratum* is white, light, and fine-grained, and might be turned to the same uses as that of the maple, which is esteemed by turners, and also occasionally for making gun-stocks. *A. caudatum* is also found in Kunawar, and *A. sterculiaceum* extends to Kashmir. *A. Dobinæa*, discovered in Nepal by Dr. Hamilton, is only a shrub of six feet in height. *A. fraxinifolium* is a native of North America, from which sugar is said to be made. Many species grow in Japan and the Himalayas. *casium*, *Wall.*, Deoban, N.W. P., and Hazara. *Campbellii*, *Hook. f. et T.*, Darjiling hills. *villosum*, *Wall.*, Simla. *pictum*, *Thunb.*, Hazara. *palmatum*, *Thunb.*, a beautiful maple. *niveum*, *Blume*, India and the Archipelago, rising to 150 feet in height.

—*Von Mueller; Hodgson's Nagasaki; Royle's Ill. Him. Bot.*

**ACER CAUDATUM**, the Mandal maple tree of Kulu, Kangra, Deoban, and Simla. Wood not esteemed.—*Dr. Cleghorn*.

**ACER CRETICUM.** *Linn.*

Kitha, Kakrai, .	CHENAB.	Kukandra, . . .	JHELUM.
Kangla, Mandar, „	„	Seran, Til-pattar, „	KANG.
Til khar; trikhana, „	„	Ti-an, . . . . .	SUTLEJ.
Trikadna, . . .	JHELUM.		

A small tree, not uncommon at places near most of the great rivers of the Panjab, from the Ravi westward from 3500 up to 6000 feet. Of no special use.—*Dr. Stewart*.

**ACER CULTRATUM.** *Wall.*

Kaura, . . . . .	BEAR.	Kanur, . . . . .	KANGRA.
Hanzal, Kanzal, CHENAB.	„	Trikadna, . . .	MURREE.
Kahra, Kangru, „	„	Trikanah, . . .	„
Trekam, Trekhan, JHEL.	„	Manor, Mandar, „	RAVI.
Tilpattar, Kilpattar, „	„	Chirindi, Jarimu, „	„
Kilth, . . . . .	„	Laur, Kanjar, „	SUTLEJ.
Ti-an, . . . . .	KANAWAR.	Kalindra, . . .	„

*A. cultratum* and *A. sterculiaceum* much resemble each other, often grow together, and are frequently confused. They are found on all the rivers up to near the Indus, at from 4000 to 10,000 feet. They are handsome trees, and attain a considerable size. *A. sterculiaceum* attains to 12 feet girth, but the timber is not particularly valued. In Kangra it is used for ploughs, bedsteads, and jumpán poles. From Bissahir, etc., there is a considerable export to Tibet of drinking cups made of the knots of these maple-wood trees. They are much used there, and often set in silver. Gerard states that they are made of juniper, and Moorcroft says horse-chestnut (see Pavia); but J. D. Cunningham mentions the knots or excrescences of these two maples as giving the best kinds. *A. cultratum* is prized for shade. The juice of the leaves is, in Kanawar, said to be so acrid as to hurt the hands, but the leaves and twigs are in places much lopped for fodder.—*Dr. J. L. Stewart*.

**ACER LEVIGATUM**, *Wall.*, the Karndlu, or Karandlu of Kotgurb, is found in the Suttlej valley, between Rampur and Sungnam, at an elevation of 9000 feet, also higher up in the Nepal mountains, and at Darjiling. The knots are hollowed out, and used as drinking cups. — *Voigt; Cleg. Panj. Rep.* p. 64.

**ACER OBLONGUM**, an evergreen tree, of rapid growth, native of Nepal and Kumaon, on the southern hill ranges, such as the Gagar, and is very abundant at Naini Tal. — *Voigt*, p. 92.

**ACER STERCULIACEUM**. *Wull.*

Kan-shin, . . .	BHOT.	Til pattar, . . .	KASHMIR.
Tila pattar, . . .	HIND.	Til patra, . . .	
La'-ur, . . .	KANAWAR.	Kamiah, . . .	KHAS.

A large tree of Nepal and the N.W. Himalaya, with a trunk often three feet in diameter. The Hindi names allude to its incised three-pointed leaves. From the knotty parts of this tree are made the coarser sorts of wooden cups used in Hundes and the Cis-Alpine Himalaya, inhabited by Bhotia, and termed Lahauri Doba, and a better kind, termed Talua Doba, is made from the *Acer oblongum*. A Hookeri, *isolobum*, *pentapomicum*, *Sikkimense*, and *stachyophyllum*, are other species. — *Dr. J. L. Stewart*.

**ACESINES** or *Akesines*, the Greek name of the Chenab, a river of the Panjab; supposed to have had its origin in Abu Sin, a name of the Indus, the Sanskrit name being Chandra-Bhaga.

**ACETIC ACID**. Acetous acid, Vinegar.

Khall, . . .	ARAB.	Acidum Aceticum, . . .	LAT.
Poun-ya, . . .	BURM.	Chuka, . . .	MALAY.
Nung-tau, . . .	CHIN.	Kadi, . . .	TAM.
Sirka, also Khall, . . .	HIND.	Pul'su, . . .	TEL.
Aceto, . . .	IT.		

The ordinary vinegar of the Indian bazaars is prepared from the *Dolichos uniflorus*. Dr. O'Shaughnessy discovered that much pyroligneous acid passes over along with other gases, in preparing the charcoal for the Eshapore powder works, and he recommended for India the practice followed in Germany, where a strong acetic acid is obtained by causing a mixture of one part of spirit, four of water, and about one-thousandth part of honey or yeast, to filter into a cask containing wood shavings, and provided with holes to secure a free circulation of air. A very large surface being thus exposed, the alcohol is rapidly converted into acetic acid. In India, teak shavings well boiled in water and subsequently steeped in good vinegar, should be employed. — *Beng. Phar.* p. 233.

**ACH.** HIND. *Morinda citrifolia*, *M. tinctoria*.

**ACHÆMENIDÆ**. During the time of this dynasty, the language in use was the Bactro-Medo-Persian. We know from their inscriptions several of the old Bactrian formations, which became historical and geographical designations at a later period. — *Bunsen's Egypt*, pp. 462-467.

**ACHALABHRATA**, one of the Ganadhara, or masters of the Jain schools.

**ACHA MARAM**, also *Atti maram*. TAM. Any ebony tree; *Diospyros ebenaster*; *Hardwickia binata*, *Bauhinia racemosa*.

**ACHANDRARGAM**. TAM. A perpetual tenure of village land, as long as the moon and sun endure.

**ACHAR**, a native race in Nepal, from whom the Mewar select their priests.

**ACHAR**. MALAY. *Antiaris*, *sp.*

**ACHARA**. SANSK. The observances of the Hindu religion; the personal and social customs of the Hindus; also a name applied to Siva or Vishnu, and also Brahma as the Supreme Being. It means free from further transmigration.

**ACHARNI**. HIND. A hier.

**ACHARYA** or *Achari*. SANSK. A religious teacher, a brahman who instructs in the Vedas the religious students of the Brahman, Kshatriya, and Vaisya castes. In modern use, it is applied to any religious instructor, or to any brahman and religious mendicant professing to be qualified to give religious instruction. In the south of India, it denotes the head of a religious society, the Mahant of Hindustan, or the Panda or head priest of a temple. Among the Mahrattas it was given to brahmans employed by respectable families as cooks. It is assumed by the Madhava Brahmans, and by the five castes of artisans — blacksmith, goldsmith, coppersmith, stone-cutter and carpenter — in the Tamil and Telugu provinces. At present, the brahman who reads a portion of the Vedas at the time of investiture with the poita, is called by this title, as well as the person who reads the formularies at a sacrifice. — *Ward's Hindoos*; *Wilson*. See *Gayatri*; *Hindu*; *India*.

**ACHAVERAM** or *Atchaveram*, a village with a celebrated pagoda five miles S.W. of Devicottah. It was taken in September 1749 by the Tanjore army, from the British under Captain Cope.

**ACH-CHATA**. See *Akshata*.

**ACHCHHAN**. MALEAL. A father; a respectful appellation of the men of the Nair royal family who have no office or official rank in the State.

**ACHCHU**. KARN. *Achcha*, *MALEAL*, TAM. A mould; a printing press.

**ACHCHU-KAVALI**. TEL. Fees in kind to poligars for protecting lands.

**ACHE**. Count d'Aché, a French admiral sent from France to support Lally as a naval colleague, but he was undecided and unfortunate, was defeated off Tranquebar, and again by Pocock, and he ultimately sailed for France, where he became an accuser of Lally. — *Malleton*.

**ACHEEN**, Athi of the Malays, is the capital of a kingdom of the same name, situated at the north-west extreme of Sumatra, near the entrance of the Straits of Malacca. Every vessel entering the straits was formerly obliged to call at Achéen to obtain a pass, but Europeans set at defiance the assumed authority of its kings. These still, however (1879), continue independent of the Dutch. Pop. 328,000. This monarchy arose from the usurpation of sultan Salah-ud-Din in A.D. 1521, previous to which time Achéen had been a province of Pedir, and governed by a viceroy from that kingdom. The Achinese differ much in their persons from the other Sumatrans, being in general rather shorter, and of a darker complexion. They are supposed to be a mixture of Battas and Malays with Chuliahs, as they term the natives of the west of India. They are an active and industrious people, and show much mechanical ingenuity. Their Padri, religious men, chiefly Malays of the Menangkabao states of the interior, for many years opposed the encroachments of the Dutch in the interior of Sumatra. The Achinese adopted Mahomedanism, A.D. 1206; the Malacca Malays, A.D. 1276; the Javancse, A.D. 1478. They are

strict Mahomedans, and great numbers resort in the Arab vessels to Mecca, with the view of becoming Hajis or pilgrims. The Spanish Pillar dollar is the standard coin. The natural productions of Acheen and its neighbourhood include gold dust, Baroos camphor, which is highly prized in China; sapan wood, beeswax, dammer, and rattans. Cattle are abundant, and also small horses of an excellent breed (the best, indeed, in the Archipelago, with the exception of those of Bimah in Sumbawa), which are exported in considerable numbers to the settlements in the Straits of Malacca. The better kind have fine crests and good strong shoulders, in which latter particular, as well as in height of wither, they differ very much from the horses of Java and the islands to the eastward, which are generally deficient in these points. The Achin and Malay languages are written in the Arabic character. See Archipelago.

ACHENIYA PATA. BENG. *Pæderia ternata*.

ACHERONTIA SATANAS, the death's-head moth of Ceylon, a richly-coloured nocturnal moth, which utters a sharp, stridulous cry when seized.—*Tement*.

ACHETA, the cricket genus of insects. *A. campestris* and *A. domestica*, the Jhengur of Hindustan, attack the poppy plants from November to January, until the stem begins to shoot. A large species attacks the *Casuarina* trees. It lodges at the foot of the tree, and at nightfall ascends the tree, and cuts off the young top shoots. The crickets are very destructive to garden and field crops. See Insects.

ACH'HAR. HIND. Fruit of *Buchanania latifolia*; also pickles.

ACH'HAR TILAK. SANSK. The ceremony of putting a few grains of rice on the forehead of an image when addressed, or on that of a brahman when invited to an entertainment.

ACH'HIK, a tribe in Bengal.

ACHILLÆA MILLEFOLIUM. *L.* Milfoil; the Bui Madaran, Momadra, and Capendiga, of the Panjab.

ACHI MARAM. TAM. *Calosanthus Indica*.

ACHIMENES, very ornamental plants of various colours, flowering in the rains, of easy culture. The scaly tuberous roots, by which they are propagated, must be carefully preserved during the dry weather, by occasionally moistening the earth in which they are kept; and after the commencement of the rains, the imbricated buds, which they produce under ground, may be divided and planted out.—*Riddell*.

ACHOBA. PUSHIT. Land irrigated by the natural rain.

ACHOODA. SANSK. *Solanum trilobatum*.

ACHOTIA DUMKI, of Nepal. *Hystrix longicauda*.—*Marsden*.

ACHRAS ELENGIOIDES. *D. C.*

*Sapota elengioides, D. C.*

Holay, . . . NEILGH. | Pala, . . . TAM.

A large tree, very common on all the higher ranges on the west of the Madras Presidency, and is to be found in Ceylon. The fruit is like a small crab apple, and is made into pickles, and used in curries. The wood is of a dull red colour, short but straight in the grain, and very dense. It makes good beams for houses, but splits too much to be used for planks. If well seasoned it turns well, and it makes excellent carpenters' planes.—*Beddome, Fl. Sylc.* p. 235.

ACHRAS SAPOTA. *Willde.* *Sapodilla*.

Koweet? . . . of BOMBAY. Ratami, . . . SINGH.  
Thwoot-ta-bat, . . . BURM. Simi Elupei maram, TAM.  
Bully tree, Sapota, . . . ENG. Sima Ippa chettu, TEL.

A native of China, cultivated in the E. and W. Indies and S. America; in India grown as a fruit tree; wood hard and close-grained. The seeds are aperient and diuretic; in overdoses they are dangerous. The bark is said to be a good substitute for cinchona. The Tamil name of this tree is liable to be confounded with *Mimusops* and *Bassia*.—*Jaffrey; Riddell; Roxb.; Voigt*.

ACHULIYAJA. BENG. *Itea macrophylla*.

ACHYRANTHES ASPERA. *Linn., Roxb.*

*A. Indica, Roth., Rheede.* | *A. spicatus, Burm.*  
" *obtusifolia, Lamb.*

Upanga, . . . BENG. Kadelari? . . . MALEAL.  
Huruhura, . . . " Gasr-kural-sabo, . . . SINGH.  
Cheecheera, Chirchira, . . . " Nai uruvi, . . . TAM.  
Apang, . . . BURM. Utareni, . . . TEL.  
Neagam, . . . EGYPT. Antisa, . . . "  
Sutjira, Agareh, . . . HIND. Apamargamu, . . . "  
Lal-chirchiri, . . . " Pratyuk pushpi, . . . "  
Kath Alati, . . . MALEAL.

A herb growing all over India, in many places as a troublesome weed; its seeds, flowering spiked leaves and ashes, are used in native medicine, and as greens. An infusion of the root is given as a mild astringent in bowel complaints. The flowering spike made into pills with a little sugar is a popular preventive medicine in Behar for persons bitten by rabid dogs. The root is used by the natives as a tooth-brush; the whole plant when macerated yields a considerable quantity of potash.—*O'Sh.; Roxb.; Voigt; Jaffrey; Honigb.; Useful Plants.* See Vegetables.

ACID LIME. *Citrus bergamia, Risso.*

ACIDS, the tezas of the Persians. The most important are the sulphuric, nitric, hydrochloric, acetic, carbonic, tartaric, citric, oxalic, and arsenious. For making these, natives of India have peculiar formulæ; their lemons and limes give them citric, and the gram-plant, *Cicer arietinum*, the oxalic acid.

*Acidum arseniosum*, white oxide of arsenic.

*Acidum benzoicum*, benzoic acid, though named from benzoin, is found in other substances, as storax, and the balsams of Peru and Tolu. It is also produced by the action of re-agents on several vegetable substances.

Acid, Citric. Ning-mung-sha, CHIN., in India an article of commerce.

Acid, Muriatic. Hydrochloric acid.

Sen-kiang-sha, . . . CHIN. | Namak-ka tezas, . . . HIND.  
Spirit of salt, . . . ENG. | *Acidum muriaticum, LAT.*

In India, an article of commerce.

Acid, Nitric. Aquafortis, nitric acid.

Tha-lau-ta-gar, . . . BURM. | Ayer Menganchur-  
Yen-sian-k'iang-shui, CH. | mas, . . . MALAY.

Acide nitrique, . . . FR. | Pottlu-uppu-drava-  
Salpeter saure, . . . GER. | kam, . . . TAM., TEL.

Shore ka tezas, . . . HIND.

In India, an article of commerce.

Acid, Nitro-Muriatic. Aqua-regia.

Eau regale, . . . FR. | *Acidum nitro-hydro-*  
Konigs-wasser, . . . GER. | chlorium, . . . LAT.

In India, an article of commerce.

Acid, Prussic. *Smith.* Hang-jin-chih, CHIN., in India an article of commerce.

Acid, Sulphuric. Vitriol.

Ruch, . . . ARAB. | Arq-i-gao-gard, . . . PERS.  
Kan-ia-bian, . . . BURM. | Gandhaka drava-  
Gandak-ka-tezas, . . . HIND. | kam, . . . TAM.  
Gandak-ka-atr, . . . HIND.

In India, an article of commerce, but largely manufactured in the several mints.—*Royle, Arts of India.*

**ACONITUM.** *Linn.* This genus of the Ranunculaceæ is almost entirely confined to Europe and Northern Asia, a few only being American. Throughout the temperate part of the Himalaya the species occur, but most frequently to the eastward in the moist parts of Nepal and Sikkim. Roots of *A. ferox*, *luridum*, *napellus*, and *palmatum*, are extensively used as the Bikh poison, and throughout the Himalaya are indiscriminately so called, nor can the dried roots be distinguished from each other. Aconitina or Bikya is prepared from *Aconitum ferox*. It is a formidable poison; one-tenth of a grain killed a goat in one of Dr. O'Shaughnessy's experiments in twelve minutes. The animal died in convulsions. It is used in an ointment, one grain being mixed with a drachm of lard, and is an invaluable local application in many forms of neuralgia, especially in tic-douloureux. It almost immediately occasions a tingling sensation in the part, then numbness, and relief of the pain. Several species of *Aconite* occur in China. Ts'au-wu-t'u is the name for the tubers. Maximo Micz met with nine in the Amur region,—four near Peking, and three in Mongolia. Ts'au means wild. An arrow poison called Tuh-peh-ts'au is said to be prepared in some country on the west of China from a species. *A. palmatum Don.*, is a plant of the Himalaya, up to 10,000 feet.—*Hooker and Thomson; Smith.*

#### ACONITUM FEROX. *Wall., Cat.*

*Aconitum virosum, Don.*

Batenab Bish, Bish, BENG.	Wuchnak, . . . MAHR.
Mitha titia, . . . "	Mourabikh, . . . PANJ.
Ati-singia-bish, . . . "	Ati-visha, . . . SANSK.
Vish, Bish, Bikh, HIND.	Visha-navi, . . . TAM.
Mitha Zahr, Mahoor, "	Vasa-nabhi, . . . "
Bishnak, Bachnag, "	Ati-vassa, . . . TEL.

This is a native of the Himalayan mountains, growing at 10,000 to 14,000 feet, and is one of the most celebrated articles in Indian medicine and toxicology. The root is equally fatal taken internally or applied to wounds; but the effects are witnessed in a concentrated state when the extract is introduced into a wound. A preparation of the root is much used in all the hilly districts in Northern India to poison arrows for the destruction of wild beasts; and tigers are destroyed by the poisoned arrows being shot from bows fixed near the tracks leading to their watering places. It has been used on several occasions to poison wells and tanks, and doubtless might be made a formidable means of defence against the invasion of the territories in which it abounds. The Gurkhas say that they could so infect all the waters with the dreadful root that no enemy could advance into their mountain fastnesses.—*O'Sh.; Bl. Disp.* 166; *Phar.* 265-286; *Useful Plants; Honigberger; Hooker f. et Th.; Clegburn, Panjab Report.*

#### ACONITUM HETEROPHYLLUM. *Wall.*

Atvika, Vajjai turki, DUK. | Atis, Batis, Patie, HIND. This plant occurs in abundance on the lofty mountains of Choor, Shalma, and Kedarnath in the Sutlej valley, between Rampur and Sungnam, at an elevation of 8000 to 13,000 feet, but varies greatly in the size and form of its leaves, from which circumstance it derives its specific name. It was first described and identified by Dr. Wallich in *Plant. Asiat. Rariores*, and has received additional notice from Professor Royle. The root

is composed of two oblong tubera, of a light ash colour externally, white internally, and of pure bitter taste. These are met with in the market in small irregularly conical ash-coloured pieces, white internally, taste bitter, but not numbing. It acts as a bitter tonic and febrifuge, is used by Europeans and natives in the treatment of fever, debility, and diarrhoea, and it has been long employed in Indian medicine as a tonic and aphrodisiac. The roots are said to be eaten by the Kunawar hillmen as a pleasant tonic under the same name. Two Atees are, however, met with in the bazaars, and one of them is quite inert,—up to two drams (120 grs.) having been given by Surgeon-Major Walter without any effect.—*Clegburn, Panjab Report*, p. 66; *Powell, Handbook*, i. p. 324; *Useful Plants; Honigberger; O'Sh.* p. 166-8; *Ind. Ann. Med. Sci.* Ap. 1856, p. 395; *Hooker f. et Th.; Beng. As. Soc. Proceed.*

**ACONITUM LURIDUM, H. f. et Th.**, grows at Tankra and Chola in Sikkim, at an elevation of 14,000 feet; the native names are supposed to be identical with those of *A. ferox*.—*H. f. et Th.*

#### ACONITUM LYCOCTONUM. *De C.*

Lang tuh, . . . CHIN. | Wolfsbane, . . . ENG.

A plant of the Himalaya, at 7000 to 10,000 feet; also of China. Its root very poisonous.—*Smith; H. f. et Th.*

#### ACONITUM NAPELLUS. Monkshood.

<i>A. dissectum, Don</i>	<i>A. delphinifolium, Reich.</i>
<i>A. ferox, Wall.</i>	<i>A. multifidum, Royle.</i>
Wolfsbane, . . . ENG.	Tilia kchchang, . . . PANJ.
Bish, Batenab-bish, HIND.	Vasha-navi, . . . TAM.
Mahoor, . . . "	Vasa-nabhi, . . . TEL.

It is found in the Sutlej valley, between Rampur and Sungnam, at an elevation of 10,000 to 15,000 feet. The roots are used for destroying wild animals. It is a plant of Europe and America. It has variable forms.—*H. f. et Th.; Cleg., Panj. Rep.*

#### ACONITUM SINENSE. *Smith.*

Chuenwu-tu, W'eh-t'u, CH. | Kwang-wu, . . . CHIN.

Its conical tuberous roots, from 1 to 1½ inches long, are highly poisonous and acrid.—*Smith.*

#### ACONITUM VARIEGATUM. *Smith.*

The plant—Heh-fu-tze; Tien-hiung, . . . CHIN.  
The tubers—Fu-p'ien; Tsch-tze, . . . CHIN.

This is largely cultivated in China, in Chang-ming-hien, Lung-ngan-fu, and Sech-u'en. Its tubers are used medicinally.—*Smith*, p. 3.

#### ACONTIADIDÆ. See Reptileæ.

#### ACORNS.

Balut, . . . ARAB.	Ghiande, . . . IT.
Siang-shih, Siang-tau, CH.	Glandes, . . . LAT.
Lih-kiu, . . . "	Schedulii, . . . RUS.
Glands, . . . FR.	Bellotas, . . . SP.
Eicheln, Eckern, . . . GER.	

Acorns are common in the bazaars of India, being used in native medicine. Their taste is astringent and bitter. Several species of oak are indigenous in the Tenasserim Provinces, and on the hills of N. India.—*Mason; Smith, Chin. Mat. Med.*

#### ACORUS CALAMUS. *Linn.* Sweet-flag.

*Acorus odoratus, Lam.*

Ig'hir, Waj, Ikaroon, AR.	Vashambu, . . . MALEAL.
Shwet-bach, . . . BENG.	Wasumbu, . . . "
Bach; Gori-bach, . . . "	Vaj, Vuj, . . . PERA.
Linhay; Len-hæ, BURM.	Ugri-turki, . . . "
Shui-chang-pu, . . . CHIN.	Vacha, Golomi, SANSK.
<i>Acorus odoratus, Fr.</i>	Wadda-kaha, . . . SINGH.
Akoron, . . . GR. of DIOS.	Vassambu, . . . TAM.
Safed Bach, . . . HIND.	Vadaja, . . . TEL.
Vembu, . . . MALEAL.	Vassa, Vasa, Vudya, "



This genus of the Acoraceæ is a native of Europe, also of North America, but is cultivated in the moist, cool parts of the East Indies. The whole plant is aromatic, but the root alone preserves the flavour in drying. It is a favourite medicine among the Hindus as a stimulant in flatulency. It occurs in the shops in longitudinal pieces, wrinkled and marked with projecting points, and might be easily substituted for more expensive spices or aromatics. The root is useful in ague. In Constantinople, a sweetmeat is made out of its root. The leaves are also fragrant; a hair powder is made of the roots, the scent being supplied by the leaves. The Calamus aromaticus of the ancients is referred by Royle to the Andropogon Calamus aromaticus.—*O'Shaugh.* p. 626; *Stewart; Powell; Royle; Pereira; Roxburgh; Mason; Useful Plants.*

ACORUS GRAMINEUS. *Smith.* The Shih-chang-pu of the Chinese, grows wild in Sech-u'en, Shen-si, and Kwei-chan. Its rootlets are used internally, in powder, juice, and tincture; and the plant is largely cultivated for its sword-shaped leaves, which are hung up at the dragon boat festival on the fifth day of the fifth month of each year. It kills or drives away insects. It is largely eaten at Constantinople to prevent the pestilence.—*Smith.*

ACRE, the subdivisions of the acre have hitherto, in the Madras Presidency, been in 40ths (or Goontas) and 16ths of 40ths, or else in 16ths (annas) and 4ths of 16ths.

ACRE or Akka, a town in Palestine, originally called Accho, but, being in after times improved and enlarged by Ptolemy the First, it was called after him Ptolemais. Subsequently, falling into the possession of the Arabs, it recovered its Hebrew name. It was first taken by the Arabs in A.D. 636. The Christians became masters of it in 1104. Salah-ud-Din got possession of it in 1184, and held it till 11th July 1191, when it was retaken by the Crusaders. The latter held it for exactly one century, when the Arabs finally wrested it from them, and retained it until they, in their turn, were obliged to cede it to the Turks in 1517. From this time Acre remained neglected till about the middle of the 18th century, when the Arab shaiikh, Daher, took it by surprise. Under his wise administration it recovered a part of its trade. He was succeeded by the tyrant Jazzar Pasha, who fortified and embellished the town. In 1799 (5th March) it rose into importance and consideration by its gallant and successful resistance to the arms of Bonaparte, directed by Sir Sydney Smith, a British officer, and in the middle of the 19th century the British again took it.—*Robinson's Travels.* i. pp. 198, 199.

ACROCARPUS FRAXINIFOLIUS. *Wight.*  
Shingle tree, . . . *Eng.* | Mallai kone, . . . *Tam.*  
Pink cedar, red cedar, . . . | Kilingi, . . . *Neilgh.*

This is one of the largest and loftiest trees in the Madras Presidency, and is also of the Darjiling Terai. It is of rapid growth, is generally of very straight growth, with large buttresses at the base. It is very general about the western forests, on the Tinnevely and Travancore hills, on the Annamallays, Neilgherries, Wynad, and in Coorg and S. Canara. It ascends from the plains up to nearly 4000 feet. Colonel Beddome measured a tree 27 feet in girth above the buttresses. The flowers appear in December or January with the young

leaves, or when the tree is quite destitute of foliage. The timber is flesh-coloured, and shrinks in seasoning; it is light, and much resembles that of the Cedrela toona, and has a cedrelaceous smell; it is much used by the planters at Coonoor and in the Wynad for building purposes, furniture, etc., and in Coorg it is largely used for shingles.—*Useful Plants; Beddome, Fl. Sylv.* p. 44.

ACROCHORDIDÆ, wart snakes. See Reptiles.

ACROCOMIA SCLEROCARPA, the Macaw Palm, widely diffused in Brazil and the West Indies. The hard-shelled nuts are worked up by the Negroes into sundry ornamental articles, and the kernel yields a thick golden oil. It might be introduced into India.

ACROGENS, in botany, one of the primary classes of the vegetable kingdom according to the natural system. The stems of Acrogens differ much in appearance from those of Exogens and Endogens. The wood is not secreted from layers of tissue, which have the power of reproducing regular zones of wood, as in Exogens, or a regular arrangement of vascular and cellular tissue, as in Endogens. There is generally but a single ring of vascular bundles even in the ferns.

ACROSTICHUM, a genus of ferns of the West and East Indies and Australia. The A. scandens, a climbing fern with pendulous fronds, clothes the betel palms on the Megna with the most elegant drapery. Dr. Hooker found parasitic orchids growing on the trees which were covered with this climbing fern.—*Hooker, Journ.* ii. p. 338, 351.

ACSHA. SANSK. An astronomical term of the Hindus. Acsha Ansa and Acsha Bhagas are degrees of terrestrial latitude; Acsha Carna, hypotenuse; but in its astronomical sense means what Europeans call the argument of the latitude, as well as Patana Chendra.—*Warren.*

ACTÆA, a genus of the Ranunculaceæ. A. spicata *Linn.*, the baneberry, is a native of the Caucasus and Siberia. Roots astringent; the whole plant acrid and poisonous. A. acuminata, *Wall.*, is found on the Choor and Acharanda mountains. A. astra is sometimes collected in China, as the scouring rush is, for cleaning pewter vessels, for which its hispid leaves well fit it.—*Williams' Middle King.* p. 286; *O'Sh.* p. 170.

ACTEPHILA NEILGHERRENSIS. *Wight.*  
A. Javanica, *Miq.* | Anomospermum excelsum,  
Savia actephila, *Hassk.* | *Dal.*

A small tree of the central and southern parts of Ceylon, up to an elevation of 2000 feet.—*Thwaites.*

ACTIAS. See Insecta.

ACTINIA. Some of these zoophytes in the Eastern Archipelago are fully two feet in diameter. Little fishes dwell in their interior. Species of enormous size occur in the China seas, and on the coast of Borneo.—*Collingwood.* See Zoantharia.

ACTINODAPHNE. Several species of this genus of trees—A. elegans, glauca, Molochina, Moonii, speciosa, and stenophylla—grow in Ceylon. A. Hoskeri, *D. C.*, is a small or middling-sized tree, very common on the hills in the districts of North Arcot and Cuddapah, found in Bombay and the Konkan, and also in Sikkim. A. salicina, *D. C.*, a small or middling-sized tree, is rare on the Western Ghats, in South Tinnevely, on the Neilgherries, and Ceylon; it is closely allied to the Ceylon A. elegans, A. Thwaitesii, and A. stenophylla, and they are all probably only varieties of one species. Timber may be of good quality.—

*Beddome, Fl. Sylv. p. 295; Thw. Cat. Paris Exhibition.*

**ACTITIS**, the Sandpiper genus of the Totaninæ. *A. glareola* is the Wood Sandpiper of Europe, Asia, Africa; from Lapland to the Cape of Good Hope, Java, etc.; exceedingly common in India. *A. hypoleucos*, the Common Sandpiper of Europe, Asia; exceedingly common in India. *A. ochropus*, the Green Sandpiper of Europe, Asia, North Africa; very common in India.

**ACWAI.** MAHR. *Ursus labiatus*.

**AD**, in Mahrati, the Sanskrit privative a.

**AD**, an Arab tribe of the Hadramaut.

**ADA.** BENG. *Zingiber officinale*, *Roscoe*; in Telugu, *Bauhinia racemosa*; in Malealam, *Terminalia catappa*.

**ADAB.** ARAB. Respect. Ilm-i-Adāb, the science of ceremonial; etiquette. Adab-ul-Harim, domestic customs which Mahomedans follow. They differ in various countries, but generally involve separation during pregnancy and after cessation of menstruation. The Chinese largely follow these customs. Adab-ul-Kabr, the customs of the tomb, where, according to Mahomedanism, shortly after interment, Nakir and Mankir, the examiners of the dead, question the deceased as to his life in this world.

**ADA BIRA.** TEL. *Anisomeles ovata*, *R. Br.*

**ADA-BIRNA.** BENG. *Herpestis monniera*.

**ADA BUKKUDU.** TEL. *Ehretia laevis*, *P.*

**ADADA.** ARAB. *Daphne mezereum*.

**ADADODE.** TAM. *Adhatoda vasica*, *Nees*.

**ADAI YOTLI.** TAM. A sand-binding plant.

**ADAKA** or **Cavughu.** MALEAL. *Areca catechu*.

**ADAKA MAJYEN.** MALEAL. *Sphaeranthus hirtus*, *Burm.*

**ADAKI.** SANSK. *Cajanus Indicus*.

**ADA KODIEN.** MALEAL. *Holostemma Rhecdianum*, *Spr.*

**ADALAT.** PERS. Justice. Nizamāt Adalat, the Supreme Court of Criminal Justice; the ruler's court. Diwani Adalat, the Civil Court of the Diwan. Foujdari Adalat, the Magistrates' or Police Criminal Court. Adalat-ul-Kazi, the town court.

**ADALA VITALA.** TEL. *Lepidium sativum*, *L.* Cress seed.

**ADALI.** TAM. *Jatropha glandulifera*, *Rorb.*

**AD ALLI**, a Semitic race on the west of the Red Sea. See Semitic Races.

**ADAL SHAHI**, a Mahomedan dynasty of Bijapur. The founder was

	A. D.	A. H.
Yusuf Adal Shah, a Turkish slave, . . . . .	1489	895
Ismail Adal Shah, . . . . .	1510	915
Mallu, " . . . . .	1534	941
Ibrahim, " . . . . .	1535	941
Ali, " . . . . .	1557	965
Ibrahim, " . . . . .	1579	987

Yusuf claimed to be a son of sultan Amurath, and brother to Muhammad II., the conqueror of Constantinople. He escaped the massacre of his brothers by the contrivance of his mother, who carried him to Persia, from which he fled at the age of 16, and was sold as a slave to the Bahmani court. Their capital was Bijapur, where, and at Gogi, their tombs are to be seen.—*Elphin*, p. 670.

**ADAM.** The Gnostics, in framing their theological system, ranked Adam as Jeū, 'the primal man,' next to the Noos and Logos, and therefore the third emanation from a deity. Mahomed styles Adam, Awal-ul-Ambia, the First of the

Prophets, also Khalifa-ul-Akbar, the first of God's vicegerents; and in the tenth century his grave in Ceylon became the established resort of Mahomedan pilgrims. Adam's stature, according to Mahomedan legends, was about 36 feet. His burial-place is shown by the Arabs at the hill Abu Kubays, and according to their legends Adam and Eve dwelt at Mount Arafat, where Adam's place of prayer is shown. A usual Mahomedan tradition runs, that on the violent expulsion of our first parents and their tempter from Paradise, Adam fell on the mountain of Serendib, Eve at Jidda near Mecca, Eblis near Basrah, and the serpent at Ispahan. Adam, after long solitude and penitence, was led by Gabriel to Mecca, and thence to the mountain of Arafat (recognition), where he was reunited to Eve after a separation of 200 years. With the Hindus, Adam is supposed to be the same with Swayam-bhuva, who was made with seven handfuls of mould taken from the seven stages of the earth.—*Yule, Cathay*, 354; *Ch. Bunsen*, iv. pp. 373, 385, 998; *Burton's Mecca*, iii. p. 393; *Sir J. E. Tennent, Ceylon*.

**ADAM.** TAM. An oil measure of 20 padi.

**ADAMANI**, a section of the Kasrani Beluch settled at Jok-Budhu in the Dera Ghazi Khan district.—*M'Gr. N. W. F.* part i. p. 4.

**ADAMANT** or **Adamantine Spar**, the modern Corundum. Professor Tennant says the adamant described by Pliny was a sapphire. Adamant is the Shamir of the Hebrews, spoken of in Ezek. iii. 9.—*Curiosities of Science*, p. 103.

**ADA MAYA.** See Kama; Lakshmi; Maya.

**ADAMBO.** MALEAL. *Lagerstræmia reginæ*.

**ADAMITE**, a religious sect in Persia, whose followers, men and women, are said to meet in a cave by night with the lights extinguished, and to conduct their rites like those of Mylitta of the Assyrians, those of the Arab Alitta, and of the Persian Mitra. But this is the usual mode which Eastern sects adopt to vilify their opponents.—*Chesney, quoted by M'Gregor*, p. 9.

**ADAM MARRI**, a Beluch tribe. See Kelat.

**ADA MORINIKI.** TEL. Cadaba Indica, *L.*

**ADAMS**, an Englishman who visited Japan about the year 1599, and resided at the court of Jeddo for many years. By his influence, Captain Saris delivered a letter from James I. to the emperor, and a treaty was signed in September 1613, granting privileges to the E. I. Company.

**ADAM'S BRIDGE**, a narrow ridge of sand and rocks, mostly dry, forming the head of the Gulf of Manaar, and, with the island of Ramiseram near the mainland, and that of Manaar near Ceylon, almost connecting this island with the continent. It is about 30 miles in extent, and 1½ broad. In Mahomedan tradition, it was by this bridge that Adam, on his expulsion from Paradise, crossed to Ceylon. It connected Ceylon to India until the end of the 15th century (1480), when, during a storm, the sea made a breach through the rocks, which a subsequent storm enlarged, after which foot traffic ceased. The rocks of Adam's Bridge, in Hindu legends, are said to have been traversed by Rama in his invasion of Ceylon, and he afterwards erected a Saiva temple on Mount Kantamantha in Ramiseram, with two lingams. These have since continued to be largely visited by pilgrims from the most remote parts of India, who visit the sacred sites, and bathe at the junction of the two seas. The

guardian of the temple is a sudra Hindu, who remains unmarried. Inside its gate is a colonnade of magnificent proportions, which runs along the four sides of the quadrangle. It is the most remarkable structure of its kind in India. The colonnade was built by the raja of Ramnad at a great expense, the pillars, each 12 feet in height, having been brought from a distance of 40 miles. A channel, called the Paumben pass, was deepened to 13 feet by the Government of Madras.—*Sir J. E. Tennent's Ceylon*.

ADAM'S NEEDLE, *Yucca gloriosa*.

ADAM'S PEAK, the summit of a lofty mountain in Ceylon, 7350 feet above the sea. It is called by the Arabs, Er-Rahoon. A hollow in the lofty rock that crowns the summit was said by the Brahmans to be the footstep of Siva; by the Buddhists, of Buddha; by the Chinese, of Fo; by the Gnostics, of Jeu; by the Mahomedans, of Adam; and the Portuguese were divided between the conflicting claims of St. Thomas and the eunuch of Candace, queen of Ethiopia. Mr. Duncan, in a paper in the Asiatic Researches, containing 'Historical Remarks on the Coast of Malabar,' mentions a native chronicle, in which it is stated that a Pandyan, who was contemporary with Mahomed, was converted to mahomedanism by a party of dervishes on their pilgrimage to Adam's Peak. The peak is visible 60 leagues to seaward. The footmark is still an object of pilgrimage; it is on a flat stone near a pool of water. There are other models of feet in different parts of the island. The Kadam Rasul, or footprint of the Prophet, is another alleged footprint on a hill at Secunderabad.—*Yule, Cathay*, p. 359-368; *Tennent's Ceylon*. See Mahawelli-ganga.

ADANSONIA DIGITATA. *L.* Baobab.

Khatyan, . . . DUK. | Papara pulia maram, TAM.  
Monkey bread tree, ENG. | Anai pulia maram, "  
Ethiopian sour gourd, . . . Gorak amli, . . . HIND.

This tree has been naturalized in India. Its trunk is very short, but in girth it attains the largest size of any known tree. Roxburgh mentions one 50 feet in circumference, at Mantotte in Ceylon. As a timber tree it is useless, the wood being spongy and soft, but fishermen use its fruit as floats for their nets. Its bark and leaves have been recommended as a febrifuge. The natives of Senegambia dry and carefully powder the leaves which appear with the fruit. This powder they call Lalo, and they believe it is useful in dysentery.—*Useful Plants*; *Drs. Riddell, Voigt, Roxb.* iii. 164; *Ainsl. Ind. Ann.* p. 372.

ADAPU KARRI. TAM. Charcoal.

ADAS. MALAY. Fennel; *Nigella sativa*. Adas-minak, the oil. Adas manis, Star anise. Adas-pedus, Ilanbane seed. *Hyosciamus niger*, *Linn.*

ADAS. ARAB. *Ervum lens*, *Linn.*; in Hindi, Cicer arietinum.

ADA SYAMALI. TEL. *Helicteres isora*, *L.*

ADATODEY. TAM. *Adhatoda vasica*.

ADAVI. TEL. Wild, not cultivated; hence—

Adavi amuda. *Jatropha curcas*.

Adavi avisa. *Bauhinia racemosa*, *L.* ?

Adavi bira. *Luffa amara*, *R.*

Adavi chama. *Typhonium sylvaticum*, *Schott*; also *Canavalia virosa*, *W. and A.*

Adavi cheruku. *Saccharum procerum*, *R.*

Adavi chikkudu kaya. *Lablab vulgare*, *Savi.*

Adavi godhumulu. *Coix barbata* ? *R.*

Adavi goranta. *Erythroxylon monogynum*, *R., Cor.*

Adavi kodi. *Gallus sonneratii*, *Temm.*

Adavi jilakarra. *Vernonia anthelmintica*, *Willde.*

Adavi kakara. *Momordica mixta* ? *R.*

Adavi kanda. *Arum gyratum*, *R.* *Dracontium polyphyllum*, *Linn.*

Adavi kikkasa guddi. *Amphidonax bifaria*, *Lind.*

Adavi malle. *Jasminum latifolium*, *R., W., Ic.* *J. auriculatum*, *Vahl.*

Adavi mamidi. *Spondias mangifera*, *Pers.*

Adavi marena. *Boerhaavia erecta*, *L.*

Adavi munaga. *Moringa pterygosperma*, *Gaertn.*

Adavi nabhi. *Gloriosa superba*, *L.*

Adavi nalla gadda. *Neopus Malaisiensis*, *Reinwardt.*

Adavi nelli kura. *Premna* sp. ?

Adavi nimma. *Sclerostylis atalantoides*, *W. and A.*

Adavi nitya malle. *Hibiscus hirtus*, *L.*

Adavi pala tige. *Cryptolepis reticulata*, *Willde.*

Adavi pippali. *Chavica sylvatica*, *Miq.*

Adavi ponna. *Rhizophora mucronata*, *Lam.*

Adavi polla. *Trichosanthes cucumerina*, *L.*

Adavi pratti. *Hibiscus lampas*, *Cav.* *H. tetralocularis*, *R.*

Adavi tella gaddalu. *Scilla Indica*, *Roxb.*

Adavi zilakara. *Vernonia anthelmintica*.

ADDA. TEL. *Bauhinia Vahlia*, *W. and A.*; *B. racemosa*, *Fl. Andh.* Adda chettoo, a creeper of Ganjam; it is soaked and pounded, and its fibres taken out.

ADDA or AL-ADDA. ARAB. *Scincus officinalis*. A small lizard celebrated by Arabian physicians as a restorative and as a remedy in elephantiasis, leprosy, and other cutaneous diseases.—*Eng. Cyc.*

ADDALEY. TAM. *Jatropha glauca*.

ADDAR JASAN, the ninth day of the ninth month of the Parsi year. On this day money is distributed to the priests, and offerings of sandalwood are made to the sacred flame in their fire temples, which are then much crowded.—*The Parsees*.

ADDASARAM. TEL. *Adhatoda vasica*, *Nees*.

ADDATINNA PALAY. TAM. *Aristolochia bracteata*.

ADDHA, Adhi, or Adh'. HIND. Half.

ADDIKA or ADDIGA. KARN. An overseer.

ADDINGAUS, a Bactrian sovereign in Ariana, B.C. 26. See *Greeks of Asia*.

ADDUGHERRI, mountains in the south-western parts of the Nellore district; contain copper ore.

ADEGA. See Jewellery.

ADEL. HIND. *Abelia triflora*. *Lonicera quinquelocularis*.

ADELIA CASTANICARPA. *Roxb.* The Bul-kokra of Bengal, a large timber tree of Silhet and Chittagong, wood very hard. *A. nercifolia*, *Roxb.*, is of the Coromandel coast, and *A. cordifolia*, *Roxb.*, of Moluccas.

ADELIA SERRATA. *Stewart*.

Chirandra, dendru, BEAS. | Choppra, . . . CHENAB.  
Thakola, Kathogli, . . . | Chiundi, . . . "

A small tree common in the Siwalik tract, rising to 4000 feet at times, up to the Chenab. Its wood is used for fuel and charcoal.—*J. L. Stewart, M.D.*

ADEN, a British settlement on a part of Yemen, almost the most southerly point on the Arabian coast. It is situated in lat. 12° 47' N. and long. 45° 10' E., and is a peninsula of about 15 miles in circumference, connected with the continent by a low, narrow neck of land 1350 yards in breadth, nearly covered by the sea at high spring tides. The population in 1872 numbered 19,829, and, besides the garrison, consisted

of Arabs, Africans, Somali, Parsi, Hindus, and Jews. The Romans named it *Portus Romanicus*; and it has risen into or fallen from importance according as the line of commerce has changed. It is mentioned by Marco Polo, and by Marino Sanudo, his contemporary, as the great entrepot of that part of the Indian commerce which came westward by Egypt. It has been identified as the Eden of Ezek. xxvii. 23. It is the Arabia Eudaimon of the *Periplus*. It was fortified by the Turkish sultan, Solymán the Magnificent, but in after years was held by the Arab shaikhs of the surrounding districts, from one of whom, the sultan of Lahej, it was captured by the forces of the East India Company, 19th January 1839, Major T. Baillie commanding. Albuquerque failed in an attack on it in A.D. 1513, and the English and the Dutch temporarily had intercourse with its chiefs. It is merely a small volcanic promontory jutting out into the sea, and connected with the Arabian peninsula by a narrow neck of land, across which a low wall has been drawn from shore to shore of the two bays which nearly surround the promontory. The principal harbour, or Back Bay, is about three miles wide at the entrance, and affords an admirable shelter in all weathers for vessels which do not draw more than twenty feet of water. It is unsurpassed by any on the Arabian or adjacent African coasts, being capacious, easily made, and free from rocks and shoals. Water of a good quality, but in limited quantities, is found at the head of the valleys within the crater, and to the west of the town. As the wells approach the sea, they become more and more brackish. The Banian well, the best in Aden, is 185 feet deep, the bottom is 70 feet below the level of the sea, and before being drawn it contains about 4000 gallons. The wells within the town have an unlimited supply at from 30 to 40 feet, but the water is unfit for drinking. An inexhaustible supply of water is procurable on the northern coast of the harbour, but the difficulty of bringing it into Aden, and its liability to be cut off by hostile Arabs, render it almost unavailable. Many of the best wells have been excavated since the British conquest, and the oldest does not date further back than A.H. 906 (A.D. 1500). There are now many reservoirs. The crater is nearly circular in form; its diameter is about a mile and a half, and it is surrounded on the northern, western, and southern sides with precipices chiefly composed of lava, and rising from 1000 to 1776 feet in height, the latter elevation being that of the Jabal Shumsam, a lofty range of volcanic peaks, which form the crater's western side. The greater part of the volcanic rocks are more or less vesicular. Volcanic ashes were found about 500 feet above the sea, on the summit of the hill near Steamer Point. Aden pumice is mentioned by Dr. Carter as occurring in a small series of strata, consisting of pisolitic paperino, cemented together with glassy, crystallized gypsum, and he identifies it with the volcanic matter covering Pompeii. The mode of working the pumice beds in Aden is by running galleries horizontally, or nearly so, into the various strata. The interior of many of these mines presents a fantastic appearance, the galleries radiating from a common centre, and being connected one with another, and small pillars of pumice being left to support the roof of the mine. The

pumice beds are extensive, but not exceeding four feet in thickness. 4000 lbs. were exported to India in 1876.

#### ADENANTHERA ACULEATA. Roxb.

*Prosopis aculeata*, König. | *P. spicata*, . . . Burm.  
" *spicigera*, Willd. | Chani, . . . TEL.

Grows to the size of a tree on the Coromandel side of India, on low lands far from the sea, also in some parts of Hindustan. Its pod is an inch in girth, and 6 to 12 inches long, and contains, besides the seeds, a large quantity of a sweetish agreeable mealy substance, which the people eat. — Voigt, 259; Roxb. ii. 371.

#### ADENANTHERA PAVONINA. L. Red-wood.

Rakto chandan, . . . BENG.	Mansiadi, . . . SINGH.
Y-wai-gyi, . . . BURM.	Madetiye, . . .
Ranjana, Ranguna, HIND.	Manjadi, . . . TAM.
Ku-chandana, . . .	Ani gandamani, . . .
Thori-goong, . . . MAHR.	Bandi gurivenda, . . . TEL.
Kambhoji, . . . SANSK.	Mansen kotta, . . .

This is a large and handsome tree, growing at times 100 feet high, and found in most of the forests of India; well suited for planting in avenues. It is met with in the Rangoon, Pegu, and Tounghoo districts. It grows also in Silhet, Bengal, Assam, and the Moluccas. The inner wood of large old trees is deep red, hard, solid, and durable, suitable for cabinetmakers' purposes, from which, in Upper India, it gets its name of Rakto chandan, or red sandal wood; but the true red sandal or red sandars wood of commerce is the *Pterocarpus santalinus*. A cubic foot weighs 56 lbs. when seasoned; sp. gr. .896. The wood is said to yield a red dye; ground to a paste with water, it is used by Hindus to make sectarian marks on their foreheads. The seeds are of a highly polished, scarlet colour, with a circular streak in their middle on each side, and are used as weights by jewellers, and as beads in bracelets, necklaces, etc. Books represent these as usually weighing four grains, and selected seeds are in use by the Burmese for that weight. Many, however, do not weigh more than two or three grains each. A cement is made by beating them up with borax and water. The powdered seeds are said to be used as a farina; the pulp of the seeds, mixed with honey, is applied externally to hasten suppuration in boils and abscesses. — *Hooker's Him. Journ.* ii. p. 327; *M'Clelland*; *Mason*; *Useful Plants*; *Jur. Rep. Mad. Ez.*; *Mendis*; *Cat. Bengal Ez.*, 1862; *Dance*; *Voigt*, 259; *Hog*; *Roxb.* ii. 370.

#### ADENEMA HYSSOPIFOLIA. Don.

*Cicendia hyssopifolia*, Ad. | Chota chirayita, HIND.

Common in various parts of South India; is very bitter, and much used by the natives as a stomachic, being also somewhat laxative. — *Ind. Ann. Medl. Scien.* p. 270; *Dr. Cleghorn*.

**ADENOPHORA LILIFOLIA, Ledeb.,** or *Campanula lilifolia*. The root of one species, called Sha-san, resembles ginseng, for which in China it is sometimes substituted, as also is the *Campanula glauca* of Japan. — *Smith*.

#### ADENOSMA ULIGINOSA. R. Br.

*Ruellia uliginosa*, Linn.

One of the Acanthaceæ. The juice of its leaves, mixed with salt, is used on the Malabar coast as a purifier. *A. balsamea* has a strong odour of turpentine. — *Roxb.* iii. 52; *Hog*; *Voigt*, 482.

**ADEPS MYRISTICÆ**, a concrete oil obtained

from nutmegs by expression, sometimes erroneously called oil of mace.—*Simmonds*. See Oils.

ADEVA RAJAS of Tuluva, Andhra, or Telingana, had a capital at Woragalli or Warangal. One of these, in authentic history, was Pratapa Rudra in A.D. 1162, prior to whom nineteen Adeva Rajas reigned 370 years (? 211), and are supposed to be the eighteen princes of Andhra descent; and Sri Ranga seems to have reigned in A.D. 800.—*Thomas' Prinsep's Antiquities*, p. 278.

ADHA BIRNI. HIND. *Herpestris monniera*.

ADHAK. HIND. A dry measure 18 in. deep, equal to 750 cubic in. In the Dekhan, 7 lbs. 11 oz.: in Mysore, 7 lbs.—*W*.

ADHAN. HIND. The richest land lying under the protection of the town walls. Mal or malaiti, is land not irrigated from wells.

ADHAR or AHARA. SANSK. Food.

ADHARA SAKTI. See Sakti.

ADHARMA. SANSK. Injustice, unrighteousness. An epithet of Siva, meaning wickedness; also the bride of Mritya. Adharmeswara, the same with Adra Malik.

ADHATODA VASICA. *Nees*.

*Justicia adhatoda*, *Linn.*, *Roxb.*

Bashi, . . . . .	BEAR.	Bhekkar; Pekkar, . . . . .	PANJ.
Bakus, Basoka, . . . . .	BENG.	Urus or Utaroshia, . . . . .	SANSK.
Basuti, . . . . .	CHENAB.	Tora-bujja, . . . . .	SUTLEJ.
Malabar Nut, . . . . .	ENG.	Adadode, . . . . .	TAM.
Aria, Arus, Asganda, . . . . .	HIND.	Addasaram, . . . . .	"

This shrub grows in Ceylon, in both the Indian Peninsulas, in Bengal, Nepal, Silhet, N.W. Himalaya, Panjab, up to 4000 feet, and in Java. The wood is soft, and considered well suited for making charcoal for gunpowder. Its leaves are used in native medicine, and have a strong smell when bruised.—*Jrs. Roxb.*, *Ainslie*, *O'Sh.* p. 483, *Voigt*, 488, *J. L. Stewart*.

ADHELA. HIND., SANSK. Half a paisa. Adheli, half a rupee or ashralli; half of any piece of money. Ad'hi, half; Adhela, a half anna; and other combinations. Adh-pao, literally half a quarter=one-eighth.

ADHIGACHHED YADI SWAYAM, a brahman girl's right to select her own husband. See Swayamvara.

ADHIKANAN, a poet of the Dekhan.

ADHIKMASA. SANSK. In Hindu division of time, an embolismal month, intercalated to bring the lunar months in correspondence with the seasons of the year.

ADHUMIAN or Ajumian, a section of the Saff of Persia; they take the name from sultan Adhum, who resigned his throne to become a mendicant. They are celibates, are continually moving their lips in devotion; they are wanderers.—*Malcolm*; *McGregor*, p. 159.

ADI or ADDI. TAM. A foot measure; a measure of length, 10·46 in. 57,600 sq. Adi=1 Kani.—*W*.

ADI, the elder daughter of Kasyapa, the mother of the Hindu gods.

ADI, the fourth month of the Tamil year, July—August.

ADI. SANSK. Original, chief; as Adi-pati, Gram-adi-pati, the headman of a village; in Java a title of nobility; Adi raja, a paramount prince.

ADI or Ai island, the Pulo Adi of the Malays, in lat. 4° 19' S., long. 143° 47' E. (East Point), Medera, is about 25 miles in length, lying to the N.N.E. of the great Keh, distant about 60 miles,

and being the south-westernmost of a group of high islands. The inhabitants are Papuans. The sea is unfathomable at a short distance from the island, but there are several indifferent anchorages on the north side. The chief traffic was in slaves, which were distributed among the neighbouring islands of the Archipelago, and are sometimes carried as far as Bally and Celebes.—*J. Ind. Arch.*

ADIANTUM CAPILLUS VENERIS. *Linn.*

Shair ul jin, . . . . .	ARAB.	Mubarkha, . . . . .	HIND.
Maiden Hair, . . . . .	ENG.	Dum Tali, . . . . .	KASH.
Venus or Fairy's Hair, . . . . .	"	Parshra; Warshra, . . . . .	SALT R.
Hans-Raj, gal-marium, . . . . .	"	Bisfaij, . . . . .	TR. INDUS.
	HIND.	Kuwatrel, . . . . .	"

It is indigenous in the Himalaya, and, like the European plant, it is given as an expectorant. In Europe it is the basis of the celebrated syrup of capillaire.—*O'Sh.* p. 677; *Dr. Stewart*.

ADIANTUM CAUDATUM. *L.*, *Wall.*

Pari-sosan, . . . . . PANJ. | Hansraj, . . . . . PANJ.

This, with *A. venustum* and other species of the Panjab, has been introduced into India.—*Voigt*.

ADIANTUM LUNULATUM. *Burm.*, *Spr.*

Hansraj, Mobarkha, HIND. | Shuir-ul-jin, . . . . . ARAB.

Occurs in many places in India and Burma. It is probably this regarding which *Dr. Mason* says that a small handsome fern is seen in the crevices of old ruins and walls everywhere, of the same genus and nearly resembling the English maidenhair, the prettiest of all the ferns.—*Mason*; *Voigt*.

ADI-BUDDHA. According to the Sanskrit authorities on buddhism, when, in the beginning, all was perfect void, Adi-Budh was revealed in his form of a flame of light. He is the self-existent great Budh. The Adi-Nath or Maheshwar, whose name is Apay, who became manifest in the Maha-Sangato (perfect void) as the letter A, who is the creator of Prajna and of the world. In China and Mongolia, according to MM. Hue and Gabet, theistic buddhists acknowledge an Adi-Buddha, or eternal Buddha, whom they consider to be God over all. In Ceylon and Indo-Chinese countries, there is no such belief.—*Yule*, i. 242.

ADI-DWAITA. SANSK. The Supreme Being, including two qualities, viz. Adi-atma, the spiritual essence, and Adi-buta, the material essence.

ADIGAR. SINGH. A chief, a village headman.

ADI-GRANTHA. SANSK. From adi, first, and grant'ha, a book; a sacred book of the Sikhs, compiled in 1581 by Arjun Mul. See Sikhs.

ADIMA. TAM.—A predial slave attached to the land. A Nair feudal dependant.

ADIMODURAM. TAM. Root of *Glycyrrhiza glabra*, also of *Abrus precatorius*.

ADINA CORDIFOLIA. *H. f. et Bth.* One of the Rubiaceae, a timber tree of Berar, Mandla, Garhwal, and Gorakhpur.

ADI-NATH, the celestial Buddha, also father of Matsyendranath, and grandfather of Gorakhnath.

ADINATHA or Reshabdeva, the first and greatest of the Jaina saints.

ADINATHA, the linga of Mahadeva, placed on the banks of the river Rajyu by king Naraca.

ADI-PURUSHA. SANSK. The presiding spirit of the universe.

ADI-RAJA. SANSK. Supreme of kings, a paramount sovereign, an emperor.

ADI-SAKTI, or the primeval energy, a name of Kali, represented as a four-handed woman of a dark colour, of terrific features, with a protrud-

ing tongue, besmeared with human gore, with a necklace of skulls, and holding a skull and a scimitar in her hands.

**ADI SESH.** SANSK. Literally, old serpent. A term used in Hindu mythology.—*Taylor's Hind. Myth.* See Serpent.

**ADITES**, founded a Semitic kingdom in Yemen, the first in Southern Arabia. See Saba; Joktan.

**ADITI**, daughter of Daksha, and one of the two wives of Kasyapa. She was mother of the Devas (see Aditya, Agni, Kasyapa, Deva, Surya, Surya vansa, Vamana), hence called Deva-matri. She bore eight sons (according to others, twelve), seven of whom were the seven Aditya, the eighth was Marttanda, the sun. The word in Sanskrit means free, unbounded, infinity, the boundless heaven. The Yajur Veda describes her as the wife of Vishnu; but other Hindu books call her the mother of Vishnu. Her history is regarded by Professor Wilson as an allegorical personification of astronomical phenomena.

**ADITYA**, a name of Vikrama, supposed to be the same with the Vikramaditya, who was contemporary with Sapor, king of Persia.

**ADITYA.** SANSK. The sun. Adityavar, Aditwar, or Aitwar, Sunday, from Adit, the first, and war, day.—*W.* The twelve Aditya, in Hindu mythology, are said to be the offspring of Aditi and Kasyapa, who is called the mother of the gods. They are emblems of the sun for each month of the year, and are themselves called suns; their names are Varuna, Surya, Vedanga, Bhanu, Indra, Ravi, Gabbasti, Yama, Swarnareta, Divakara, Mitra, and Vishnu (Gita, p. 144). Another list is Ansa, Aryaman, Bhaga, Daksha, Mitra, and Varuna, to which Dhatri, Indra, and Savitra are often added. Of these, Vishnu seems to be considered as the first, for Krishna, describing his own pre-eminence, says, 'Among the Aditya I am Vishnu.' The names of the twelve vary according to the several authorities. Later mythology counts twelve, all sun-gods, and representing that luminary in phases of the twelve months. Their name, Aditya, comes from the noun Aditi, which signifies literally 'unharmableness, indestructibility'; and it denotes them as 'of an eternal unapproachable nature.' To the Adityas Hindus ascribe unapproachability by anything that can harm or disturb; in them can be distinguished neither right hand nor left, form nor limit; they are elevated above all imperfections; they do not sleep nor wink; their character is all truth; they hate and punish guilt; to preserve mortals from sin is their highest office; they have a peculiar title to the epithet Asura, 'immaterial, spiritual,' for this is the proper and original meaning of this term; it is a derivative adjective from the noun Asu, 'life, existence.'—*Oriental Linguistic Studies*, p. 38; *Williams' Nala*, p. 122.

**ADITYA BHAKTI.** TEL. *Helianthus annuus*. See Anasaria.

**ADIYAN** or Adyar. MALEAL.—A slave. The Adiyen slave, serf, or vassal, of Malabar lives under the protection of a raja or religious establishment. This tribe visit Coorg from Malabar to work as labourers. They speak Malealam.

**ADJAI** or Ajye, a mountain stream in Birbhum. It is the Amystis of Megasthenes, and the Ajamati of Wilford. In its literal acceptance, the Ajye means the unconquerable; and many a Hindu mother, like Thetis, formerly

dipped their children in its waters to make them invulnerable. Hence may be accounted the name of Birbhum, or the land of heroes. It was anciently called Malla Bhumi, or the land of the Mall (wrestlers and athletes).—*Tr. of Hind.*

**ADJAT.** MAHIC. People of the mixed castes.

**ADJUTANT BIRD,** *Leptoptilus argila*.

**ADNAN**, one of the ancestors of the present Arabs. He was a direct descendant from Ishmael. His posterity is called Al Arab al Mustanribah, i.e. the naturalized, or insidious, Arabs.—*Sale's Koran*. See Kahtan; Joktan.

**ADNARA.** HIND. Panther.

**ADOLIA.** The larva of this genus of insects are hairy, and sting with virulence.—*Tennent, Ceylon*.

**ADO-MODIEN.** TAM. *Holostemma Rheediana*.

**ADONDA.** TEL. *Capparis horrida*, L.

**ADONDA CHAKRAVARTI**, a Chola leader who seems to have been the subduer of the Kurumbar or Shepherd tribes.

**ADONI**, in lat. 15° 38' 9" N., and long. 77° 20' E. A town and revenue district in the centre of the Peninsula of India. These have formed parts of the dominions of the Vijayanagar, the Adal Shahi, the Delhi Empire, Hyderabad, and Mysore, and now of the British. Adoni is 309 miles from Madras, and 43½ miles from Bellary. It is south of the Tumbudra, and 1395 feet above the sea. The hill station near is 2103 feet. Its silk and cotton fabrics are famed and largely exported.

**ADOPTION**, a custom amongst Hindus of adopting male children, giving the child all the rights of legitimate offspring; and when the child binds round his head the turban of his adopted father, he is finally severed from the stock whence he had his birth. This right is restricted to choosing amongst the kindred. Hindu law recognised twelve kinds of adoption.—*Tod's Rajasth.* i. p. 31.

**ADRAISTÆ** of Arrian, the modern Takka. See Arashtra.

**ADRAK**, also Ada. HIND. *Zingiber officinale*, green ginger. Sont, dry ginger.

**ADRA MALIK**, the male power of the sun. Among the Samaritans, children were burned as to Molech, supposed analogue, or to be identical with the Adharneswara of the Hindus.

**ADRASA**, a town to which Alexander crossed the Hindu Kush from Alexandria apud Caucasum. He reached it in 15 days.

**ADU.** TAM. A sheep, a goat. Attu-Karan, a shepherd or goatherd.

**ADULARIA**, or Moonstone, is very abundant in the neighbourhood of Kandy, where it is occasionally the predominating ingredient of the rock.

**ADWAITA.** SANSK. A school of Hindu philosophy and theology, established by Vyasa, and carried out by Sankaracharya. The latter was the founder of the monastery of Sringeri, near the Tumbudra river. The system regards the Supreme Spirit and the human spirit as one, and the world as an illusion. The term is from a, privative, and dwaita, two,—non-duality. This system of philosophy is pantheistic, and is usually termed Vedanta. This view is held by the Smarta brahman and all Hindus following that sect, holding, viz., that the creature is not separate from the Creator, but partakes of his essence. The Dwaita or dual philosophy is that of the Madhava brahmins and their followers, viz. that the Creator and his creatures are separate. The

Vasishtha adwaita is a third philosophy; it means non-duality with a difference, viz. that the creature, separate from the Creator during life, becomes absorbed into his essence after death. This is the doctrine of the Sri Vaishnava sect. These philosophies are known to all Hindus.

ADWAITANAND. See Chaitanya.

ADYAR, a small river which commences principally from the leakage of tanks about 30 miles west of Madras, and enters the Bay of Bengal in the south environs of Madras, being spanned by several bridges in its course.

ADYASTHANA, or First Shrine, is a name applied in the Bhavishya Purana to the original temple of the sun in Kashinir, which is said to have been built by Samba, the son of Krishna; but adya is perhaps only a corruption of Aditya, or the sun, which is usually shortened to adit, and even ait, as in aditwar and aitwar or itewar for Adityawara, or Sunday. Biladuri calls the idol a representation of the prophet Job, or Ayub, which is an easy misreading for Adit.—*Cunningham's Ancient Geog. of India*, p. 235.

ADZ. ARAB. Eryum lens, Linn.

ADZARA, the Tibetan name of Assam.

ÆCHMANTHERA WALLICHII. Nees.

Var. *β. Gossypina*.

Patrang, Joundela, of RAVI. | Ban-Marua, . . of RAVI.

Bees are particularly fond of its flowers; a kind of cloth is made from the tomentum of the leaf.—*J. L. Stewart, M.D.*

ÆCIDIUM THOMSONIA infests the fir tree, *Abies Smithiana*. See Fungi; Insecta.

ÆEN. MAHR. *Terminalia glabra*, *W. and A.*, and *T. coriacea*, *Roxb.*

ÆGAGRUS, a wild species of Ibex, of Middle and North Asia, called Paseng by the Persians.—*Cat. As. Soc. Beng.* See Caprææ.

ÆGICERAS FRAGRANS. Kön.

Æ. majus, *Gert.*, *Roxb.*

Æ. obovatum, *Bl.*

Æ. floridum, *Rom.*

Rhizophora corniculata, *L.*

Hulsi, . . . . BENG. | Bu-ta-yat, . . . . BURM.

A large shrub in the Sunderbuns, the Tenasserim Provinces, both Peninsulas, Australia, Moluccas, and Java; when in bloom it is covered with small white flowers, which seem to have great attractions for the fire-flies. In moving up the streams near the seaboard on a dark night, these trees are often seen illumined with myriads of waving brightening wings, and making them look in the deep gloom like superb candelabra hung with living lamps. Bees give it the preference to all other shrubs in attaching their combs to it. It is a useful coast plant.—*Mason; Voigt*, 335; *Roxb.* iii. 130; *von Mueller*.

ÆGINETIA INDICA, *Willde*, the Tajem cumulu of the Maleali, is a small, annual, singular-looking, rush-like plant, with a flower like the bowl of a tobacco pipe. It grows in the Circars, at Khandala, Salsette, and Konkans. *Æ. pedunculata*, *Wall.*, is a parasite growing on the roots of *Andropogon muricatus*.—*Roxb.* 130; *Voigt*, 496.

ÆGLE MARMELOS. *Corr.* Bel fruit tree.

*Cratæva marmelos*, *Linn.*

*Feronia pellucida*, *Roth.*

Sri phal, Bel, . . . BENG. | Mahura, . . . . SANSK.

Oo-sheet, . . . . BURM. | Vilva-maram, . . . TAM.

Tanghai? Tangala, MALAY. | Maradu chettu, . . TEL.

Kuvelam, . . . MALEAL. | Bilvamu chettu, . .

Bala ghund, . . . PUSHT. | Malu-ramu chettu, . .

The Bel, Bengal quince, or larger wood apple, is a large thorny tree which flowers during the

hot season, and its large spheroidal fruit ripens after the rains. The tree grows all over India and into the Himalaya, at Simla, Kamaon, Garhwal, and up to the Indus, and in all the sub-Alpine tracts, and it is found about towns and villages throughout the Prome district, and also about Tounghoo, more especially on the Shan side of the river. It attains an extreme height of 30 feet, and in girth 3 feet. The wood is light-coloured, variegated with veins, compact, very strong and hard, but is little used, partly perhaps from a religious feeling on the part of the Hindus, with whom the tree is sacred to Siva, and partly from the value of the tree from the great medicinal virtues of the fruit. But in the Godavery districts the native dhol or drum is often made of it; and it is used for naves of wheels and crushers for sugar in Garhwal. The wood is ground with water into a sort of oily paste, which is poured on the lingam in the temples dedicated to Siva. The leaves are offered to Siva and to the female divinities in the same way that the leaves of the tulsi are offered to Vishnu. The fruit is delicious to the taste, and very fragrant. It is smooth, resembling an orange, with a yellow, hard rind, which is astringent, and used in dyeing yellow. The pulp of the fruit has been long in use in diarrhoea; and its aperient and detensive qualities, and its efficacy in remedying habitual costiveness, have been proved by constant experience. It has lately been brought into repute when fresh and in conserve as a remedy in some forms of dysentery. When dried before it is ripe (Belgar, Belgiri), the fruit is used in decoction in diarrhoea and dysentery; and when ripe and mixed with juice of tamarinds, forms an agreeable drink. The beautifully clear mucus which surrounds the seeds is, for some purposes, a very good cement, which as a gum may some day be turned to use in the arts. The roots, bark, and leaves are reckoned refrigerant in Malabar. The bark of the root, especially, is given in decoction in intermittent fever, and the leaves are applied as a poultice in ophthalmia. They abound in a volatile fragrant perfume, which is distilled from the flowers, known as marmala water, and is much used by the natives as a perfume for sprinkling on visitors. The pulp is also mixed in lime cement. In Peshawar, large numbers of snuff-boxes for domestic use, and for export to Afghanistan, are made from the shell of the fruit, which is prettily carved over and fitted with a small bone plug for the opening in the end. Lest the resemblance of the wood apple to the fruit of the *Nux vomica* might give rise to accidents, it should be remembered that their strong aromatic smell, like that of all other fruits belonging to the orange family, will distinguish them easily from the *Nux vomica*, which is devoid of aroma.—*Drs. Roxb.*, *McClelland, Wight, Gibson, Brandis, Stewart, O'Shaughnessy, Riddell, Waring, Cleghorn; Major Drury's Useful Plants; Mr. Elliot; Cal. Cat. Ex.* 1862; *Ind. An. Med. Sc.* 1854; *Beddome*.

ÆGLE SEPIARA is used in Japan for hedges, its thorny branches being useful. The fruit is never eaten raw, but is roasted on hot ashes. It has a glutinous pulp, which is laxative.—*Hog, Veg. King*.

ÆLIUS GALLUS, a Roman of the Equestrian order, sent, between B.C. 24 and A.D. 1, with a force to explore Ethiopia and Arabia. The force was

## AENEZI.

organized at Cleopatria, in the neighbourhood of the modern Suez, and consisted of 10,000 Romans, with 15,000 mercenaries, together with a fleet of 80 vessels of war and 130 transports. After two years' absence in Nejran, Ælius Gallus brought back with him but a small part of his army, hunger, fatigue, and sickness having destroyed the remainder, for only seven fell by the sword.—*Playfair's Aden*.

AENEZI, or Anezah, an Arab tribe in the vicinity of Syria, and if we add to them their brethren in Nejd, they may be reckoned one of the most considerable bodies of Bedouins in the Arabian deserts. They are nomades, migrating over 30,000 square miles. In spring they approach the fountains of Syria, and form a line of encampment extending from near Aleppo to eight days' journey to the south of Damascus. Their principal residence, however, during that time is the Hauran and its neighbourhood, when they encamp near and among the villages, while in the more northern country, towards Homs and Hamah, they mostly keep at a certain distance from the inhabited grounds. In these parts they spend the whole summer seeking pasture and water, purchase in autumn their winter provision of wheat and barley, and return after the first rains into the interior of the desert. They are the only true Bedouin nation of Syria, the other tribes in the neighbourhood of this country having more or less degenerated in manners, and several being reduced to subjection.—*Skinner; Burckhardt; Upton*.

ÆOLUS, the Vayu of the Hindu mythology. See Mythology; Saraswati.

ÆRATED WATER, Ho-lan-shin of the Chinese; Soda water.

ÆRIDES, or air plants, are numerous in all the humid parts of S.E. Asia. The Tenasserim Provinces abound in orchids, most of which grow on trees, and are epiphytes, not parasites. The flowers of some of the species are great favourites with the Burmese, and are sought after to adorn the hair. The Burman books say that the trees around king Wathandria's hermitage were covered with orchids, and that after being plucked they would retain their fragrance seven days. In the Andaman Islands, in the course of a few hours, a vast number can be collected. *Æ. affine*, Wall., with large rose-coloured flowers, is of Assam, Nepal, and the Khassya hills. *Æ. ampullaceum*, Roxb., grows on trees, and blossoms in May. *Æ. cornutum*, Roxb., grows at Dacca and Eastern Bengal. *Æ. guttatum*—Perida Mara, TEL.; *Saccolabium retusum*—is a lofty parasitic species, growing on trees near Dacca. *Æ. multiflorum*, Roxb., is a large and beautiful species of Silhet, with large purple and white flower. *Æ. odoratum*, Lour., a sweetly fragrant plant, with large white flowers with a tinge of rose. It is met with at Dacca, the Khassya hills, Chittagong; in the Bombay Ghats, on the Mahabaleshwar hills, Tenasserim, Moulmein, China, and Cochin-China. The flowers hang in long racemes of a light flesh colour and spotted, from six inches to a foot long. They grow from the axils of the leaves, appearing in April and May. *Æ. pallidum*, Roxb., grows on trees in Chittagong and Eastern Bengal. *Æ. radiatum*, Roxb., on trees in the Gangetic delta. *Æ. rostratum*, Roxb., blossoms in April and May in Silhet. *Æ. suaveolens*, Roxb., found on trees in Chittagong, has very fragrant flowers all the

## AEROLITES.

year long. *Æ. tessellatum*, Wight, with large flowers of a greenish yellow, grows in the Circars.—*Roxb.; Wight; Voigt; Mason*.

AEROLITES, the deo-gola or devigola of the Hindus. These are not uncommon in the possession of the Hindus, who worship them. The guardian of a temple showed Baron de Bode a flat black stone, which appeared to be an aerolite, weighing several pounds, and let him into the secret of its wonderful properties, namely, that of being propitious to mothers who wish to be blessed with a numerous family, and who, on pressing it to the heart, must recite some prayers. This peculiarity bears some resemblance to what is told of the temple of Halgah-Baal, at Emessa, on the Orontes, in Phœnicia. Aerolites are possibly the bœtylia of the Jews. The earliest of which we have any reliable account, is one that fell about the year in which Socrates was born, in Aegos Potamos, 2300 years ago. One of the khalifas is said to have had swords forged from the iron of fresh fallen meteoric stones; men have sometimes been killed by them in their fall. Every now and then, in some place or other of the earth, stones varying from the size of a musket ball to seven or eight feet in length, and many hundred seers in weight, fall down to the ground out of the sky. In many cases they have been seen to fall from, or result from, the explosion of luminous meteors or fire balls, not unfrequently with a force causing them to sink to a depth of from ten to fifteen feet into the earth, as in the case of those that fell at Barbotan in France, 24th July 1790, at Vienna, 16th June 1794, at Western in North America, 14th December 1807, etc. etc. In many cases a small and very dark cloud appears suddenly in a perfectly clear sky, and the stones are hurled from it with a noise resembling musketry or cannon; such a cloud moving over a whole province, has sometimes covered it with thousands of fragments. Sometimes, as in Germany (Kleinwenden, 16th September 1843), a large aerolite fell with a thundering noise from a perfectly clear sky. The largest with which we are as yet acquainted, are those of Bahia in Brazil,  $7\frac{1}{2}$  feet in length, and that of Otumpa, which also fell in South America, and which is now in the British Museum, London, and weighs  $21\frac{1}{2}$  maunds. Some have, by accurate observations, been proved to move no less than 30 miles in a second. The falling of the following meteors in Southern Asia has been established:—

- B.C. 1451. Showers of stones destroyed the enemies of Joshua at Beth-horon, Josh. x. 11.
- " 211. Stones fell in China.—*De Guignes*.
- " 192.
- " 89. Two large stones fell at Yong in China; the sound was heard over forty leagues.—*De Guignes*.
- " 38. Six stones fell at Leang in China.
- " 38. Four stones fell at Po in China.
- " 22. Eight stones fell in China.—*De Guignes*.
- " 12. A stone fell in Ton-Kuang in China.—*De Guignes*.
- " 9. Two stones fell in China.—*De Guignes*.
- " 6. Sixteen stones fell in Ning Tcheou in China, and other two in the same year.—*De Guig.*
- Dato unknown. The black stone, or Hajar us Siah, at Mecca.
- A.D. 500. In the sixth century, stones fell on Mount Lebanon, and near Emisa in Syria.
- " 570. Fall of stones near Bender in Arabia.—Koran, vi. 16; cv. 3 and 4.
- " 852. July—August. A stone fell at Tabaristan.—*De Sacy; Quatremère*.



- A.D. 897? A stone fell at Ahmadabad. In 892 according to the Syrian chronicle.
- „ 1009. A mass of iron fell at Jorjan.—*Avicenna*.
- „ 1056. Red snow fell in Armenia.—*Matth. Eretz*.
- „ 1110. A burning body fell in Lake Van in Armenia.—*Matth. Eretz*.
- „ 1280. A stone fell at Alexandria in Egypt.—*De Sacy*.
- „ 1718. Gelatinous matter fell with a globe of fire in the isle of Lethy in India.—*Barchewitz*; *Jameson's Ed. Journal*, 1819, i. p. 222-235.
- „ 1794, June 16. Twelve stones fell at Sienna, one weighed 7½ oz.—*Phil. Trans.* 1794.
- „ 1795, Apr. 13. Stones fell at Ceylon.—*Beck*.
- „ 1798, Dec. 19. Stones fell in Bengal.—*Howard, Lord Valentia*.
- „ 1798, Dec. 13. Krakhut, Benares, 3362 grains.
- „ 1808. Moradabad, Bengal.
- „ 1810, July. A great stone fell at Shahabad; it burned five villages, and killed several men and women.—*Phil. Mag.* No. xxxvii. p. 236.
- „ 1814, Nov. 5. Stones fell in the Doab; nineteen were found.—*Phil. Mag.* Each stone was surrounded with a mass of dust.
- „ 1815, Feb. 18. Duralla, territory of the Patyala Raja, 29 lbs.
- „ 1822, Nov. 30. a. Futtchpur, Allahabad, 53,880 grains.  
b. Bittur and Shahpur, 75 miles N.W. of Allahabad, 2112 grains.
- „ 1827, Feb. 16. Mhow, Ghazipur, 2359 grains.
- „ 1833-4. Ambala.
- „ 1834, June 12. Charwallas, near Hissar.
- „ 1838, Jan. 29. Kaece, Saudce taluq of Oud'h.
- „ „ April 18. Akbarpur, Saharunpur, 36,011 grains.
- „ „ June 6. Chandakapur, Berar, 11,040 grains.
- „ 1843, July 26. Manegaoon, Kandesh.
- „ 1846. Assam, India, 1 lb. 901 grains (found).
- „ 1850, Nov. 30. Shalka, West Bardwan, 63,529 grains.
- „ 1852, Jan. 23. Nellore, Madras, 30 lbs.
- „ 1853, March 6. Seggroomlee.
- „ 1857, Feb. 28. Parnalee, Madras, 130 lbs.
- „ Dec. 27. Pegu (Quenggouk), 34,280 grains:
- „ 1860, March 28. Khergur, Agra, S.E. of Bhurtpur.
- „ July 14. Darmsala, 28 lbs. 5250 grains.
- „ 1861, May 12. a. Peprasee, 5 lbs.  
b. Bulloosh, 2400 grains.  
c. Nimbhooah (40 miles from Gorakhpur).
- „ 1865, Sept. 21. Muddoor, Mysore country.
- „ 1866. Yedabetta, S. Canara.
- „ 1869, Sept. 19. Tja-be in Java.
- „ 1873, Sept. 23. Khaipur, 35 miles E. of Bhawalpur.
- Capt. J. Abbott, in Bl. As. Trans.*, 1844, vol. xiii. p. 880; *Mad. Lit. Trans.*, vol. xiii. p. 161; *Dr. Buis's list, Bom. Geo. Trans.*, 1850, vol. ix.; *Prof. Powell's Rep. Brit. Ass.*, 1847 and 1852; *Dr. Buis's Cat.*; *Balfour in Madras Mus. Recs.*; *Mysore Mus. Recs.*; *Vienna Mus. List*.

ÆRUA LANATA. *Juss.*

<i>Achyranthes lanata</i> , <i>L.</i>	<i>Illecebrum lanatum</i> , <i>L.</i>
„ „ <i>villosa</i> , <i>Forst.</i>	
Chaya, . . . BENG.	Sirru pulai, . . . TAM.
Khul, . . . DUK.	Pindi konda, . . . TEL.
Sherubala, . . . MALEAL.	Pindi donda, . . . „
Kampule kiray, TAM.	

This is a common weed growing everywhere in the plains of India; it has woolly, silvery-looking leaves, and oval heads of white flowers. Its leaves, mixed with others, are used as greens, and its roots as a demulcent in native medicine.—*Wight* also figures *Æ. brachiata*, *floribunda*, *Javanica*, *Monsonia*, and *scandens*.—*Ainslie*; *Jaffrey*; *Useful Plants*; *Voigt*. See Vegetables.

ÆSCHYNANTHUS GRANDIFLORUS. *Don.*

<i>Incarvillea parasitica</i> , <i>R.</i>	<i>Trichosporum grandiflorum</i> , <i>Don.</i>
<i>Æ. parasiticus</i> , <i>Wall.</i>	

A parasitic epiphytcal plant with crimson

yellow flowers, in shape and size like those of *Digitalis purpurea*. Stem succulent, smooth, with swelled joints, from which fibrous roots issue. Found on trees in S. Konkan, Khassya hills.

ÆSCHYNOMENE ASPERA. *Linn.* Shola.

<i>Æschynomene paludosa</i> , <i>R.</i>	<i>Hedysarum lagenarium</i> , <i>R.</i>
Phool-sola, . . . BENG.	Shola, also Sola, . . . HIND.
Kath-sola, . . . „	Attukudasa, . . . MAL.
Pouk; Nya, . . . BURM.	Attoonettee, . . . TAM.

The pith of this plant, known as shola, is used for light hats, bottle covers, and ornaments; many present the appearance at a little distance of ivory carvings. It is one of the Leguminosae, and, under the Tamil name of Sudday-keeray, the leaflets are used as greens. It springs up spontaneously in the Burma rice-fields, especially in the Tharawaddy district, and affords an excellent hemp.—*Madras Exh. Jur. Reports* of 1855; *O'Sh.*; *Roxb.*; *M'Cl.*

ÆSCULACEÆ. *Lindl.*—The horse-chestnut

tribe of plants, of the genera *Pavia* and *Æsculus*. Three species—*Æsculus Chinensis*, *Bunge*, *Æ. turbinata*, *Blume*, and *Æ. dissimilis*, *A. Gray*—occur in Japan.

ÆSCULAPIUS, a learned physician of Greece, deified by the Greeks and Romans. He is not known, under that name, to the Hindus or Arabs.

ÆSCULUS CHINENSIS. *Smith.*

Tien-sz-lih, . . . CHIN.	So-lo-tsze, . . . CHIN.
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This soapwort grows in Hu-peh and Sech-u'en. The fruits resemble the horse-chestnut, and in Hankow sell at threepence each. They are used medicinally (*Smith*, p. 5). *Æ. Indica*, *Colebrooke*, is a tree of the Himalaya up to 9000 feet, height 150 feet. *Æ. hippocastanum*, *Linn.*, grows in Central Asia; *Æ. Khassiana*, in the Khassya hills.—*Mueller*.

ÆSOP'S FABLES. Their original source was the Jataka of the Buddhists. See Jataka.

AET. AR. A verse of the Koran.

ÆTILES, stones worshipped as sacred objects. See Aerolites; Bætyle; Salagrama; Stone.

ÆTNA, in Hindu mythology, a nymph; the same with Aitnidevi.

ÆTOBATIS NARI NARI. *Block.*

Therrundi . of MALABAR.	Eel tenki, . . . TEL.
Pari lung, . . . MALAY.	

An edible fish of India and Malay estuaries.

AETOS, a name of the ancients for the Nile, from At or Ait, a rise of the river.

AFAR. ARAB. Galls.

AFGHANISTAN is known to the Afghans as Valayat, and they regard it as comprising (1) Kabal or Kabalistan, which includes all that mountainous region north of Ghazni and the Safed-Koh, as far as the Hindu Kush, limited towards the west by the Hazara country, and towards the east by the river Indus; and (2) Khorasan or Zabalistan, which includes all that extensive tract of country, alpine in its eastern limits, and table-land or desert in its western extent, that stretches south and west from about the latitude of Ghazni, and borders on the confines of Persia, from which, towards the south, it is separated by the desert of Seistan. Khorasan towards the north presents a very irregular outline, and is bounded in that direction by the mountains of Hazara and Ghor; towards the south it is separated from Beluchistan by the Washati range of mountains and the Beluch provinces of Sarawan and Kach Gandava; and its

limit towards the east are the Suliman range, with its subordinate range and the Daman of the Derajat. The greatest length of Afghanistan within these limits is 750 miles, and breadth 550 miles; but the average length is 600, and its breadth 450 miles, lying between lat. 30° and 37° N., and long. 61° and 70° E. More than half of this, however, is independent, and much of it is hostile. The whole of the country of the Yusufzai clans, of Kafirstan, of Chitral, of the Afridi and Waziri, and much of the Hazarajat, pretend as little to owe allegiance as the Amir cares to claim it; and Badakshan, Kunduz, the Char Valayat, the countries of the Aimak, the Hazara, the Ghilzai, and Kakar, also Kuram, Khost, and Dawar, only yield obedience when the demand is backed by force.

The districts of Afghanistan included in the above are, Kabal, Jalalabad, Ghazni, Kandahar, Herat, and Balkh, or, as the last has been called, Afghan-Turkestan. The administration of the country of the Ghilzai and Hazara has sometimes formed separate commands. Afghanistan in its physical form consists of a star of valleys radiating round the stupendous peaks of the Koh-i-Baba, and everywhere bounded by mountains of a very rugged and difficult nature. Its natural divisions may be said to be six in number, viz. (1) the basin of the Kabal river, including its tributaries, the Logar, Panjsher, and Kunar rivers; (2) the table-land and valleys of the Ghilzai country from Ghazni to Kandahar, including the Arghandab, the Tarnak, and the Arghesha; (3) the tributary valleys of the Indus, viz. Kuram, Khost, Gomal, Ghobe, and Bori; (4) the basin of the Seistan lake; (5) the valleys of the Helmand, the Hari-Rud, and Murghab; and (6) the tributary valleys of the Oxus, viz. Maemana, Balkh, Khulm, Kunduz, and Kokcha rivers.

These regions are occupied by different races, thus:—(a) north of the Hindu Kush generally is the country of the Uzbek, which includes Maemana, Andkui, Akcheh, Saripul, Balkh, and Kunduz; (b) the country of the Aimak and Hazara, known as the Hazarajat, includes generally the upper portions of the valleys of the Murghab, Hari-Rud, Helmand, and Arghandab; (c) the country of the Daurani tribe, extending 30 miles north and south of a line drawn from Herat through Kandahar to Quetta (Kot-Shal or Shalkot); (d) south of this is the Seistani country, consisting of the lower portion of all the tributary rivers of the Seistan lake; (e) north and east of the Daurani are the homes of the great Ghilzai clan, who were for a brief space in the 18th century dominant, and are still feared; their country consisting of the upper portion of the Tamak and Logar rivers, including all the open plain region between their east and west watersheds; (f) in a triangle bounded roughly by the Panjsher river, the south range of the Kunar and the Hindu Kush, is the country of the Siyah Posh and the kindred race of Chitral; (g) then, in all the valleys that carry off the drainage of the Laspisar range and its ramifications, are the Yusufzai; (h) to the south, fringing the eastern spurs of the Safed Koh, are the Momand, the Afridi, the Orakzai, the Shinwari, the Khattak, the Turi, and the Bangash; and (i) still further south are the Waziri, stretching across the debouchure of all the valleys from the

Kuram to the Gomal, shutting off from the plains the smaller tribes of Jaji, Pernuli, Khostwal, and Dawari; (j) the great Povindah clan occupy the triangle bounded by the Ghilzai, Waziri, and Kakar; (k) the Kakar extending N.E. from the Shal valley to the Takht-i-Suliman.

Afghanistan, throughout its whole extent, is mountainous, and its general aspect is that of a series of elevated, flat-bottomed valleys, with some cultivation in the vicinity of the streams, but bounded by spurs which are mostly exceedingly bare and bleak. Some of the defiles to the north of the Hindu Kush are of surpassing grandeur, while the soft, still loveliness of some of the sheltered glens on the southern slopes of that range is spoken of with rapture by every traveller. The general elevation is considerable. From the Koh-i-Baba the country slopes outwards, and contains in the table-land of Ghazni, and in the upper valleys of the Hari-Rud, the Helmand, and Kabal river, some of the highest country of a similar nature in the world. The country lowers towards its boundaries; its rivers become exhausted by absorption into the soil and by irrigation, and, except in its N.E. corner, the country is bounded everywhere by very barren, desert-like land. If we go round it from Badakshan east to Haji Shah on the Oxus, by Andkhui and Maemana to Herat thence to the west of Herat to the Seistan lake, and lastly round the southern border of the Garmsel (Garm seir) to Shal, the want of water everywhere arrests cultivation and habitation.

The only plain regions in Afghanistan are three, viz. the district between the foot of the northern slopes of the Hindu Kush and the Oxus, also that at the foot of their south-western slopes along the lower part of the courses of the Herat, the Farrah, and the Helmand rivers, and the desert region to the south of Kandahar. Some valleys have very considerable spaces of level within them, but they are so hemmed in by the mountains as to preclude their being named plains. Nevertheless there are numerous elevated flat-bottomed valleys, of an open, undulating surface, affording ample space for cultivation, the stretches of land, of considerable extent and evenness of surface, furnishing open spaces admirably adapted for the movements of an army. This physical feature of the country explains the fact of a nation of mountaineers carrying on most of their warfare on horseback, and priding themselves on the efficiency and elan of their cavalry branch.

There are many rivers in Afghanistan, but none of any magnitude, and, generally speaking, they are everywhere fordable throughout the greater part of the year. Even the largest partake of the character of torrents; and, though they often come down with great force after rain, they soon run off. Their volume is also greatly diminished by the irrigation canals and drains cut from them, by which a stream, which at its commencement promises to become of some magnitude, is almost entirely exhausted before it reaches any river. The names of the rivers, commencing from the north, are—Oxus, Kokcha, Farkhan, Kunduz, Khulm, Balkh, Andkhui, Murghab, Hari-Rud, Harut-Rud, Farrah-Rud, Khashi-Rud, Helmand, Arghandab, Tarnak, Lora, Bori, Zhobe, Gomal, Tochi, Kuram, Kabal, Panjsher, Kunar, Panjkora, and Swat. The irrigation canals are very numerous, but are small for agricultural purposes,

and only extend a few miles from either bank of the river. There are several lakes; amongst them that of Seistan is the most extensive; in the Ghilzai country is the Ab-istada; the Daria Darrah is in the Hazara country; there is also a lake, or rather a marsh, north of Kabal, and the Chatterbar lake at the head of the Chitral river.

The S.W. portion of the country is occupied by a great sandy desert, over which, during the summer season, a deadly hot wind blows. The climate is of the most varied character, the diversities being due entirely to the difference of elevation rather than of latitude. Ghazni, for instance, is 7730 feet above the sea, and for the greater part of the winter the inhabitants seldom quit their houses, and the thermometer sinks to 10° to 15° below zero. It is a prevalent belief that the entire population of Ghazni has several times been destroyed by snow-storms. The winter cold is intense wherever the elevation is above 5000 feet. The heat of the summer is almost everywhere great, except in the very elevated parts of the Hindu Kush and other lofty mountains.

The principal towns are—Kabal, Herat, Kandahar, Ghazni, Jalalabad, Girishk, Farah, Sabzwar, Maemana, Andkhui, Shibbargham, Siripul, Balkh, Khulm, and Kunduz; all of these have fortifications. The others are only villages, or at best collections of huts and tents.

Babar enumerates the tribes which inhabited Kabal in his day. In the plains were Turks, Aimak, and Arabs; in the towns and in some villages were Tajak, Pashani, and Paraucheh; and in the hills were Hazara, Togderri, Afghans, and Kafirs. The languages spoken amongst them were Arabic, Persian, Turki, Moghulai, Hindi, Afghani, Pashani, Ghabri, Barraki, and Dehgani.

Ferrier tells us (History, p. 307) the wars that have reddened the soil of Afghanistan since the middle of the 18th century have been so continuous, that many of the old families have become extinct, and several tribes have remained without a head. Estimates of the population of parts of Afghanistan have been made by Dr. Lord, Lieut. Wood, Vambury, Elphinstone, Lumsden, Leech, Burnes, Bellew, Temple, Chamberlain, James Broadfoot, Aga Abbas, M'Gregor, and Edwardes, from which Lieut.-Col. M'Gregor's estimates of 4,901,500, as under, are framed—

Badakshan and Darwaz, etc.,	55,000
Kunduz, Khulm, Balkh,	350,000
Char Vilayat, viz. :—	
Maemana,	90,000
Andkhui,	50,000
Shibbargham,	25,500
Siripul,	72,000
Aimak, viz. :—	—237,500
Zaidnat,	120,000
Firoz Kohi,	40,000
Jamshidi,	40,000
Taemuni,	50,000
Hazara,	—250,000
Daurani,—viz. the clans Popalzai, Alikuzai, Barakzai, Atchakzai, Nurzai, Ishakzai, Khugiani,	150,000
Seistani,	600,000
Tarin : a. clans of the Spin Tarin—Adwani, Lasran, Marpani, Shadizai ; b. clans of the Tor Tarin—Abdur Rahmanzai, Alizai, Batezai, Habibzai, Haikalzai, Hamranzai, Kadazai, Kalazai, Karbala, Khamzai, Khanazai, Malizai, Musizai, Naezai, Nurzai, Sezai,	127,500
Kakarr,—viz. Jalazui, Musa Khel, Kadizai,	38,000

Usman Khel, Abdullazai, Kabizai, Hamzazai, Shabozai, and Khidarzai,	72,000
Ghilzai,	276,000
Povindah,—viz. Lohani, Nasir, Nazai, Kharoti,	30,000
Hindki and Jat,	600,000
Tajak,	500,000
Kazzilbash,	150,000
Mixed population of towns,	65,000
Waziri,—viz. Mahsud, Utmanzai, and Ahmadzai,	127,500
Sheorani,	30,000
Turi,	21,000
Bangaah,	21,000
Zaemukht,—viz. Mamuzai and Khwahddad Khel,	21,000
Orakzai,	106,000
Dawari,	34,000
Khostwal,	12,000
Afridi,—viz. Kuki Khel, Malik Din, Kambar, Kamr, Zakha Khel, Aka Khol, and Sipah, Jaji,	85,000
Mangal,—viz. Miral Khel, Khajuri, Zab, Margac, and Kamal Khel,	7,000
Jadran,	3,000
Shinwari,	3,000
Khugiani,	50,000
Moimand,—viz. Tarakzai, Alamzai, Baizai, Khwaizai, Utmanzai, and Dawezai,	50,000
Yusufzai,—viz. Baezai, Khwazozai, Malizai, Turkilani, Utmanzai, Haanzai, Akazai, Mada Khel, Iliazai, Daolatizai, Chagarzai, Nurizai, and Utmak Khel,	80,000
Chitrali, Nimcha, Lughmani, etc.,	400,000
Kafar,	150,000
Kohistani,	100,000
	100,000

It must, however, be remembered that the tribes with democratic governments enumerated from the Waziri to the end of the above list, lying between British India and the Kabal dominions, do not acknowledge any fealty to Kabal, and their number is 1,220,000. They fight amongst themselves; and the Sikhs formerly, and now British India, have made peace and war with them without any reference to Kabal. Also the Kazzilbash and Parsivan and others are not called Afghans. The former are descendants of Persians who entered the country with Nadir Shah; they follow military pursuits, and serve in the cavalry and artillery of the Kabal army. The Parsivan dwell for the most part in towns and cities, occupied as merchants, shopkeepers, and in the various trades; while those who reside in village communities are husbandmen and shepherds.

Afghan Turkestan is the name given to all the Afghan dominions north of the Hindu Kush and Koh-i-Baba. It comprises the districts of Maemana, Andkhui, Sar-i-Pul, Shibbargham, Balkh, Khulm, Kunduz, and Badakhshan.

Andkhui town is in lat. 36° 54' N., long. 35° 23' E. It is 100 miles W. of Balkh, 18 miles N.W. of Shibbargham, and 60 miles N.N.E. of Maemana. The town contains 2000 houses, and about 3000 tents in its environs, or scattered over the oasis in the desert. According to Vambury, they are principally Turkomans of the Alieli tribe, intermixed with Uzbaks and a few Tajaks. Burnes, however, agrees with Ferrier's statement that three-fourths of the population are of the Persian tribe of Afshar, whom Shah Abbas established there, the remaining fourth being Uzbaks. Andkhui is on the banks of a stream, which, flowing north from the mountains, passes Maemana, and is lost in the desert before reaching the Oxus. It was here Moorcroft died. The Andkhui army consists of 1800 horse and 600 foot, which could be trebled in a day.

Badakhshan is an extremely mountainous country, about 180 miles in greatest breadth, and 100 miles in length, bounded on the north by the crest of the spur of the Hindu Kush, which divides the drainage of the Oxus from that of the Kokcha from its end at Jan Kala to the Oxus opposite to the ruby mines, and on the south by the crest of the Hindu Kush. The Badakhshi seem to be of the same race as the inhabitants of Kafiristan, Chitral, Vakhán, Shagnan, and Roshan, and the differences between them and the surrounding states and tribes of Tartar origin are the more marked according as they have intermarried less with their Uzbek conquerors, or in direct proportion of the inaccessibility of their villages. The Uzbek forcibly converted the Badakhshi of the plains to the Sunni persuasion; those who took refuge in the mountains are Shiahs, and always go armed. The climate is very severe in winter. The country yields salt, sulphur, lapis lazuli; and its ruby mines are on the right bank of the Oxus. Morad Bey of Kunduz overran Badakhshan, and on leaving the country drove before him 20,000 families, who were never permitted to return. It is governed by a Mir, who acknowledges the Amir of Kabal.

Balkh is 357 miles N.W. of Kabal, 120 miles W. of Kunduz, 370 miles N.E. of Herat, 500 miles E. of Mashad, 600 miles S.E. of Khiva, 50 miles W. of Khulm, 260 miles S.E. of Bokhara, 200 miles S.S.E. of Samarcand, and 67 miles from the left bank of the Oxus. It is situated on a plain surrounded by canals from the Balkh or Delias river. Its circumference may be about 4 or 5 miles, but its ruins have a circuit of about 20 miles. The population consists of 10,000 Afghans, 5000 Uzbaks of the Kapchak and Sabu tribes, and 1000 families of Jews in the old town. The people of Central Asia have a great veneration for Balkh, and call it Am-ul-Balad, mother of cities. Moorcroft and Guthrie are buried side by side outside the city. It was captured in 1850 by Muhammad Akram Khan, Barakzai, and has since then been under Afghan rule.

Khulm, or Tashkurgan town, is 307 miles N.N.W. of Kabal, 310 miles S.E. of Bokhara, 50 miles from Balkh, 70 miles from Kunduz, 420 miles N.E. of Herat, and 497 miles N.W. of Peshawar by Kabal. It is situated on a plain immediately north of the gorge by which the Khulm river escapes from the hills. It consists of four or five villages, with a population, in 1845, of 15,000 souls. Since the 9th May 1855 it has been in the hands of the Afghans.

Kunduz district, about 1838, contained 60,000 houses with 270,000 souls; the Talikhan district, 25,000 houses and 112,500 souls; and Hazrat Iman, 20,000 houses and 90,000 souls,—in all, 472,000 souls.

Maemana is situated on a plain in the midst of hills. It is 172 miles N.E. of Herat, 105 miles S.W. of Balkh, 380 miles E. of Mashad, 280 miles S. of Bokhara, 350 miles W.N.W. of Kabal, 665 miles N.N.W. of Kandahar by Kabal, 572 miles from Kandahar by Herat, and 230 miles S.E. of Merv. The inhabitants are Uzbaks, with some Tajaks, Herati, about 50 families of Jews, a few Hindus and Afghans, in all about 15,000 or 18,000 souls. The district is 20 miles long by 18 broad. In 1857, the Mir of Maemana tendered

submission to Persia. Early in 1858, being threatened by Persia, he applied to Muhammad Afzal for assistance; in 1859, he headed a rebellion against the Afghans, but was defeated. In 1861, he tendered his submission to Herat, and in the end of the year transferred it to Kabal. In the beginning of 1868, Maemana stood a siege by Abdur Rahman, and the inhabitants gallantly repelled three assaults, but at last submitted to terms.

Sar-i-Pul is 100 miles S.W. of Balkh and 300 miles N.E. of Herat, a confused collection of houses and tents, with 18,000 souls, two-thirds of them Uzbaks, the rest Hazara. The chief is an Uzbek.

Shibbargham town is 250 miles N.E. of Herat and 60 miles W. of Balkh. It contains 12,000 souls, Uzbek and Parsivan. The people are brave.

Kafiristan is beyond the limits of, but borders on, Afghanistan. It is bounded on the west by the Belut Tagh, on the east it touches Chinese Turkistan and Little Tibet, to the south lies Afghanistan, and to the north Kokon or Ferghana, where the population is Chaghtai Turk. The Kafir have idols of stone and wood, male and female, also a stone, Imrtan, representing deity. They are independent, have defied all attempts at reduction, and their enmity to Mahomedans is unceasing.

Pukhtun is the national appellation of the Afghans proper; but Afghans and Pathans also designate themselves Ban-i-Israel, and some claim direct descent from Saul, king of Israel. Pukhtun is the individual, and Pukhtana the collective name of the Afghans. This word is described as of Hebrew (Ibrani) origin, though some of them say it has a Syrian (Suriani) source, and signifies delivered, set free. The term Afghan is also said to have the same signification. One tradition is that the mother of Afghan or Afghana, on his being born exclaimed, 'Afghana,' 'I am free,' and gave him this name; another tradition is that in the pangs of labour she exclaimed, 'Afghan, Afghan,' or 'Fighan, Fighan,' words which in the Persian mean woe! grief! alas! Afghan is claimed as the designation only of the descendants of Kais.

The term Pathan is said to be from Pihtan, a titular appellation alleged to have been bestowed by Mahomed on an Afghan called Kais.

Their origin is involved in obscurity. But several writers consider them to be descendants of one of the ten tribes of Israel; and this is an opinion of some Afghans themselves. A few authors consider that this nation is not of Jewish origin, but that those who introduced the Mahomedan religion amongst them were converted Jews. They are in tribes, several of which have recently occupied their present lands.

The Abdali, besides having the name of Daurani, which they received from Ahmad Shah, are still called Sulimani, from the mountains whence they came; the district they then inhabited bears the appellation of Tobeh-Mahruf.

Afghans call the Tajak Dehgan; the Uzbek call them Sart; and those of them in Turkestan are called by travellers Owkhar. The Tajak, though of a different race, resemble the Parsivan in occupations as well as language, but they chiefly lead an agricultural life, settle in villages, and cultivate the soil. The Karani, Ashtarani, Mash-

ani, and Wardak call themselves Pathans, but they are of a different origin from the Afghans. The Kurani division contains the Orakzai, Afridi, Mangal, Khattak, and Khugiani tribes, and the Waziri are sometimes included in these.

The Hindki are much more numerous than the Tajak; they are all of Indian descent, and retain the well-known appearance, ways, and manners of their original country, together with a mixture of those which have been attributed to the eastern Afghans. They are worse treated than the Tajak, and by no means bear so respectable a character.

Hindus are to be found over the whole of Afghanistan. In towns they are in considerable numbers, as brokers, merchants, bankers, goldsmiths, sellers of grain, etc. There is scarce a village in the country without a family or two, who exercise the above trades, and act as accountants, money-changers, etc. They spread into the north of Persia. They are encouraged in Bokhara, and other towns in Tartary.

The character of the Afghans is unfavourably noticed by all writers. They are very superstitious. To carry a Koran in procession, or to place it under their heads when they go to sleep, or to repeat one thousand times the name of God or of Mahomed, are deemed to be infallible as means of curing ailments. They have a great dread of the evil eye, and cover themselves and their domestic animals with amulets. To obtain a knowledge of future events, like the Sortes Virgilianæ, they open a book at random, and apply the first verse that meets the eye to the subject of the inquiry. The best book for the purpose is the Koran, and the trial ought to be preceded by fasting and prayer, which indeed are necessary in all attempts at divination.

A love of gain is their ruling passion. Mr. Elphinstone, who has written the most favourably of them, says (p. 250) most of the Daurani chiefs prefer hoarding up their great but useless treasures, to the power, reputation, and esteem which the circumstances of the times would enable them to command by a moderate liberality.

The people of Europe may experience difficulty in giving credence to the unfavourable opinions which eye-witness writers express regarding the Afghan race; but in a public document laid before the British Parliament in 1881, Abdul Rahman, Amir of Afghanistan, on the occasion of his replying to the demand of the Indian Viceroy for an Afghan envoy, says, 'A thoroughly confidential man does not (as your Excellency is well aware of the nature of the people of Afghanistan) exist in this country.' The democratic character of their tribal relations is not favourable to combination. Ever since the year 1836, the British have been endeavouring to have all Afghanistan under the sway of one ruler, the object in view being to form a barrier to the progress of Russia from the N.W. But, except for the very brief periods since the beginning of the 18th century, that the Ghilzai, the Abdali or Daurani, and their clan the Barakzai, have been dominant, there has not, so far as is known of these tribes, been anything like a settled monarchy. In India, a remark of an Afghan chief has gained currency; when speaking to a British officer, he remarked, 'Why, sir, if we had not you to fight with, we would fight amongst ourselves.'

General Ferrier describes the Afghans generally as physically tall, robust, well-formed and active; their step is full of resolution, and their bearing proud, but rough. They are brave even to rashness, excited by the smallest trifle, enterprising without the least regard to prudence, energetic, and born for war. But their courage is impulsive, and displays itself most readily in the attack; if that fail, they are easily disheartened, and show no perseverance, for as they are soon elated, so are they as easily depressed. They are sober, abstemious, and of an apparently open disposition; great gossips, and curious to excess. Their anger is not betrayed by any sudden burst of passion; on the contrary, all that is brutal and savage in their nature is manifested with the most perfect calmness, but it is the volcano slumbering beneath the ashes. Courage is with them the first of virtues, and usurps the place of all others. They are cruel, perfidious, coarse, without pity, badly brought up, exceedingly inclined to theft and pillage. In the latter character they differ from their neighbours the Persians, who are, however, as great scoundrels as themselves, for they endeavour by every means in their power to conceal their knavery under the appearance of law or rhetoric, while the Afghans do the very reverse; they at once place the knife on your throat, and say, 'Give, or I take.' Force is their only argument, and it justifies everything. An injury is never forgotten, and vengeance is a passion which they love; even at the cost of their lives they will satisfy it should an opportunity present itself, and this in the most cruel manner. There is no nation in the world more turbulent or less under submission. The people are as gross and coarse as savages; the chiefs and upper classes are more civilised, but their politeness is always tinged by a rudeness of manner very offensive to Europeans. Country and honour are to them as empty sounds, and they sell them to the highest bidder without scruple. The Afghans, he says, are as incapable of a continued course of action as of ideas; they do everything on the spur of the moment, for a love of disorder or for no reason at all. It matters little to them who gives them laws; they obey the first comer directly they find it to their advantage to do so, and allow him to play the tyrant and govern them if he pays them well and does not interfere with their passion for rapine and devastation. Pillage, fighting, and disturbance are at times necessary to their very existence, and are followed by long days of repose and idleness, during which they live on the fruits of their depredations. Their cupidity and avarice are extreme; there is no tie they would not break, no duty they would not desert, to gratify their avidity for wealth. This surpasses all that can be imagined; it is insatiable, and to satisfy it they are capable of committing the greatest crimes. For it they will sacrifice all their innate and native pride, even prostitute the honour of their wives and daughters, whom they frequently put to death after they have received the price of their dishonour. He says (p. 309) that during the 1839-41 British occupation the husband sold the honour of his wife, the father that of his daughter, and the brother that of his sister. Gold in Afghanistan is, he adds, more than anywhere else the god of the human race; it stifles the still small cry of every man's conscience, if, indeed, it can be

admitted that an Afghan has a conscience at all. It is impossible to rely on their promises, their friendship, or their fidelity. They enter into engagements, and bind themselves by the most solemn oaths to respect them, and in order to give them a sacred character, transcribe them on a Koran, to which they affix their seal, nevertheless perjure themselves with an impudence perfectly inconceivable. Excitement, the clash of arms, and the tumult of the combat, are to him life; repose is for an Afghan only a transitory state of being; the sweets of domestic life have no charms for him. He is only really a man when he is fighting and plundering. Then his eye is full of fire, his hand grasps convulsively the hilt of his sabre, and he presses his sinewy legs against his horse's side until the animal can scarcely draw his breath. Man and horse are one; each understands the ardour of the other, and it is difficult to distinguish which of the two is the most vicious.

Colonel McGregor says (Khormasan, i. 213), 'I knew them to be liars, treacherous beyond all the races of the earth, vain-boasters, and utterly untrustworthy in every way.' He also says he has heard many men talk of the courage, generosity, and frankness of the Afghans in terms of the highest praise, but all who know them agree very nearly with Ferrier, and it is impossible to form a more favourable estimate than his.

Major Edwardes, an intelligent observer and experienced authority on Afghan character, expressed his regret to be obliged to take exception to Mr. Elphinstone's very high estimate of the Afghan character, and in this he thought he would be supported by every political officer on the N.W. frontier, and almost every military officer who served in Afghanistan. He says, 'Nothing that I have met is finer than their physique, or worse than their morale.'

Major Reynell Taylor says (ii. p. 131) the Afghans are a race in the first place very hostile to us, and further, have less of that good and honourable principle of allegiance and good faith towards those whose salt they have eaten, and whose service they have adopted, than any other natives that we have hitherto come in contact with. And an Afghan, be he Amir or villager, can fight as long as he likes, and run away when the aspect of affairs does not satisfy him, without the slightest loss of credit among his fellows; he can sigh like a martyr over the irresistible pressure of circumstances, which has on some occasions obliged him to break through the most solemn oaths and engagements; he can wade through murder to an inheritance, and be admired in his own country as a stirring, decided character, fit to cope with the world's difficulties; or serve a master for a time, rob him, and return to his village with no further shadow on his respectability than might hang over the position of a successful adventurer from the diggings.

Dr. Bellow says (ii. p. 132) the pride of the Afghans is a marked feature of their national character. They eternally boast of their descent, their prowess in arms, and their independence, and cap all by, 'Am I not a Pukhtun?' They despise all other races; towards strangers of rank they are manly and plain-spoken, but towards the weak and low they are abusive and tyrannical. They enjoy a character for

lavish or at least liberal hospitality. In out-of-the-way and unfrequented localities there is a show of greater hospitality and welcome, but it is not genuine; and as often as not, if the guest be worth it, he is robbed or murdered by his late host as soon as beyond the protecting limits of the village boundary, if not conveyed by a convoy (*hadraqa*) of superior strength. They glory in being robbers, admit that they are avaricious, and cannot deny the character they have acquired for faithlessness. According to their neighbours, the Afghans are said to be naturally very avaricious and grasping, selfish and merciless, strangers to affection, and without gratitude. They have, he says, all these faults, but the condemnation is too sweeping and severe. Though not always sincere, in their manners the Afghans observe many outward forms of courtesy towards each other and strangers, that one would not expect in a people living the disturbed and violent life they do.

A Persian quartet runs, 'if ever a scarcity of men occur, take a few of the following races, viz.: first, the Afghan; second, the Kamboh; and third, the low Kashmiri. From the Afghan you will meet with treachery, from the Kamboh fraud, and from the Kashmiri grief and sorrow.'

Lieut.-Colonel McGregor says (iii. pp. 59, 60), 'It cannot be stated that there is, as we understand it in Europe, any national spirit amongst the Afghans; they fight much more for their own interests than for their independence.' The chiefs are ready to pass from the ranks of the Amir of Kabul into the service of the Wazir of Herat, the chief of Kandahar, the British, the Persians, Sikhs, Tartars, or Beluch, and vice versa, without the slightest scruple. It is indifferent to them whether their friend of to-day be their enemy to-morrow, or whether they have even to take arms against their relations or not; the love of money enables them to overlook all these considerations. As a general rule, he says, (p. 64), if an Afghan is obliged to work one month in twelve, he considers himself most unfortunate. The repression of crime and levying a tax he considers as *zulu*, tyranny. To live in perfect licence, and never to be asked for anything, is what he would call the proofs of a paternal government.

General Ferrier says the Afghan army might, in case of necessity, consist of the whole male population, for every man is born a soldier, and attaches himself to some chief as soon as he can hold a musket. . . . At the first news of war the chiefs hasten to bring their several contingents. In the field, the Afghans never think of what is going on in their front. On the line of march they form neither advanced nor rear guards, but move straight on without the least uneasiness until they meet the enemy. The love of war is felt much more amongst Afghans than all other eastern nations. . . . War to them is a trade, for it would be impossible to give the name of science to the thousand absurd proceedings which they employ, and which prove that their chiefs are completely ignorant of the first elements of the art. The reason of their success against the other Asiatic hordes up to this day has been their élan in the attack, their courage, but not any clever dispositions, or a knowledge of military operations. . . . It cannot be denied that they are excellent

skirmishers and experienced foragers, for they possess the necessary qualifications in a much greater degree than Europeans. Against caution the Afghans feel that they cannot trust to the prowess which they value so highly. Their valour is incontestable, but their presumption is greater. Though they are entirely ignorant of the art of attack and defence of towns and fortresses, the Afghans are remarkable for the obstinacy of their resistance and the correctness of their aim when they are behind walls. The inaptitude of this nation for discipline and military organization arises from their spirit of impatience under the slightest degree of restraint.

The enrolled, or *daftari*, forces vary; they are in three divisions,—Kabul, 31,000; Kandahar, 18,000; and Herat, 22,000. Of these, 35,000 were Afghan cavalry, 6000 *Parsivan* or *Kazzilbash* horse, 4000 Hazara horse, and 26,000 infantry of mountaineers, Afghan, *Parsivan*, Hazara, Uzbek, and Beluch.—*Lieut.-Col. McGregor*, ii. pp. 67, 68.

Elphinstone describes (245-6) the Afghan men as all of a robust make, and as generally lean, though long and muscular. They have high noses, high cheek-bones, and long faces. Their hair and beards are generally black, sometimes brown, and rarely red. Their hair is always coarse and strong; they shave the hair off the middle part of the head. The tribes near towns wear the hair short, but the rest have long and large locks hanging down on each side of the head. They wear long and thick beards. Their countenance has an expression of manliness and deliberation, united to an air of simplicity, not unallied to weakness. The eastern Afghans have the national features most strongly marked, though they have least of the expression above alluded to. The lineaments of the western tribes are less distinct, and exhibit a much greater variety of countenance, some of them having blunt features, entirely different from those above described; their high cheek-bones, however, never leave them. The western Afghans are larger and stouter than those of the east; and some *Daurani* and *Ghilzai* are of surprising strength and stature; but, generally speaking, the Afghans are not so tall as the British. The eastern Afghans have generally dark complexions, approaching to that of the Hindustani race, while those of the west are olive, with a healthy colour and appearance; but among them, as among the eastern Afghans, men as swarthy as Indians and others as fair as Europeans are to be met with in the same neighbourhood; the fair are by much the most common in the west, and the dark in the east. He tells us (pp. 182-185) that many of the Afghan songs and tales relate to love, and most of them speak of that passion in the most glowing and romantic language. Besides the numerous elopements, the dangers of which are encountered for love, it was common for a man to plight his faith to a particular girl, and then set off to a remote town, or even to India, to acquire the wealth that is necessary to obtain her from her friends. Among the *Yusufzai*, no man sees his wife till the marriage ceremonies are completed; and with all the *Bardurani* there is great reserve between the time when the parties are betrothed and the marriage. Some of them live with their future father-in-law, and earn their bread by their services, as Jacob

did Rachel, without ever seeing the object of their wishes. But the *Aimak*, the *Hazara*, the inhabitants of Persian *Khorasan*, *Tajak*, and many of the Hindus in those countries, permit a secret intercourse between the bride and bridegroom, which is called *nāmzad-bāzi*, or the sports of the betrothed. With them, as soon as the parties are affianced, the lover steals by night to the house of his mistress, the mother, or some other of the female relations, favouring his design. The freest intercourse, the most unreserved conversation, and even kisses and all other innocent freedoms, are allowed, but further than these the strongest cautions and prohibitions are used by the mother to both parties separately. The custom prevails even among men of rank, and the Amir himself sometimes exposes his person alone in the midnight adventures of *nāmzad-bāzi*. Among the Afghans, as among the Jews, it is thought incumbent on the brother of the deceased to marry his widow, and it is a mortal affront to the brother for any other person to marry her without his consent. The widow, however, is not compelled to take a husband against her will, and if she have children, it is thought most becoming to remain single (p. 179).

The bulk of the Mahomedan population are of the sunni sect, the shiah sectarians being the *Badakhshi*, *Vakhi*, *Seistani*, *Tajak*, *Kazzilbash*, *Hazara*, *Turi*, *Bangash*, some of the *Orakzai*, the *Dawari*, *Khoshwal*, *Jaji*, *Chitrali*, and some of the *Kohistani*.

There are five classes of cultivators, viz. proprietors cultivating their own lands; tenants who rent it for a payment in money or produce; *Buzgur*, who are the same as the metayer of France; hired labourers and slaves. In towns the common daily pay of a labourer is 100 dinar (about 4½d.); in Kandahar it amounts to three *shahi* and 12 dinar (about 6½d. or 7d.); and at Kabul a *shahi* will buy 5 lbs. of wheat flour. There are two harvests; the most important has its seed-time in autumn, and its crops are reaped in summer. It consists of wheat, barley, lentils, *Ervum lens*, *Cicer arietinum*, peas and beans. The other is sown in the end of spring, and reaped in autumn, and consists of rice, the millets, *Panicum Italicum*, and *P. miliaceum*, *Sorghum vulgare*, *Penicillaria spicata*, *Zea mays* and *Phaseolus mungo*. A third harvest, called *Palez*, comprises all the melons and cucumbers, pumpkins and gourds. Wheat and barley are grown even up to 10,000 feet elevation. Rice is cultivated in great quantity at *Jalalabad* 2000 feet, at *Kabul* 6400 feet, and to a considerable extent at *Ghazni*, 7730 feet. *Poplars*, *willows*, and *date-palm trees* are extensively planted, as well as *mulberry*, *walnut*, *apricot*, *apple*, *pear*, and *peach trees*, and the *Elæagnus orientalis*, which bears an eatable fruit. Wheat is the general food of the people. It is made into unleavened bread, as also are the millets. Indian corn heads are roasted and eaten as a luxury; and *Cicer arietinum* (*Chana*) is occasionally used. *Penicillaria spicata* is grown in great quantities in *Daman*, and in the countries of the *Bangash* and *Khattak*; *Sorghum vulgare* is the chief grain of *Bokhara*. Barley is grown for horses. Artificial irrigation (*abi*) is carried on by channels, canals, and the *karez* or subterranean aqueducts. *Lallam* means cultivation by the natural rains. A great



variety of mushrooms grow in most parts of the country, and constitute a considerable portion of the food of some classes of the peasantry, and especially of the Hindu population of towns.

During the autumn months, large quantities of sheep, oxen, and camels are killed, and cut into convenient sizes, which are salted and dried in the sun, and stored for winter use. The meat thus prepared is called *laude*. Old horses are similarly utilized. The cow, and in some places the buffalo, are kept for the milk they yield. Milk, especially with the peasantry and nomades, is largely used as food. After making butter or ghi, the buttermilk is used fresh, or made into curds by standing, or hastened by the addition of a few drops of the juice of the fig-tree, or into cheese by the dried fruit of a solanaceous plant. The curds are also freed from water by pressure in a cloth; to this a little salt is added, and the handfuls are made into small cakes, which are dried hard as a stone in the sun, and keep for any length of time. They are called *Krut*; and when soft are reduced to a paste in a wooden bowl (*krut mal*), and eaten with bread, meat, or vegetables, a quantity of boiling ghi being first poured over the mess. It is the national dish of the Afghans, and is eaten with great relish, though very sour, astringent, and greasy. *Krut* is pure casein. The more refined Persians dislike this food, and ridicule the Afghans, parodying the Arabic anathema into the words, *Lā houla wa lā illah Kruta Khuri*.

The sheep are two kinds of the fat-tailed breed, one with a white fleece, which is manufactured into various home-made stuffs, and is also exported; the other with a russet brown or black wool. These are called *Postin* sheep, their skins being made into postins, and their wool of the shearing season made into felts, or woven, and exported to Bombay and Karachi and Persia. Sheep constitute the main wealth of the nomade population, who use their milk, as also that of the goat and camel, in a similar manner to that of the cow and buffalo.

Of wild animals, the squirrel, the otter (*sagulah*), the jerboa rat (*mūsh-i-dopa*), the ferret, and the badger, are trapped for their furs and skins. The leopard is found all over the country; occasionally the tiger and the lynx, antelopes, bears, and the wild ass occur; also the ibex, wild goat, *barasingha*; porcupines and hedgehogs are common, as also, in the Kohistan-i-Kabal, the *doragra*, a hybrid between a male wolf and the female of the wild dog.

Horses form a staple export from the country. The *Yaboo* is the horse of the country,—stout, active, and hardy, about fourteen hands high, used mainly as a beast of burden, though also for riding; and a considerable portion of the irregular cavalry and artillery are supplied with them. The horses known in India as the *Kabali* are chiefly from *Macmana* and *Mashad*, but there is a mixed breed by Persian horses out of country mares. *Dost Muhammad Khan* made efforts to improve the breed, and had several extensive breeding establishments. The *Turkoman* horse is said to have a large share of Arab blood, introduced by the Arabs when they first overran the country in the 8th century. Traffic is carried on by the *yaboo*, camels, and mules, carts being unknown.

Silk, felts, rosary beads from *chrysolite*, *postins* valued from one to upwards of fifty rupees, the

*choga*, the *khosai* felt cloaks of Kandahar, and wine, are the chief articles manufactured.

*Malachite* and peacock copper ore occur in the *Koh-i-Asmai*, a few miles west of *Kabal*, also in the neighbourhood of *Bajawar*, north of *Peshawar*. This, with iron and lead, are met with in several parts; also sulphur and alkaline earths. Coal, called *kira*, is found in *Zurmat* and *Surkhah*, and near *Ghazni* on the surface of the ground, but is not utilized. Iron occurs in large quantities in the *Permul* district; quicksilver is said to be found, also asbestos, which is called *sang-i-pamba*. Native sulphate of copper is said to occur in the *Gul Koh*, about 40 miles W. by N. of *Ghazni*. Lead ore is said to be abundant in the *Hazara* country; and veins of it occur at *Kala Mula*, *Hazrut*, *Koh-i-Patao*, and *Argandab*, about 3<sup>d</sup> miles N.W. of *Kalat-i-Ghilzai*. *Chrysolite* and soap-stone occur at *Shah-maksud*, a hill about 30 miles N. of *Kandahar*. Sulphur is found in small quantity in *Herat*; also in the *Hazara* country and at *Pir-kisri*, on the eastern confines of *Seistan*. At *Pir-kisri* there is said to be an active volcano, called *Chah-i-Dudi*, or smoking-well, from which smoke and ashes are said to escape. Antimony is said to occur in several places, but it is often mistaken for *galena*. Gold and lapis lazuli are found at *Huladat*, near *Bamian*, and at *Istali*, north of *Kabal*, also in the *Kabal* river, and auriferous rocks occur near *Kandahar*. Zinc, in the form of its silicate, termed *zak*, is met with in the district of *Zoba*, in the country of the *Kakarr* clan. It is dug out from the soil in earthy nodular fragments of a reddish-yellow colour, and easily cut by a knife. It is chiefly used by sword-makers for polishing new blades. Nitre is abundant all over the country.

On the mountains, from 10,000 to 6000 feet, are the *Cedrus deodara*, *Abies excelsa*, *Pinus longifolia*, larch, the hazel, the yew, *Thuja orientalis*, juniper, walnut, lemon, wild vine, wild peach, almond, the rose, honeysuckle, currant, gooseberry, hawthorn, rhododendron, etc. Below these, at 6000 to 3000 feet above the sea, are acacias, bayberry, *Chamarops humilis*, *bignonia*, *Salvadora Persica*, *verbena*, and others. The lemon and wild vine are also met with here.

The walnut and several oaks descend to the secondary heights, where they become mixed with the ash, the alder, the *Pistacia*, *Arbor vitæ*, juniper, and species of *astragalus*.

The lowest or terminal ridges present a bare aspect; trees are rarely or never met with, and shrubs only occasionally; and the plants met with comprise most of those that form the undergrowth or herbal vegetation in the higher ranges.

Afghanistan and British India are not conterminous. They are separated from each other by a number of tribes, who are wholly, or in parts of their clans, independent. They are the *Akazai* and *Hassanzai*, adjoining *Hazara*; the *Bunerwal*, *Jadun*, *Momund*, *Swati*, and *Utmankhel*, beyond *Peshawar*; the *Afriidi*, beyond *Peshawar* and *Kohat*; the *Orakzai*, *Turi*, *Waziri*, and *Zaimukht*, near *Kohat*, *Bunnu* and *Dera Ismail Khan*; the *Kusrani*, *Sheorani*, and *Ustrana*, near *Dera Ismail Khan*; the *Bozdar*, *Khetran*, *Khosa*, and *Laghari*, beyond *Dera Ghazi Khan*; and further south the *Bugti*, *Gurchani*, *Marri*, and *Mazari*. These will be found noticed separately and under the heading *North-West Frontier Tribes*.



The two great passes from India into Afghanistan are the Bolan, from Shikarpur to Kandahar, and the Khaibar, from Peshawar to Kabul; the Afridi hold the Khaibar and Kohat passes. The numerous sections of the Afridi, each headed by its chief, have been usually split up into factions, and united only to oppose the rulers of the Panjab and of Kabul, and to levy 'black mail' from travellers and merchants. All the great invaders and the supreme potentates of Northern India have successively had these Afridi in their pay,—Chengiz, Timur, Babar, Nadir Shah, Ahmed Shah, the Barakzai, the Sikhs, and lastly the British. To all, these unmanageable mountaineers have been treacherous. They are brave and hardy, good soldiers and better marksmen. The best shots in the Guide Corps are Afridi, and perhaps 200 of them may be found scattered among the Panjab regiments.—*Rec. Govt. of India*, No. 11; *Bellew*; *East India Papers*, *Cabool and Afghanistan*; *Ferrier's History of the Afghans*; *Masson's Journeys*; *McGregor's Central Asia and Afghanistan*; *Malcolm's Central India*; *Elphinstone's Kingdom of Cabul*; *Griffiths*; *Cleg-horn's Panjab Report*; *Tod's Rajasthan*.

AFIM. IIIND. Opium.

AFLATUN. AR. B'dellium; Commiphora Madagascariensis.

AFRASIAB, a king of Turan, who invaded and took Persia.

AFRICA is 4600 miles long from the Mediterranean to the Cape of Good Hope, and has 4100 miles at greatest breadth, from Cape Verde to Cape Gardafui. Its greater part lies within the tropic zone; in the less elevated parts the heat is great, and it has a great desert on its north, called the Sahara. Its principal rivers are the Nile in the north, the Niger, the Zaire, Senegal, Gambia, Congo in the west, and Zambesi in the east. The Atlas mountain, in N.W. Africa, rises 10,000 and 13,000 feet in height above the sea; Lamalmon, in Abyssinia, is 11,200, and Compass mountain, Cape of Good Hope, 10,000. Africa is joined to Asia by the Isthmus of Suez, which is 125 miles across, and through which, in the 19th century, a canal was drawn, connecting the Red Sea with the Mediterranean. Africa was known to the ancient Hindus as Sancha-Dwipa. Until the middle of the 19th century, however, little authentic was known to the people of Europe as to the races of Central Africa, or the countries they occupy; but great efforts have since been made by Europeans to obtain a knowledge of the country. Mungo Park, Denman, Bruce, Livingstone, Baker, Gordon, Burton, Speke, Cameron, of Great Britain; Stanley and Dr. Nassau of the United States; a German party under Dr. Linz, Mr. Mohr, and Dr. Pogge, with a French party under Count de Brazza, have all added to our knowledge of it. From unknown times, African races, chiefly the Negro family, have been seized and sold as slaves by each other and by the Arab and other more civilised races, amongst whom all the Christian races of Europe, of the West Indies, and N. and S. America, long took a part. The first to endeavour to stop this traffic was Great Britain, and their import into British India has been prohibited. In the south of Asia they were styled Sidi, also Habash or Habshi by Mahomedans,—Habash being their term for Abyssinia. These Habash

were the principal household slaves and the eunuchs of the palaces. Their numbers along the maritime states of Arabia, Persia, Beluchistan, and Sind have been great, and have left a marked impression on the physical features of those of the prior races who profess Mahomedanism. Many of the Mahomedans of the Peninsula of India, even of good family, have exaggerated Negro features. The Hindus of the N.W. parts of the Peninsula of India have been the principal slave-dealers on the east coast of Africa.

The latest estimate of the population is 186 millions, which for an area of  $11\frac{1}{2}$  million square miles gives an average of 16 inhabitants per square mile. One of the latest authorities divides the population of Africa as follows among the great families into which ethnologists have classed the peoples:—Negroes, 130,000,000; Hamites, 20,000,000; Bantus, 13,000,000; Fulahs, 8,000,000; Nubians, 1,500,000; Hottentots, 50,000. This would give a total population of 172,550,000. These figures are, of course, only approximate, and the Bantus, according to F. M. Muller, form even one quarter of the population of Africa. In the regions of the great lakes, there are countries quite as thickly peopled as many of the states of Europe. Mr. Stanley tells us of countries of relatively small extent, and which yet possess millions of inhabitants. According to Behna, the Negro regions are by far the most populous parts of the continent. If the populations are sparse in the desert parts, they are very dense in other regions. Thus in the Soudan the population is estimated at 80 millions, or about 53 per square mile; the town of Bida, on the Niger, has a population of 80,000 inhabitants. The population of East Africa is estimated at about 30 millions, and that of Equatorial Africa at 40 millions. Ethnologists, however, are not unanimous as to the races occupying Africa. An ordinary division of African races is into—(1) the Northern and blackest tribes; (2) the Pul and Nuba tribes, scattered among the former; (3) the Kafir or Bantu tribes, south of the equator; (4) the Hottentots and Bushmen (these two being treated as totally distinct by certain ethnologists). Professor Lepsius admits of three varieties only in one and the same original Negro type, viz., (1) the Northern Negroes; (2) the Southern or Bantu Negroes; (3) the Cape Negroes. He then groups all African languages also into three zones,—(1) the Southern, south of the equator, the Bantu dialects, explored chiefly on the west and east coasts, but probably stretching across the whole continent, comprising the Herero, Pongue, Fernando Po, Kafir ('Osa and Zulu), Tshuana (Soto and Rolon), Suahili, etc.; (2) the Northern zone, between the equator and Sahara, and east as far as the Nile, comprising Efik, Ibo, Yoruba, Ewe, Akra or Ga, Otyi, Kru, Vei (Mande), Temne, Bullom, Wolof, Fula, Sonrhai, Kanuri, Teda (Tibu), Logone, Wandala, Bagirmi, Maba, Konjara, Umale, Dinka, Shilluk, Bongo, Bari, Oigob, Nuba, and Barea; (3) the Hamitic zone, including the extinct Egyptian and Coptic, the Libyan dialects, such as Tuareg (Kabyli and Amasheg), Hausa, the Kushitic or Ethiopian languages, including the Beja dialects, the Soho, Falasha, Agau, Galla, Dankali, and Somali. The Hottentot and Bushman languages are referred to the same zone.

The Hamitic languages comprised in the third zone—the Egyptian, Libyan, and Kushitic—are alien to Africa. They are all intruders from the east, though reaching Africa at different times and by different roads. The true aboriginal nucleus of African speech is contained in the first zone, and represented by that class of languages which, on account of their strongly marked grammatical character, has been called the Bantu family. The Bantu and Hamitic families of speech differ from each other in many of the most essential points of grammatical articulation. To mention only a few,—the Bantu languages are prefixing, the Hamitic suffixing. Bantu grammar admits of no gender, to denote sex; Hamitic grammar does. In and about Kordofan, where the dialects lie about piecemeal, the inhabitants of one mountain peak do not understand those of another, but learn to understand with great facility estranged or really strange tribes that have settled among them for a short time only. This receptivity of language, and more particularly of the language of savage and nomadic tribes, for foreign influences is illustrated again and again in the course of Professor Lepsius's arguments. The power of mimicry is far greater among lower than among higher tribes, and it extends in the case of language even to purely grammatical turns. Of all the races whom the Editor has seen, the Mincopi Negroes of the Andamans possessed this power of mimicry to the greatest degree, and they are in the lowest known scale of humanity. There are limits, however, even to this, and in one case—that of the Hausa language—Professor Lepsius admits that it cannot be classed as a Bantu or prefixing dialect modified by Hamitic neighbours, but that it is really a Hamitic, more especially a Libyan language, surrounded and modified by Bantu speech. By a similar process of reasoning he excludes the Hottentot language also from the African family properly so called, and brings these people in the south in connection with the Kushites in the north, from whom they were separated by the pressure of Bantu tribes, recovering the eastern territory that had for a time been wrested from them by Kushite invaders. On maps Nubia generally extends south from the first cataract over the whole breadth between the Nile and the Red Sea as far as Habesh, south-east beyond Chartum, south and south-west along the White Nile to the Bahr-el-Gazal. But Lepsius, though admitting the presence of scattered Nubian tribes in the south, more particularly about Kordofan and the neighbouring hills, fixes on the Nile as the natural frontier between the true Nubian, sometimes, though wrongly, called Berber, in the west, and Kushitic tribes coming from the east, these being represented by the modern Bejas as their most advanced post. What gives an additional interest to these Nubian tribes, is that they alone among African races have something like a history, to be read on the monuments of their neighbours the Egyptians. The Egyptians distinguish from the earliest times between the red or brown southern race and the Negroes, who are called Nahasi. Among these the Uaua occupy a prominent place so far back as the third millennium before our era, and they are identified by Lepsius with the Nubians. Whether the so-called Nubian

inscriptions which are found scattered over the country occupied by Nubian tribes, and beyond so far as the confluence of the White and the Blue Nile, are of Nubian or Kushite origin, has never been determined. These inscriptions have their own alphabet, running from right to left; and considering that the words are divided, as they are in the cuneiform inscriptions of Persia, there is no reason why we should despair of seeing them deciphered before long. Professor Lepsius thinks that they are not Nubian,—that is to say, not Negro, but Kushitic,—and that the key to be applied to their interpretation should be looked for in the Beja, and not in the Nubian language.

The ocean has afforded great facilities for the interchange of commodities with the Asiatic continent; for the Arabian Sea, that part of the Indo-African Ocean on the south of Arabia, including the Red Sea, has 6000 miles of seaboard, and the races occupying it have, from pre-historic times, traded eastwards; and there are Negro and Negrito races to the extreme east of the Archipelago. In the Andamans are the diminutive Mincopi, in the Malay Peninsula are the Semang, in the Philippines and New Guinea and its neighbouring islands are the Papuan.—*M. A. Rabaud, in the Bulletin of the Marseilles Geographical Society; Times, 28th October 1879.*

AFRIDI, the most important, if not the most powerful, of all the tribes to the west and south-west of Peshawar. The Afridi country extends from the right bank of the Kabal river for about 50 miles nearly due south, marching with the British border all this distance. A tongue of their land projects into British territory between the two principal frontier stations of Peshawar and Kohat. The Kohat pass is 15 miles long and three or four in breadth. Mr. Elphinstone says the Afridi are the greatest robbers amongst the Afghans, have no sense of honour, and he had never heard of any one hiring an escort of Khaibari to secure his passage through their country. Major Matheson described them as avaricious, desperately fond of money, their fidelity measured by the length of purse of the seducer; they are immoral in their care of their women, they marry the widows of deceased brothers. Colonel McGregor adds that ruthless, cowardly robbery, cold-blooded, treacherous murder, are to an Afridi the salt of life; as he has lived,—a shameless, cruel savage,—so he dies. Yet the Afridi is, on the whole, the finest of the Pathan races on the British border. If there were no chance of robbing or murdering a traveller before his reaching the door of an Afridi, he would be offered such food as was available. The men do nothing; the women perform all the duties of daily life and all field labour. They hold the Khaibar and Kohat passes, through which in succession the invaders of India in former times have come, and the Afridi have received tribute from them all. Chengiz, Timur, Babar, Nadir Shah, the Barakzai, the Sikh, and lastly the British, have all paid money to the Afridi for permission to enter their passes, or for their aid, or for their passiveness, in time of war, and to all, from the first to the last, they have been treacherous. They are fierce and cruel, faithless and altogether untrustworthy; they are ready to betray one another, and live in perpetual feud. Their hills above and about the Khaibar pass are difficult for military operations. The high lands

of Tirah, which stretch far back into the interior, and in which the Afridi, together with the Orakzai and others, take up their summer abode, are accessible from Kohat, and possess a climate congenial to Europeans. The Khaibari are lean but muscular men, with long, gaunt faces, high noses and cheek-bones, and black complexion. They wear dark blue turbans, and long dark blue tunics, sitting close to the body, but reaching to the middle of the leg. The Adam Khel and the Aka Khel can bring into the field more than five thousand fighting men. The Adam Khel Afridi consists of four clans, namely, the Gullea Khel, with 980 fighting men; the Asher Khel, with 760; the Jowaki, with 1040; and the Hussun Khel, with 880; making in all 3660. The Aka Khel have five clans, — Bussee Khel, Sungul Khel, Asher Khel, Sultan Khel, and Mudar Khel, — with a force of fighting men amounting to nearly 1500. — *MacGregor*, N.W.F.

AFSANTIN. AR. *Artemisia Indica*.

AFSHAN. PERS. Shining, glistening. Afshani Kaghaz, paper sprinkled or studded with gold-leaf, used in India when writing to persons of distinction.

AFSHAR, a Turki tribe who supported Shah Ismail. See Kajar; Kazzilbash; Khorasan.

AFTAB. PERS. The sun. The aftarab-gir is a round, flat, vertical parasol, carried to shade persons of rank, by special permission of the sovereign, and usually emblazoned with a family device. The sunshade is an emblem of rank in eastern countries; it is held by a servant to protect his master from the rays of the sun. It is also used as a flag or ulam at the ceremonies of the Muharram.

AFTABAH. PERS. A brass ewer, used for washing hands by pouring water from it on the hands, the water falling into a basin called Silchi. These are the Ibreek and Tisht of the Arabs. The European mode of washing hands or feet in a basin is deemed wholly unclean.

AFTIMUN. PANJ. *Cuscuta reflexa*.

AFZAL KHAN, a general of Muhammad Adal Shah of Bijapur, whom Sivaji induced to appear at a conference, and took the opportunity of assassinating, October 1659.

AFZELIA BIJUGA. A. Gray. A timber tree of the Andamans and of the islands in the Pacific. Whilst every other kind of vegetable and meat is eaten with the fingers, cannibal food is touched only with forks, generally made of the wood of the Nokonoko (*Casuarina equisetifolia*, Forsk.) or the Vesi (*Afzelia bijuga*, A. Gray), bearing curious, often obscene names, and having three or four long prongs. The reason given for this deviation from the general mode of eating, is a widely spread belief that fingers which have touched bokola are apt to generate cutaneous diseases when coming in contact with the tender skin of children. — *Galton's Vacation Tourists*, p. 268.

AGA, written A'gha and Aka in Turkish—means a noble, a commander, but is assumed by persons in civil life. It is also applied to all eunuchs.

AGA-KARA. TEL. *Mimordica dioeca*, Roxburgh.

AGA KHAN, a Persian noble long residing in Bombay: the hereditary Pir or religious head of the Khojah sect. He died in the year 1880 or

1881, and was succeeded by his son. The family are descendants of former rulers of Persia.

AGALLOCHA WOOD, Eagle-wood.

Ud, . . .	AR., HIND.	Kalambak, . . .	JAV., MAL.
Ak-Yau, . . .	BURM.	Kayu gahru, . . .	" "
Aloes, Aloo wood, . . .	ENG.	Karambak, . . .	" "
Eagle-wood, Lign-aloes, . . .	" "	Agila, . . .	" "
Aquila of commerce, . . .	" "	Lignum aloes, . . .	LAT.
Bois d'Aigle, . . .	FR.	Ud-i-Kimari, . . .	PERS.
Garo de Malacca, . . .	" "	Ud-i-Hindi, . . .	" "
Agallochee, . . .	GR.	Agarha, Agar, . . .	SANSK.
Agallochum, . . .	HEB.	Aglay maram, . . .	TAM.

This is the wood of the *Aquilaria agallocha*, Roxb. It is much prized throughout the East as a perfume. The best specimens appear to be a mass of resin in decayed wood, and melt away under heat, giving forth a very fragrant odour. The tree is said to be void of it when in a healthy state, and only to exude this resinous substance when in decay, or even after it has died. There appears to be at least three kinds of Agallocha or wood-aloes, the trees producing which are not fully identified. Dr. Roxburgh, followed by Dr. Royle, admits doubtfully the existence of two, viz. the *Aquilaria agallocha* of Roxburgh, and *Aquilaria ovata*, Cor., the Garo de Malacca of Lamarck; and an inferior sort is said to be derived from *Excoecaria agallocha*, which need not be taken into account. But Loureiro maintains that the best lign-aloes or Calambac, which appears to be the Ud-i-kamari of the Indian bazaars, is derived from a tree which he calls *Aloexylon agallochum*. Drs. Roxburgh and Royle consider the Malayan Agila, the Aquila and eagle-wood of commerce, and the Ud-i-Hindi of the bazaars, to be the produce of *Aquilaria agallocha*, which grows plentifully to the north-east of Bengal, and that is probably identical with *A. ovata* of Royle. The *Aloexylon agallochum* of Loureiro yields a scented wood used by the Chinese in medicine and perfumery, and is said to bring £30 the cwt. in Sumatra. The lign-aloes brought to Burma is the produce of a tree that grows on the Mergui Islands, and imported into Mergui by the Selung race. Specimens of Amboyna wood, of the odoriferous sandal-wood from Timor, clove wood, and other choice woods from the Moluccas and Prince of Wales Island, were sent to the Great Exhibition of 1851. The Hakims of India administer Agallocha wood in their electuaries in combination with spices, ambergris, etc.—*Drs. Honigberger; Mason; O'Shaughnessy; Elliot's Flor. Audhrice; Simmonds; Exhibition of 1851*.

AGALMATOLITE.

Sami stone, ANGLO-HIND. | Figure stone, . . . ENO.  
Hwah-shih, . . . CHIN.

Phillips called it Pagodalite, from its being imported from China in figures, pagodas, etc.; also Swamy stone, i.e. deity stone. It is found in quantities in Mysore, near Chutia Nagpur; also in China, in N'gan-hwui and Kiang-si, and is there cut into ornamental figures.—*Smith; Col. Ouseley in Bl. As. Trans.*, 1843; *Reports quoted by Dr. Duist*. See Sami Stone.

AGAMA SASTRA, a name of one of the Tantras, a sacred saiva book. Agama Vageesha, from Agama, one of the Tantras; vak, a word, and eesha, lord, the god of speech; a name of Vrihaspati.

AGAMIDÆ, a family of reptiles. See Reptiles.

AGANHOTRI or Agnihotri. HIND. A brahman who maintains a perpetual fire in his house.

AGAO. HIND.

Advance money, . . .	ENG.	Achagaram, . . .	TAM.
Peshgi, . . . . .	PERS.	Agavu, . . . . .	TEL.
Achawaram, . . .	TAM.		

An advance of money for any undertaking. The system of advances, as well as earnest money, is common in all the east.

AGAR. HIND. A salt pit. Agari, a salt-maker.

AGARA. SANSK. *Aquilaria agallocha*, L.

AGAR-AGAR. MALAY.

Kyook puen, . . .	BURM.	Edible sea-weed, . .	ENG.
Hai-tsai, Hai-tsau, CHIN.			

Agar-agar is the Malay name for the tenacious jelly or glue made from the sea-weeds, *Eucheuma spinosum*, *Ag.*; *Gracillaria lichenoides*, *Grey*; *G. confervoides*, *Grey*; *Gigartina tenax* and *Plocaria candida*. The Chinese name Hai-tsai means sea vegetable, and it is one of the Kyook puen of the Burmese. It is imported into China from the Eastern Archipelago, though the Chinese likewise manufacture it for themselves, and apply it as size to many useful purposes, and use it as food. The bamboo lattice work of lanterns is covered with paper saturated with this glue, which when dried is semi-transparent. It is also used in paper and silk manufactures. It is incomparable as a paste, and is not liable to be eaten by insects. When boiled with sugar, it forms a sweet glutinous jelly, called in Canton, Wong-leung-fan, which is used as a sweetmeat, and sold on stalls in the streets. When cooked with sugar, it resembles calf's-foot jelly. It is brought from New Holland and New Guinea and other adjacent islands. Between 400 and 500 pikuls are imported annually by the Chinese, at a prime cost of from 1 to 2 dollars per pikul. Its cheapness and admirable qualities as a paste render it worthy the attention of other countries. Three kinds of Agar-agar were sent to the Exhibition of 1862 from Malacca. The first quality was from a sort of *Tripe de Roche*, an edible sea-weed which grows on the rocks that are covered by the tide. This is much used for making a kind of jelly, which is highly esteemed both by Europeans and natives for the delicacy of its flavour, and is exported to China at 19s. per 133½ lbs. The Agar-agar of the second quality, from Macassar and the Celebes, is an edible sea-weed collected on the submerged banks in the neighbourhood of Macassar by the *Baju Laut* or sea gypsies, for exportation to China, price 12s. 6d. per 133½ lbs. The Agar-agar of Singapore is collected on the reefs and rocky submerged ledges in the neighbourhood of Singapore, and constitutes the bulk of the cargoes of the Chinese junks on their return voyages. The quantity shipped from Singapore is about 10,000 peculs annually. Though deserving of being better known, it does not appear to be an article of Indian import, or, if so, it is brought in under some other name. The whole thallus of the Ceylon moss, *Plocaria candida*, is sometimes imported from Ceylon, and used in Britain for dressing silk goods.—*Hon. A. Morrison; Exh. Jur. Reports and Catalogue; Simmonds; Tomlinson; Williams' Middle Kingdom.*

AGARAH. DUK. *Achyranthes aspera*.

AGAREAH, a small but very thriving tribe of Hindu cultivators in the Tributary Mahals, called Agareah, it is said, from having come from Agra. They are tall, well-made, with high Aryan features

and tawny complexions. They allow widows to re-marry, and they bury the dead; but afterwards, when the bones are dry, the principal joints and part of the skull are taken up and conveyed by the representative of the deceased to the Ganges. This service is often neglected. The bones taken are called *Ashta* or *Ashtang*, as representing the eight parts of man. Some of their women are very pretty, bright-looking creatures, of reddish light-brown complexion; fine glossy, long black hair; very bright eyes, remarkable for the clearness of the white of the eye; slight, flexible, graceful figures; teeth white and regular; faces not disfigured by paint, and no godna or marks of tattooing except on hands and legs. The hair is very neatly and elaborately dressed, secured by a large silver ornament. Among them many have grey eyes, and long eyelashes are a prevailing feature. In Gangpur, where there are some three or four thousand Agareahs, all Agareah females are regarded as witches. There is among all classes in Gangpur a widespread and deep-rooted belief in witchcraft. It is equally dreaded by the wildest and by the most civilised of the people, and Agareah women have often been badly treated, to drive the spirit out of them, or make them give up the black art. In Gangpur there are old women, professors of witchcraft, who stealthily instruct the young girls. The latter are all eager to be taught, and are not considered proficient till a fine forest tree, selected to be experimented on, is destroyed by the potency of their mantras or spells, so that the wife whom a man takes to his bosom has probably done her tree, and is confident in the belief that she can, if she please, dispose of her husband in the same manner if he make himself disagreeable.—*Dalton, Eth. of Bengal*, 323.

AGAR'H. BENG. The great rice or dhan crop of the year, sown in Asarh, June—July, and cut in the latter half of Aghau, December.

AGARI? A servile caste in Cuttack, bullock-drivers or slaves.

AGARICACEÆ of *Lindley*, the mushroom tribe of plants, comprising the genera *Agaricus* and *Lycoperdon*. Mushrooms grow in India during the rains, but are little used by Europeans, from the difficulty experienced in distinguishing the poisonous from the edible kinds. Some are found in all the bazaars of India, and are employed in native medicine. *Agaricus igneus*, *gharikun*, HIND., is a mushroom of the Panjab. *Agaricus subocreatus*, *Cooke*, of China, referred also to the sub-genus *Pleurotus*, is allied to the British *Agaricus ulmarius*. It is a dendrophytal, drying readily, and is used in the Straits Settlements for food. *Agaricus flammeus* is a large excellent edible mushroom of Kashmir. A species used in the Panjab is there called *shirian* and *batbakri*; and *A. fossulatus*, *Cooke*, occurs in the Kabal hills.—*Von Mueller; Mason; Faulkner; Honigberger; Voigt; Fries; Cooke.*

AGARICUS CAMPESTRIS, L., Mushroom.

Moksha, . . .	CHENAB.	Mans khel, . .	KASHMIR.
Khumbah, . . .		Samarogh, . . .	PUSHT.
Chattri, . . .	HIND.		

This is the common mushroom; it is largely eaten in most places where it grows. It is also extensively dried for future consumption, and is said to preserve its flavour tolerably well. The same species also appears to grow commonly in Kashmir and Kullu, sparingly in Lahore, and abundantly in

Afghanistan, where Bellev states that the poor use it largely as food. In Kashmir, the people say that the edible mushroom is always white, and the poisonous kinds, called herar, always dark-coloured, and that they have no other test of the quality. Dried mushrooms (generally small) are official in the Panjab.—*Dr. J. L. Stewart, Panjab Plants*, 267.

AGARIYA, descendants of the original Thugs, who, after being expelled from Dehli, settled for a time at Agra.

AGARWAL, an important branch of the Marwari mercantile race, comprising many of the wealthiest traders and bankers in Hindustan. According to Sir Henry Elliot, they derive their name from Agroha in Haryana, whence they originally migrated to other provinces after the capture of that place by Shahab-ud-Din Gori in 1194. Common tradition refers their name and origin to Agra. The Agarwal is one of the 84 Gach'ha or families of the Jains, and most of its members profess the Jain religion.—*W.* See Agroha.

AGASALA of Mysore, a goldsmith.

AGASA-TAMARE. TAM. Pistia stratiotes.

AGASI. TAM. Agati grandiflora, *Desv.*

AGASTWAR, a small clan of Rajputs in the Benares district.

AGASTYA, a name famed throughout all the Tamil parts of the south of the Peninsula of India as that of a sage, a native of Tibet, who introduced literature and the sciences among the Tamil race. The name occurs in the Rig Veda and the Puranas, but the tales about him related by the Tamil people are derived from the Ramayana and Mahabharata. The writings attributed to him are in verse, in the Tamil language, and contain in all 19,647 stanzas on ancient history, religion, theology, magic, exorcism, purification, medicine, diseases, leprosy, botany, materia medica, pharmacy, prescriptions, chemistry, sin and crime; but these have evidently been composed by different authors, who have assumed this literary name, and some of them are of so recent a date as after the arrival of Europeans in the country. The traditions amongst the Tamil people connected with this name are so intermixed with fable, that it is impossible to separate the truth. He is celebrated in northern India as a mahamuni, or holy rishi, and is traditionally said to be the leader into the south of the first and most influential colony of brahmins, B.C. 500. The Vindhya mountains are fabled to have, at his command, prostrated themselves before him, by which is understood that he penetrated through their defiles, and he is said to have advanced southwards to Cape Comorin, but also to have settled in Kolapur. He is called by way of eminence Tamir Muni, the Tamil sage, and is said to have acquired great influence at the court of Kulasekhara, the first Pandyan king, for whose instruction he composed numerous elementary treatises, amongst which the most celebrated is his arrangement of the grammatical principles of the Tamil language. He is mythologically represented as identical with Canopus, the brightest star in the extreme southern sky in India; and he is said to have been the son of Mithra, the sun, and Varuna, conjointly, and to have been born in a water jar; and he is worshipped near Cape Comorin as Agasthswara, the lord Agastya. Orthodox Tamil Hindus believe he is still

alive, though invisible to ordinary eyes, and that he resides somewhere on the fine conical mountain, commonly called Agastya Malai, or Agastya's hill, from which the Porunei or Tamraparni, the sacred river of Tinnevely, takes its rise.—*Dr. Caldwell's Comp. Grammar; Calcutta Christian Intelligencer* for 1861, p. 6; *Wilson's Hind. Theat.* i. p. 313; *Rev. W. Taylor; As. Soc. Trans.* vol. iii. p. 213. See Hindu.

AGASTYA. SANSK. The star Canopus.

AGATE. A quartzose mineral, which occurs in great abundance in several parts of the great volcanic outburst in the Dekkan, and are there very abundantly swept into the beds of Godavery and Krishna rivers; also in great variety in other parts of India. Some of the agates and other silicious minerals in the amygdaloid rocks on the banks of the Seena river, between Sholapur and Ahmadnagar, are of great size and in profusion; but the most beautiful are brought from Cambay, hence called Cambay stones and Godavery pebbles. The burnishers of the bookbinder and other mechanics are made of agates. Agates are valued for ornament, and are manufactured into cups, rings, seals, handles for knives and forks, sword-hilts, beads, smelling-bottles, snuff-boxes, etc. The name is derived from Achates, a river in Sicily.

AGATHARCHIDES, a writer of the 2d century B.C., who gave an account of the commercial intercourse between Egypt and Arabia and India. His writings are preserved in Diodorus and Photius. He mentions cinnamon and cassia as among the articles imported, and states that ships came from India to the ports of Sabæa, the modern Yemen.—*Vincent's Com.; Elph.* 167.

AGATHIS AUSTRALIS. *Hort.* The Kawrie, or New Zealand pine, the Dammara Australis, *Lambert*, one of the Coniferæ, in its native forests attains a considerable height, with a straight, clean stem, which, from its lightness and toughness, has been found well calculated for the masts of ships. It is easily worked, and takes a high polish. It yields a hard, brittle resin like mastic, which is chewed by the natives. Its soot is used in tattooing.—*Dr. Riddell; Eng. Cyc.; Hoq.* p. 711.

AGATHIS LORANTHIFOLIA. *Salisb.*

Dammara loranthifolia, *L.* | Pinus dammara, *L.*

Theet men, . . . BURM. | Dammar Pine, . . . ENG.

A large tree, found on the very summits of the mountains of Amboyna, Ternate, and in many of the Molucca Islands. Griffith mentions a tree under that name as a member of the Tenasserim flora, and which the Burmese call Theett-men or tree governor. The leaf is precisely that of the dammar pine, but the Tenasserim tree is not known to yield any dammar. The timber of the Archipelago tree is represented to be light and of inferior quality, wholly unfit for any situation exposed to wet, but answering tolerably well for in-door purposes. The wood of the Tenasserim tree, on the contrary, is white, rather light, and bears a considerable resemblance to some kinds of pine. It is used by Burmese carpenters for various purposes, and the Burmese have a superstition that the beams of balances of their scales ought to be formed of this wood.—*Drs. Griffith, Mason, and Riddell; Eng. Cyc.*

AGATHOCLES, one of the Greek successors of Alexander, who reigned in Bactria B.C. 247.

AGATHOTES CHERAYTA. *G. Don.*

Ophelia chirayta, <i>Gries.</i>	Swertia cheyrata, <i>Buch.</i>
Gentiana cheyrata, <i>Rox.</i>	„ racemosa, <i>Wall.</i>
Chirayit Gentian, <i>ENG.</i>	Chiratakn, . . . SANSK.
Chiraita, . . . HIND.	Shayrait, . . . TAM.
Kiriat, . . . „	Silassattu, . . . TEL.
Kiriyatha, . . . MALEAL.	

This plant has smallish bright yellow flowers. It grows in Nepal, the north of India, and the Morung hills. It is one of the most esteemed of Indian medicinal plants. It is gathered when the flowers begin to decay, and is dried for use. Its bitter properties are in high estimation with European practitioners in India, who use it instead of gentian, for which it is a perfect substitute. The root is the bitterest part of the plant, and this bitter principle is easily imparted to water or alcohol. According to Mr. Battley, 'it contains a free acid, a bitter resinous extractive, with much gum, and chlorates, with sulphates of potash and lime.' It is best in preparation as a cold infusion or watery extract, or a tincture, but not in decoction; even an infusion made with warm water is apt to produce headache. To form a cold infusion, a pint of water should not stand more than twenty minutes on half an ounce of the bruised plant. It tends to produce a regular action of the alimentary canal. During its use the bile becomes more abundant and healthy in character. The tendency to excess of acidity in the stomach, with disengagement of flatus, is much restrained by its use. These qualities fit it in a most peculiar degree for the kind of indigestion which occurs in gouty persons. It may, when necessary, be associated with alkaline preparations or with acids; the latter are generally preferable. The same remark applies to its employment in the treatment of scrofula. As a remedy against the languor and debility which affect many persons in summer and autumn, nothing is equal to the cold infusion of this plant. It may be taken twice or even more, frequently daily, for a considerable time; then discontinued, and afterwards resumed. Children take it more readily than most other bitters. It is found to be a very efficacious remedy in India against intermittents, particularly when associated with *Guilandina bonduce* or *Caranga* nuts. Its efficacy in worm cases has procured for it the name of worm-seed plant. The extract is given with great benefit in some forms of diarrhoea and dysentery, particularly if combined with ipecacuan, the emetic tendency of which it very markedly controls. The parts of the plant that are chiefly used in medicine are the dried stalks with pieces of root adhering to them; tincture is formed of it with orange peel and cardamoms.—*Roxb.; Useful Plants, quoting Don in Lon. and Edin. Phil. Mag.; Wallich, Plantae As. Rarior., etc. See Chiretta.*

AGATI GRANDIFLORA. *Desv.*

A. grandiflorum, <i>Desv.</i>	<i>Æchy. grandiflora, L.</i>
„ var. albidiflorum, „	„ <i>Coronilla, „ Willde.</i>
„ „ coccineum, „	„ <i>Sesbania, „ Pers.</i>
<i>Æschynomene coccinea, R.</i>	
Pauk-Ban, . . . BURM.	Bakapushpam, SANSK.
Baka, Buko, Augusta, . . . BENG.	Avitta, . . . TAM.
Red var. Lal Basna, HIND.	Agasi, also Avisi,
White „ Safed „ „	also Bakepus, „
Turi, . . . MALAY.	Red var. Erra Agisi TEL.
Agati, . . . MALEAL.	White „ Tella „ „
	Avisi, . . . „

A small, delicate tree from 20 to 30 feet high,

of only a few years' duration. It is generally found in gardens in the vicinity of villages, where the natives encourage its growth, for the sake of the leaves and tender pods, which they use in their curries. It is in flower and fruit most part of the year. The legumes grow to 12 or 18 inches long, and the tender leaves and young legumes are much used in food by all classes of the natives. The tree is employed for training the betel plant (*Piper betle*). It admits the sun's beams and the wind better than any other of its height, being thin of branches and leaves, particularly after it is more than one year old, and it is of a very quick growth. The wood is only fit for fuel. Cattle eat the leaves and tender parts. It has large showy flowers. An infusion of its leaves is given, on the Malabar coast, in cases of catarrh. Dr. Shortt of Madras has strongly recommended its extended cultivation, to provide green food for cattle and sheep. He says 5000 trees can be grown on a cawny of land (6400 square yards), which in six weeks would furnish a ton of leaves.—*Roxburgh; Graham in Thomson's Records of General Science, iv. p. 115.*

AGAVE AMERICANA. *L. American aloc.*

<i>A. cantala, Roxb.</i>	<i>Aloe Americana, Rumph.</i>
Bilate ananas, . . . BENG.	Kala kantala, . . . SANSK.
Bakkul, . . . „	Kalabantha, . . . TAM.
Lu-Sung Ma, . . . CHIN.	Pita kulabantha, . . . „
Rakus, Hali Singar, HIND.	Panam katalay, . . . „
Jangli ananas, J.	Anai kattale, . . . „
Kanwar, . . . „	Sagi Matta, . . . TEL.
Wilayati kantali, PANJ.	Yenuga Kala manda,

The agave genus of plants belongs to the natural order Amaryllaceae. The species are known by the name of American aloes, and produce clusters of long stiff fleshy leaves, collected in a circle at the top of a very short stem, and bearing flowers in a long terminal woody scape. *A. Americana* is a native of America within the tropics, from the plains to elevations of 10,000 feet, but is now common in every part of India, and is naturalized in the south of Europe. It is much valued as a hedge plant; but its chief importance arises from the excellent fibres which it yields, familiarly known as Pita thread. The usual mode of preparation is to cut the leaves, and throw them into ponds for three or more days, when they are taken out, macerated, and scraped with a bluntish instrument; but the best thread is obtained by crushing the leaves, when fresh, and scraping them. The leaf fibres are liable to rot, owing to a milky viscid juice contained in them. This is, however, considerably obviated by very hard crushing or pressure between heavy cylinders, which, by getting rid of all the moisture, renders them more pliable for weaving and other purposes. They are much used for lashing bales of calico. As log-lines for ships, they are found to be very durable, and far superior to ropes of coir, country hemp, or jute. A bundle of the Agave fibre bore 270 lbs., that of Russian hemp only 160 lbs. Dr. Wight found some cord of it bore 362 lbs. In Tinnevely it sells from 20 to 40 rupees the candy of 500 lbs., and at Madras 7 rupees a maund. In 1853-54 were exported from the Western coast 3650 cwt., valued at 21,506 rupees. Aloe fibres are admirably suited for cordage, mats, ropes, etc., and might be advantageously used in the manufacture of paper. In Mexico, they prepare a fermented liquor from the stem;

the dried flowering stems are used as an impenetrable thatch. An extract of the leaves is used to make a lather, like soap; and the leaves, split longitudinally, are employed to sharpen razors on, serving the purpose of a strop, owing to the particles of silica they contain. The roots are diuretic and antisiphilitic, and are brought to Europe mixed with sarsaparilla. The Mexicans make a paper of the fibres of Agave leaves laid in layers.—*Smith; Drs. Wight, Stewart, Panjab Plants; Royle's Fibrous Plants; Roxb. ii. 167; Simmonds' Veg. Prod.; Mad. Ex. Jur. Reports; Useful Plants.*

AGAVE CHINENSIS, the T'u-ch'in-hiang of the Chinese, a plant of Formosa, yielding fibre, and used medicinally.

AGAVE PERFOLIATA.—*Willde.*

Ghrita kumari, . . BENG. | Kadenaku, . . MALEAL.  
Ghi-kumar, . . HIND. | Catevala, . . „

Common in gardens throughout India.—*Roxb.*

AGAVE VIVIPERA. *Linn.*

Bans Keora, . . BENG. | Kantala, . . MALEAL.  
Bastard Aloe, . . ENG. | Pitha, Kathalai, . . TAM.

*Its Fibre.*

Silk grass, . . . ENG. | Pitha Kalabanthia, TAM.

This is common throughout India; planted in hedges, it grows luxuriantly without any further cultivation, and is capable of being extended in any soil. In the Lucknow jail, rope and sack-cloth have been made of it. A good fibre, long in the staple, is procured from the leaves, which are allowed to rot in water for twenty days, are then beaten on a plank and again thoroughly washed. A strong and useful cordage is made from them, as well as mats, ropes, etc. In South Arcot, these fibres sell at 30 rupees the candy. In the Madras Exhibition of 1855, a good specimen of fibre from this plant was contributed by Dr. Kirkpatrick. It was long in the staple, clean, and strong, and had been prepared without rotting, by the simple process of beating, scraping, and washing. The name of 'silk-grass' also is applied to the *A. yuccæfolia*. The fibres of the *A. vivipera* are said to equal in strength the best hemp.—*Useful Plants, Royle, p. 43, Juries' Rep.*

AGAVE YUCCÆFOLIA, a plant naturalized in India, capable of yielding fibres.—*Royle, p. 43.*

AGELIA? A wood of this name was exhibited at the Madras Exhibition of 1857. It was light-coloured, with a fine even grain, and it appeared admirably adapted for furniture and many domestic purposes. It was said to be abundant in Malabar, and had been used for a variety of purposes by the railway engineers; sp. gr. 0.74.—*M. E. of 1857.*

AGGANA SUTTAN, a discourse of Buddha. See Wijao.

AGHANI. AR. The title of several Eastern airs, particularly the Kabir-ul-Aghani, compiled in the 10th century by Abul Faraj Ali, for which he got 2000 dinar from the Sultan of Syria and his vizir Ibn Ebad; copies of it were sold in Baghdad for 4000 drachms of silver.

AGHAT, in Ahmadabad, a stone inscribed with the terms of sale, erected in a field. It is a stone-deed of sale. They usually bear on the top a representation of the sun and moon. Aghatiya, land held rent-free.

AGHOR, a river in Mekran (?). In its bed are several mud volcanoes, in the form of jets of

liquid mud, known as Ram Chandar ki kup, the wells of Ram Chandar. See Oritæ; Ram Chandar. AGHORA, a name of Siva in his terrible form.

AGHORA, a depraved sect of Hindu devotees, who practise the most disgusting, filthy, and impure rites, their food being ordure and carrion, and, it is said, human flesh; where not insane, much of this is imposture, the object being to excite the wonder of the beholders, and make them believe in the utter indifference of the Aghora to worldly enjoyments. They are ogres; indeed, the similitude of the word to Aghori is noticeable. They go about nude, with a fresh human skull in their hands, of which they had previously eaten the putrid flesh, and afterwards scraped out the brain and eyes with their fingers, into which is poured whatsoever is given them to drink, and to this they pretend to be indifferent whether it be ardent spirits or milk or foul water. The Aghora is an object of terror and disgust. Hindus, however, look on these wretches with veneration, and none dare to drive them from their doors. They were among the worst of the many turbulent and troublesome inhabitants of Benares, and there is scarcely a crime or enormity which has not, on apparently good grounds, been laid to their charge. There are said to have been Aghora ascetics in the neighbourhood of Abu from the most ancient times, and formerly to have been cannibals, hence their other name, Mard-khor. One of the ancient Hindu dramatists, Bhava Bhutta, who flourished in the 8th century, in his drama of Malati and Madhava, has made powerful use of the Aghora in a scene in the temple of Chamunda, where the heroine of the play is decoyed in order to be sacrificed to the dread goddess Chamunda or Kali. The disciple of Aghora Ghanta, the high priest who is to perform the horrible rite, by name 'Kalapa Kundala,' is interrupted in his invocation to Chamunda by the hero Madhava, who thus describes the scene (Act V., scene 1, H. H. Wilson's Translation):—

'Now wake the terrors of the place, beset  
With crowding and malignant fiends. The flames  
From funeral pyres scarce lend their sullen light,  
Clogged with their fleshly prey, to dissipate  
The fearful gloom that hems them round.  
Well, be it so. I seek, and must address them.

How the noise,  
High, shrill, and indistinct, of chattering sprites,  
Communicative, fills the charnel ground.  
Strange forms, like foxes, flit across the sky;  
From the red hair of their lank bodies darts  
The meteor blaze, or from their mouths that stretch  
From ear to ear, thickest with numerous fangs,  
On eyes, on beards, on brows, the radiance streams.  
And now I see the goblin host: each stalks  
On legs like palm-trees, a gaunt skeleton,  
Whose fleshless bones are bound by starting sinews,  
And scantily eased in black and shrivelled skin,  
Like tall and withered trees by lightning scathed,  
They move, and as amidst their sapless trunks  
The mighty serpent curls, so in each mouth,  
Wide yawning, lolls the vast blood-dripping tongue.  
They mark my coming, and the half-chewed morsel  
Falls to the howling wolf;—and now they fly.'

D'Anville speaks of them as 'une espèce de monstre,' whose existence he doubted, though he quotes from Thévenot, who remarks, 'Les habitants de ce bourg (Debea) estoient autrefois de ceux qu'on nommoit Merdi-coura, ou Andropofages, mangeurs d'hommes; et il n'y a pas

grand nombre d'annees qu'on y vendoit encore de la chair humaine dans le marche.' (*Voyages de M. de Thévenot*; Paris 1684.) D'Anville adds, that this 'espèce de bête,' this Merdi-cour, had been noticed by Pliny, Aristotle, and Ctesias, under nearly the same name, Martichora.

Colonel Tod adds that he passed the gopha or cave of the most celebrated of these monsters of the present age, who was long the object of terror and loathing to Abu and its neighbourhood. One of the Deora chiefs told him that, a very short time previously, when conveying the body of his brother to be burned, one of these monsters crossed the path of the funeral procession, and begged to have the corpse, saying that it 'would make excellent chatni,' or condiment. The headquarters of the caste were at Burputra (Baroda); and in Colonel Tod's time there still existed on the old site a temple dedicated to the patroness of the order, Aghoreswar-Mata, represented as 'lean famine,' devouring all. Her votaries are brought into the compendious class of ascetics, of whom they are the most degraded, beyond all controversy.

Marco Polo (Marsden, Marco Polo, p. 252) speaks of a class of magicians who are akin to the Indian Aghora. 'The astrologers who practise the diabolical art of magic, are natives of Kashmir and Tibet. They exhibit themselves in a filthy and indecent character; they suffer their faces to remain uncleaned by washing, their hair uncombed, being in a squalid style. Moreover, they are addicted to this horrible and beastly practice: when any culprit is condemned to death, they carry off the body, dress it with fire, and devour it.'

The Aghora wand and waterpot were a staff set with bones and the upper half of a skull.

Wilson says the sect had died out by the beginning of the 19th century, only a few disgusting wretches, universally feared and detested, being then met with, whose odious habits and practices rendered them objects of aversion. They are now very rarely heard of. Cases, however, do occur from time to time in different parts of India, to show that such horrid rites continue to be practised; and the report for 1856 of the Madras Faujdary Adawlat gave the details of a horrible tragedy at Trinipoly.—*Tod's Rajasthan*, i. 575; *Trav.* p. 84; *The People of India*, by J. Forbes Watson and John William Kaye, i. and ii.; *Friend of India*, 1868; *Leyden Asiatic Researches*, ix. 202; *Sherring's Tribes*, p. 270; *Wilson's Hindus*.

AGHORA-GHANTA, a priest of the goddess Chamunda. Aghora panthi, one who follows the practice of the Aghora.—*W.*

AGHZAI. PANI. *Fagonia cretica*. Spal-aghzai is *Astragalus multiceps* and also *Ballota limbata*.

AGIA. HIND. A small plant with a purple flower, which grows in poor exhausted lands in the N.W. Provinces, and destroys other grasses; it kills the millet *Paspalum scrobiculatum*, as also the *Sorghum vulgare* and sugar-cane, but not the *Cajanus indicus*.

AGIAH or Augiah, a grass described by Hamilton (vol. i. p. 2) as growing about the thickness of the wrist and to a height of thirty feet, in the belt of low land running along the whole northern frontier.

AGILA-GAHRU. MALAY. Eagle-wood.

AGIN. HIND. A witch; a Hindu goddess.

AGIAIA ODORATA, Lour.

Camunium Sinense, *Rumph.* | San-yeh-San, . . CHIN.

This grows in Cochinchina and China. It is a flowering shrub with ternate and pinnate leaves, and very small yellow flowers in axillary racemes with a very agreeable perfume. The leaves are eaten as a vegetable; the roots and leaves are supposed to be worth trial as tonics. There is a fine-leaved variety. Both the *Aghia odorata* and *Murraya exotica* are very sweet-scented, and much cultivated by the Chinese; they are used to scent teas. A. *Midnaporensis*, Carey, grows in the forest of Midnapur.—*Fortune's Tea Districts*, p. 7; *Riddell*; *Hog*, 171; *Smith*, p. 6.

AGLAIA RONBURGHIANA. W. and A.

*Milnea apiocarpa*, *Thw. En. Pl. Zey.* p. 60.

This large tree is very common throughout the Western Ghat forests, up to 4000 feet, also in the Tinnevely hills, and in parts of Mysore, etc., and Ceylon, flowering in March and April. It is very variable in shape of the leaves and fruit and amount of pubescence; the timber is strong, and useful for building.—*Beddome, Fl. Sylv.*

AGLAIA SPECTABILIS. M'Clelland.

Kayan Kayo, . . BURM.

A large tree met with in Tenasserim and along the banks of rivers in the Pegu and Tounghoo districts. It affords a light, serviceable timber, somewhat stronger than the American pine, and capable of being wrought with little labour. Wood, red-coloured, strong, and adapted for house-building.—*M'Clelland*; *Mason*.

AGLE-MARAM. TAM. *Chickrassia tabularis*.

AGNI, the Hindu god of fire, the Ignis of the Romans. He is variously represented in Hindu legend, and has many epithets. About a fifth of all the hymns in the Rig Veda refer to this god exclusively; and most of the ten books open with hymns addressed to him. In Vedic mythology, Agni is the personification of fire, and the regent of the south-east division of the earth. He is very variously described,—sometimes with two faces, three legs, and seven arms, of a red or flame colour, and riding on a ram, his vahan or vehicle. Before him is a swallow-tailed banner, on which is also painted a ram. He is by others represented as a corpulent man of a red complexion, with eyes, eyebrows, head, and hair of a tawny colour, riding on a goat. From his body issue seven streams of glory, and in his right hand he holds a spear. Agni is the son of Kasyapa and Aditi, but his origin, his attributes, and epithets are very variably represented. His consort, or sacti, is Swaha, a daughter of Kasyapa. She bore three sons, Pavaka, Pavamana, and Suchi. Swaha resembles the younger Vesta, or goddess of fire, of the Romans, who had no images in their temples to represent her. Thus Ovid has said—

'No imago Vesta's semblance can express:  
Fire is too subtle to admit of dress.'

Neither do we meet with an image of Swaha. Those of Agni are usually seen in pictures. Agni continues to be worshipped by the modern Hindus as the personification of fire. He was worshipped as the destroyer of forests, and as useful in the sacrifice and in the household. 'When generated from the rubbing of sticks, the radiant Agni bursts forth from the wood like a fleet courser.' 'When excited by the wind, he rushes amongst the trees like a bull, and consumes the forest as a



rajah destroys his enemies.' 'Such as thou art, Agni, men preserve thee constantly kindled in their dwellings, and offer upon thee abundant food.'—*Rig Veda*, i. 73; *Cole*; *Myth. Hind.* pp. 115, 117; *Dowson*.

**AGNI**, a fire ordeal. The accused touches fire or heated metal, and if burned he is deemed guilty. See Divination.

**AGNI** or Agni-Mata. **BENG.** Plumbago Zeylanica. Agni-jwala is *Grislea tomentosa*; Agni-vendrapaku is *Ammannia vesicatoria*; and Agni-sikha is *Gloriosa superba*; also *Carthamus tinctorius*.

**AGNI-ASTRA**, in Hindu mythology, the fire-shaft invented by Visvakarma in the war between the gods and the Daitya or Titans. See Viswakarma.

**AGNI-BRAHMANA**, a brahman who officiates as priest at the burning of dead bodies.—*W.*

**AGNICULA**, a general term for four Rajput tribes, supposed of Parthian descent,—the Chohan, the Purihar, the Solanki, and Pramara,—who are said to have been produced by a convocation of the gods on Mount Abu. It is supposed that they were recognised by the Aryan brahmins, in order to obtain their martial aid. Tod says they were regarded as of the Tusta or Takshak race, who invaded India about two centuries B.C., which was about the time that Parswa, the 23d Jaina Tirthankara, appeared in India. Their aid was required to overawe the Daitya or Titans in the vicinity of Mount Abu. The Agnicoonda, or fire-place, is still shown on the summit of Abu, where the four Agnicula tribes were created by the brahmins to fight the battles of Achilles and polytheism against the Buddhists, represented as the serpents or Takshaks.—*Tod*, ii. p. 451; *Prinsep's Antiquities*, by Thomas, p. 247. See Khatri; Rajput; Chohan.

**AGNI-DAGDHA**, a Hindu who has died without issue, and is burned at once, without the previous ceremony of having fire put into the mouth.—*W.*

**AGNI HOMA**, or simply Homa. Oblations to fire; a Hindu rite.—*W.*

**AGNIHOTRA**. **SANSK.** Performance of a daily or an occasional worship, with fire lighted from a perpetual fire preserved in the dwellings of Agnihotra brahmins, the remnant of the worshippers of Agni, who still preserve the family fire, but in other respects conform to some mode of popular Hindu devotion. A Brahman who keeps the sacrificial fire is obliged by law to know the particular gotra of the 491 to which his own family belongs. When the fire is to be consecrated, Agni Havyavahana, the god who carries the libations to heaven, must be invoked. This invocation or invitation of Agni is called pravara. Agni himself, or the fire, is called Arsheya, the offspring of the Rishi, because the Rishi first lighted him (it) at their sacrifices. He is the hotri as well as the adhvaryu among the gods. Like the hotri and adhvaryu priests, he is supposed to invite the gods to the sacrifice, and himself to carry the oblation to the seat of the immortals. When, therefore, a brahman has his own fire consecrated, he wishes to declare that he is as worthy as his ancestors to offer sacrifices, and he invites Agni to carry his oblation to the gods as he did for his ancestors. According to prescribed rule, where a perpetual flame is maintained, it is used

to light the fire round which the bride and bridegroom step at the marriage ceremony, and the funeral pile of either; but the household fire is preserved only by this particular sect, the Agnihotra, and the great body of the people have nothing of the kind. They distinguish between the sources whence they obtain the kindling flame according to the purposes of its application, and the fire of the marriage rite, for instance, is taken from the hearth of a respectable person, or from a fire lighted on some auspicious occasion, whilst for the funeral pile any unpolluted fire may be used. It is only necessary to avoid taking it from another pile, or from the abode of an outcast, of a man belonging to the tribe of executioners, of a woman who has lately borne a child, or of any person who is unclean. Notwithstanding these exceptions, it is at present the common practice of the Hindus of ordinary rank in the Western Provinces to procure fire from an outcast to light the funeral pile. The Agnihotri, from agni, fire, and hotra, a sacrificial priest, is always of the brahmanical order.—*Wilson's Hindu Theatre*; *The Toy Cart*; *Colebrooke on the Religious Ceremonies of the Hindus*; *Asiatic Res.* xxi. 241.

**AGNIMUNDA** and Agnipuri, formed of fire; an ethereal voice heard from the sky, proceeding from a meteor or flame.

**AGNI-PARIKSHA**. **SANSK.** A fire ordeal, by the accused walking through a fire, or dipping the hand into boiling oil.—*W.*

**AGNI PURANA**, a Hindu sacred book in praise of Siva, supposed of comparatively recent origin.—*Dowson*.

**AGNI-SANSKARA**. **SANSK.** The sacrament of fire; the worship of fire as the completion of any essential rite; the burning of the dead body of a Hindu.—*W.*

**AGNI-SAVARNI**, in Hindu mythology, one of the fourteen patriarchs who preside successively over the fourteen Manwantara of the Calpa.

**AGNI-SHIMA**, or Agni-Shimaiya-yoga. **SANSK.** Oblations of milk offered at new moon, through fire, to Indra.—*W.*

**AGNI-SUTRA**. **SANSK.** In Mysore, a girdle of sacrificial grass placed round the waist of a brahman lad when he is invested with the sacred string of his caste.—*W.*

**AGNI-VESA**, an early Hindu writer on medicine, said to be son of Agni.—*Dowson*.

**AGNIYA**, a servant of the Cuvera or Guhya.

**AGOR**. **MAHR.** A watchman or guardian of the village lands and crops. Agor-batai, a division of a crop between the cultivator and the landlord, after customs, threshing, and storing.

**AGOTAG**. **BICOL.** *Musa textilis*.

**AGRA**, in lat. 27° 10' 6" N., long. 78° 5' 4" E., is a large city on the right bank of the Jumna. It was the seat of government from the time of Akbar. Its name has been derived from Agur, a salt pit, owing to the prevalence of a saline soil; also from Aghari, in advance, from an answer made to sultan Secunder Lodi by the steersman of his boat, when asked which site should be built over. It gives the name to a revenue division of the N.W. Provinces of India, comprising the districts of Muttra, Agra, Furruckabad, Mynpur, Etawa, and Etah. Agra city is 842 miles by rail from Calcutta, and 650 feet above the sea. Its population in 1872 was 149,008 souls. Near Agra is the tomb known to Europeans as the Taj Malal, built of

white marble and red sandstone by Shah Jahan, over his wife, Arjamand Banu Begum. She died in 1629, and this building was completed 1648. It is on the river bank. Five miles out, on the Dehli road, is the tomb of the emperor Akbar at Sikandra; also the College, the Metcalfe Testimonial. The Rau Bagh garden merits attention; and the magnificent tomb of Itimad-ud-Dowlah, the vizir of the emperor Jahangir, and father of the famous empress Nur Jahan, who built the tomb. The fort of Agra was built by the emperor Akbar, and is one of the grandest in India. It is built of red sandstone. It is  $1\frac{1}{2}$  miles in circuit, and its walls 70 feet high. In front of the main entrance is the Tripolia, now used as a market-place. Facing the gateway, and outside the enclosure of the fort, is the Jama Masjid. It is 130 feet long and 100 feet broad. It was constructed by Shah Jahan in 1644, after five years' labour, and was built in the name of his daughter, Jahan Ara, who afterwards shared her father's captivity when he was deposed by Aurangzeb. Within the fort are the public halls, the Diwan-i-Am, built in 1685 by Aurangzeb, and the Diwan-i-Khas; also the Machi Bhawan, on the river side of which are two thrones, one of white marble and one of black slate. Besides these, there are the Shish-Mahal, the Jahangir Mahal, and the exquisite Moti Masjid, built by Shah Jahan A.D. 1654, with its three domes of white marble, reared upon a lofty sandstone platform. The battle of Agra was fought on the 17th October 1803, General Lord Lake commanding.—*Bishop Heber*, i. p. 587; *Elliot*, *Sup. Gloss.*; *Mundy's Sketches in India*, i. p. 53; *Thurlow's Company and the Crown*; *Dehli Gazette*; *Robert Schlagentweit*; *Imp. Gaz.*

AGRA-BHOJANA. SANSK. Literally first served with food at a feast, implying a brahman who has read the yajur, sama, and atharva vedas.—*Hindu Theatre*, iii. 184.

AGRADANA or Agriharika, in Bengal, a brahman of an inferior order, who conducts funeral obsequies or sraddhas for hire, called ironically Mahapatra and Mahabrahmana.—*Wilson*.

AGRAHARAM. KARN., MAHR., TAM., TEL. A village occupied by brahmans. Agra-hara or Agram is from two Sanskrit words, Agra, first; hara, what receives. It is written variously. These villages are held at a favourable quit-rent or free from assessment; it may be free from all tax (sarv agra-haram) or at a stipulated rent (bilmukt agra-haram) or at a rent which fluctuates with the produce (kattubadi agra-haram).

AGRAHAYANA, a Hindu month falling in November and December.

AGRAHRI, a section of the Banya of Benares, who claim to be of the Vaisya caste.

AGRAI, a cultivating race in the Konkan.

AGRICULTURE is the only industrial enterprise which is conducted on a large scale in British India. In China it is a great and highly-honoured employment, and it affords a livelihood to the large majority of their respective populations. 34,814,000 adult males, or 56·2 per cent. of the entire population of British India, are agricultural, living exclusively by the soil, or eking out the earnings of other employments by the produce of the land they till, or as agricultural labourers. There are also large numbers of women and children similarly employed, and the field labourers

are  $7\frac{1}{2}$  millions in number. The owners of the lands of British India are mostly all of the Hindu religion, or of the various original or modified cults which the non-Aryan races profess. Brahmans and Rajputs are large proprietors, and some Mahomedans are owners, but few of these three races labour with their own hands. In the extreme south of the Peninsula, the great body of the cultivator landlords speaking the Tamil, Canarese, Malealam, and Telugu languages, are the Valalar, Idayan, Kavadi of Coorg, Okaliga, Nair, Reddi, Balja, Kandh, Kapa, Kamina, and Gond. In the south of India, these are broken up into many sections, who have assumed the form of castes, whom the Census report of 1872 enumerates as—

*Tamil*, viz. Brahman, Vaisya, Valalan, Kavari; Pulley, Kukulavun; Idayan, Kanakan, Chaneyn, Vaneyn, Ochhen, Panqchavun, Ambutten, Kuva-yen, Sanan, Parayan; Vettyan, Kunmalen, Chakili, Tulukun, and Reddi.

*Telugu*, viz. Brahman, Kapa or Kamma, Kolla, Balja, Sanay, Mangala, Matnouraju, Sakala, Kam-mara, Yanathi, Vetti, Mutham, Tuluka, Tuthekala, Konda, Komsala, Odla, Gandra, and Nambe.

The people speaking Canarese, almost all of the lingaet sect, are largely agricultural.

In the Bombay Presidency, and extending into Berar and Malwa, the Kunbi, a Mahratta race, is so exclusively agricultural, that their tribal name is ordinarily used to indicate a cultivator.

Farther north are the Kurmi, a numerous race, whom some ethnologists consider identical with the Kunbi, also the Lodha. In Bengal are the Chasa and Kisan; farther to the north-west are the Gujar, Rajput, and Jat, the last being spread throughout the Panjab southwards to the Arabian Sea. The finer garden work is carried on everywhere by the Tota-Kara, the Mali, the Kach'hi, Lodha, and others.

The labourers consist of the broken tribes, whose position, even yet, is almost a predial slavery. The great body of labourers in the Tamil country are not Hinduized, as, for instance, the Pariah (parayan) and Chakili; in the Telugu country, the Madhera, Malla, and Madiga; in Coorg and the Canarese districts, are the Holiya and their branches, Badaga, Balagei, Kembutti, Kulika, Madiga, Mara, and Marangi. Amongst the countries formerly ruled by the Peshwa are the Mhar and Mang, and Dher, and Koli, and Bhil; and farther to the north are the Southal, Dom, and Chamar, with many other non-Aryan tribes.

The soils of British India are of varied fertility, but the poorest soils can be made to produce something if only watered naturally or artificially; and the cultivators and their rulers, by constructing weirs across rivers, excavating canals, forming tanks, and digging wells, have never ceased to plan and strive how to provide a supply of that essential element. In most districts the annual rainfall would be ample if it were but distributed throughout the agricultural season. It is a common experience for a tract of country to suffer from drought and flood in the same month. There might be drought for twenty-nine days, and a flood on the thirtieth. This necessitates the employment of storage tanks; but a large part of the country is still without them, and many have fallen into disrepair; and in the Madras Presidency, many rivers that formerly flowed for

five months now flow for only three or four. Fully 80 per cent. of the occupied land was still, in 1880, unprotected by irrigation; and as an increasing population has to depend largely on the land for their food, its prices increase and the people suffer. The quantity that runs to waste is something enormous. For instance, one foot of rainfall on a square mile gives 1,032,532 cubic yards, or 174,239,775 gallons. But, in India, the rain falls in heavy downpours, and the proportion absorbed by the soil is comparatively small. The monsoon of 1862, for instance, was under the average in the Karnatic, yet the quantity of water that ran to waste into the sea from the Pennair (a second-class river), after a sufficient supply had been drawn off for all the cultivation as then existing under it, amounted to no less than 4,093,812,356 cubic yards, or 691,831,835,075 gallons, sufficient to have irrigated nearly 1000 square miles. This discharge was calculated from the register kept at the anicut at Nellore, and is rather under than over the mark.

In average seasons, the fields of British India yield more than the population consume. There are 166½ millions of acres under food crops, and 27½ under non-food crops, and the total food out-turn is estimated at 54 millions of tons, and the annual surplus of food at about 5 million tons, part of which is sent to other countries. The usual export of grain is between 1 and 1½ million of tons, rice being about 1 million, and wheat ranging between 50,000 and 325,000 tons. Besides the cereal grains, millets, pulses, vetches, and vegetables, there is other food available for the people, from land and sea, and from horned cattle, sheep, and goats, milk, poultry, eggs, fish, and straw for fodder for their cattle. Former rulers, both Hindu and Mahomedan, have tried to improve the breeds of horses, horned cattle, and sheep, and introduced many exotic plants. Continuing such efforts, the British have established an Agricultural Department of the State, agricultural schools, model farms, horse and cattle fairs. Railroads and a great commercial navy are equalizing the supply, and they have secured for traders the peace essential for their success, and to carry to other marts the surplus produce of caoutchoucs, cardamoms, cinchona, coffee, cotton, dyes, hems of kinds, indigo, jute, lac, millets, oil-seeds, opium, pepper, pulses, rice, tea, timber, and wheat. But scientific and practical men entertain the belief that the cultivators of British India could improve on their present efforts. The average out-turn of food grains is estimated in the Panjab, Mysore, and Madras, over the cultivated area, at 11 bushels per acre, which, assuming 57 lbs. to the bushel, may be taken at 627 lbs. The average produce per acre on a series of observations extending over ten years, in several districts of the Bombay Presidency, was found to be—Wheat, 9 bushels, or 585 lbs.; Juari, 10 bushels, or 650 lbs.; Bajra, 6 bushels, or 390 lbs.

In the N.W. Provinces and in Bengal, the average out-turn of food grains is estimated to be 13 bushels per acre; in the Central Provinces, 8 bushels; in Bombay, 7½ bushels; in Berar, 6 bushels. The average yield per acre of some of the usual dry crops was found to be as under:—

Black rice, dependent on rain alone, 700 lbs.  
Chana or Bengal gram, . . . 450 „

Cooltie or Madras gram, . . . 600 lbs.  
Dhal, . . . 500 „  
Cotton, unirrigated, . . . 200 „  
Indigo, unirrigated, of dry indigo, 30 to 50 „  
Wheat, partially, . . . 20 to 30 bushels.  
Hemp, . . . 460 lbs.

As the result of a great number of experiments in different parts of Southern India, the average yield of rice cultivation, first crop, was found to be as follows per acre:—

Best white rice, fully irrigated, . . . 2400 lbs.  
Maximum shown by the experiments, 3650 „  
Red rice, fully irrigated, averaged . . . 1800 „  
Black rice, partially irrigated, do., . . . 1200 „  
Black rice, depending on rain only, do., 700 „

But in the Dehra Doon, wheat cultivation averages 1260 lbs. per acre, or say 22 bushels; and Bajra, at the Sind experimental farm, 1420 lbs. per acre, or say 25 bushels. Also, it has been known that Mr. Lawes of Rothamsted, for many years in succession, by free manuring, raised an average of 34·14 bushels of wheat, or say 1945·98 lbs.; and in Jersey the average is 37 bushels per acre, or say 2109 lbs. On these data, Mr. Cunningham says (pp. 15 and 18) that if the standard of cultivation in England could be reached, the additional food available would be 2890 millions of bushels, or enough, at 7 bushels per head, for the annual consumption of an additional population of 410 millions.

The defects in the agricultural work of British India, to which all European investigators point as the causes of scant yield, are too slight ploughing, want of manure, heavy annual cropping, and reckless watering. In British India, only special crops are manured; but the benefit of manuring lands has been shown, as under, by Messrs. Lawes and Gilbert of Rothamsted:—

	Bushels per Acre.				Weight of Bushels per lb.			
	Yearly Average.				Yearly Average.			
	1852-62.	1863-72.	1873.	1874.	1852-62.	1863-72.	1873.	1874.
Unmanured land, . .	15·3	13·3	11·8	11·5	55·0	50·3	57·0	—
Land receiving yearly 14 tons of farm-yard manure per acre. . .	34·5	36·0	26·8	32·25	59·0	61·0	57·1	60·25

So that, whilst wheat on properly cultivated but unmanured land in England produced a yield on the average of 12·97 bushels or 744·29 lbs. per acre, fully manured lands yielded 34·14 bushels or about 2030 lbs. per acre. The Indian cultivator is, however, well acquainted with the importance of manuring his lands. He may be less thrifty with it, and may make insufficient exertion to obtain due supplies of it, but more than all he can possibly gather could be applied to the spade husbandry of his gardens, where sugar-cane, betel-leaf, and the finer and higher-priced fruits and vegetables are grown. Many of them, also, are no doubt wasteful, even destructive with their water supply, and on these points the Indian cultivator might take a lesson from the Chinese, who are of the very highest class of gardeners and farmers, though their agricultural implements are scarcely any better than those of the Hindus. Their secret is that they are exceedingly industrious, and waste nothing. There is not an inch of a Chinaman's field left uncultivated, or a clod that has not received its due portion of manure; the sewage

of towns and villages is not wasted, or worse than wasted, as in India, but is returned to the land; whence the surprising productiveness of Chinese agriculture. The Chinese also thoroughly understand irrigation. They do not waste their water or their land in the process, but cause drainage and irrigation to go on together. Mr. Elliot says the native farmer thoroughly understands his business as regards fertilizing the soil, and that if he does manure very little, he at least manures as much as he can; leaves are used to add to the manure heaps; nitrous earth is also used in some parts of India; fish are applied to land on the coast; town sweepings are carefully used, and so also are the refuse of oil mills and indigo vats; crops to be ploughed in green are in some instances grown; salt earth is applied to cocoa-nut trees in Mysore; in the Madura collectorate, even bats' dung is collected from old and ruined buildings; where flocks of sheep are to be met with, the owners receive regular payment for every night they are folded on a farmer's field; and in some parts of the country, where the means of enclosing them exist, cattle are also folded on the land. The cattle are, however, not stalled, and even what can be collected of their dung is dried and used for fuel. This is a loss to the Indian lands. In England, every 1000 lbs. of the dung of grass-fed cattle contains 11 lbs. of valuable manurial matter,—4 lbs. of nitrogen, 3 lbs. of phosphoric acid, and 4 lbs. of lime. In India, every morsel of dung that falls on roads and lanes and the barren plain is carefully gathered, and used as fuel. This is chiefly the consequence of the great dearth of wood over all the cultivated tracts; and the necessity of planting is now recognised by the governments of India. There is a custom, in the Nellore district, of planting a certain proportion of the lands bordering on streams, or intersected with watercourses, with the *Acacia arabica* and *A. leucophloea*. These shelter the grass in hot weather, and their pods are used as food for cattle and sheep. The wood is also valuable; and when about ten years old it is cut down for timber, after which the land is put under crop, and another section is laid down under this admirably combined system of fodder and timber growing. Manures containing organic matter increase the condensing powers of the soil. But, as a general rule, the Indian farming exhausts the organic matter in the soil, and thus renders it less able to take up moisture from the air. Their cropping of the land is very exhausting, not so much from the crops grown being those that make great demands on the soil, but because nearly the whole are removed and not consumed by the stock of the farm; and the native practice of allowing the land to lie fallow for several seasons, is a proof of their consciousness that they have been exhausting it. Also, according to existing rules, a cultivator pays rent or revenue only on the fields he cultivates. The ryot has not a fixed holding, but changes it at pleasure, and as a consequence the land is becoming exhausted, and permanent improvements are not made. The ryots of a village may not pay for more than 200 acres, and yet in the course of years may temporarily exhaust many hundred acres. If each cultivator were obliged to keep to a given area, the exhausting character of the husbandry would render

the soil unfit to yield the scanty produce obtained by the ryot. The existing practice is only a modification of the Kumari form of cultivation as followed by all the hill tribes of the East Indies, which consists in burning the forest or brushwood and sowing their grains in the ashes, taking only one crop off the cleared land, and proceeding to another place in the year following.

In the south of India, soils are classed roughly as Nanja and Panja, or wet and dry. Nanja soil is fitted for the cultivation of rice, admitting of artificial irrigation, and hence commonly termed wet cultivation, in contradistinction to Panja, or dry cultivation, which comprises all such crops as are dependent solely or chiefly upon rainfall and dews. Amongst these dry crops may be named an inferior sort of rice, yielding a scanty and precarious crop; several oil-seeds, as linseed, castor, gingely or sesamum, (*Sesamum Indicum*), all dry grains, as wheat, barley, sorghum, bajra (*Penicillaria spicata*), maize, millet, ragi (*Eleusine coracana*), and the like; all vetches, dhal (*Cajanus Indicus*), Madras gram (*Dolichos uniflorus*), Bengal gram (*Cicer arietinum*); also indigo, cotton, with a few garden plants, as tobacco, chillies, turmeric, which require partial irrigation.

Undoubtedly, for the food of the community, more could be made of the land than at present, but the agricultural races have still much land available. The Panjab has 30,000 square miles of cultivable waste, Bengal 85,000 square miles out of an area of 144,000; Assam has 7500 square miles cultivated, and 18,000 of cultivable waste; Burma has a total area of 87,000 square miles, of which 5000 are cultivated and 37,000 believed to be cultivable. The lands still uncultivated in these two provinces cover an area of 55,000 square miles, five times as large as Belgium, in which a redundant population could be placed. In the Central Provinces, out of a total area of 114,000 square miles, 30,000 are cultivated and 40,000 believed to be cultivable. In Bombay, 30,000 square miles of the 38,000 square miles of cultivable land are actually under cultivation; and in Madras, which has, besides the zamindaries, a total area of 130,000 square miles, only 10,000 square miles of inferior soil remain uncultivated.

In Northern India, the harvests are ordinarily classed as rabi and kharif. The rabi crops, those sown at the fall of the year and reaped in the early spring, consist of the cotton, maize, sorghum, indigo, wheat, barley, oil-seeds, hemp, jute, vetches, peas, Bengal gram, and Madras gram, and the arhar or tūr dhal (*Cajanus Indicus*).

However largely the means of irrigating lands may be extended, the dry cultivation must ever form the backbone of Indian agriculture; it is for this that retentive soils have so high a value. The best of these is the regur, kali matti, or cotton soil, which overlies the great outburst of volcanic rocks that spread from the Belgam district northwards to Malwa, and is to be seen in patches throughout the country. It is capable of absorbing and retaining more than one-third of its entire weight in water, and has, in a remarkable degree, the power of absorbing moisture from the air. The rabi crops being grown in the cold season of the year, and on the plateaux and table-lands, need all the heat obtainable. One conclusion

come to by Dr. Wight as the result of his cotton experiments in S. India, was that, from being sown there for a winter growth, it did not receive sufficient heat. And throughout the central plateaux of peninsular India, the cultivators regard hedges and trees as injurious to crops, which are annually enclosed by the branches of thorny trees, and are burned after the harvest; consequently, when the crops are off the ground, the whole region has a treeless aspect.

To secure the utmost benefit from the available water supply, the beds of paddy fields are in terraces, so as to admit of the water being led from the higher to the lower beds, and in all the mountainous countries terracing is to be seen carried out to a great extent. On the N.W. of British India, Elphinstone (Caulb., p. 353) described it as followed by the Othman Khel, and, at Srinuggur, he says, walls are made along the sides of the hills, and filled with soil from the lower part of the hill; the walls are from three to ten feet high, and the terraces about five yards broad. The walls are soon concealed by grass and other vegetation, and as they are never straight, but consult the bends in the surface of the hills, the effect is pleasing and picturesque. In Beluchistan, in the Mekran province, and in the valley beyond Baghwan, terracing by some prior race has been conducted in a manner so cyclopean as to excite the wonder of all who have seen the huge rocks which have been laid across the slopes of the mountains. The Malai Arasar, or hill kings of the Pulneys, in the extreme south of India, follow the terracing system. And in the Archipelago, the people of the Tenger mountains, described by Raffles, and the Serwatti and Letti, Baba and Timor Laut islanders, scarp the hill-sides into a succession of platforms and terraces.

Over-irrigating seems to have the effect of bringing the saline particles of the soil to the surface. Mr. Schrotky has informed us that in the saline soils of Kattywar, the quantities of chloride of sodium decreased from the surface downwards. The first six inches had 3 per cent.; at one foot below there was 0.48 per cent.; and in the subsoil at 2½ feet, only 0.44 per cent. His recommendation for its removal was subsoil draining. Mr. Robertson of the Madras school also recommends improved ploughs and deep ploughing, to bring fresh soil to the surface.

The agricultural implements of India are constructed with the same objects in view as those of Europe, and those employed in the Dharwar collectorate may be noticed for the whole. The large plough is used on ground being brought into cultivation for the first time. It is broken up with this lengthways and crossways. If the land is heavy, eight, even sixteen, bullocks are used; if light, four are sufficient. It is used in cotton and also in grain cultivation. A smaller plough is used in black soil at intervals from six to ten years, and worked with two or four bullocks, according to the depth of ploughing and stiffness of the soil. In cotton and also in grain cultivation, and in red soils, it is used every year. The kulu is used with two bullocks after ploughing, for further breaking up the soil, and also used without previous ploughing in the years when the black cotton soil is not ploughed. After the seed—whether cotton or grain—is sown with the drill, the iron and wooden supports are removed from this instru-

ment, and the soil smoothed over the seed with the upper wood alone, drawn by two bullocks, and kept down by the foot of the driver. The tephun drill is used for sowing cotton. It is drawn by two bullocks; the two seed tubes are fed by a woman each. The kuri drill is used in sowing grain. It is worked with two bullocks, which one man drives, and this man feeds the receptacle for the seed communicating to the four tubes, and a third man works the extra tubes at the side, with which another description of seed or oil-seed is very commonly sown in every fifth row. The kuri or drill used in rice cultivation is similar to that employed for other grains, except that there are six tubes, and no extra tube for other grain is used, rice being sown alone. It is worked by two bullocks. The kulpa, or kulpi, is drawn by two bullocks, and is for rooting up the weeds between the rows of grain. The row of grain is left untouched in the interval in the middle. The earth is also, by the same operation, loosened around the roots of the grain. Two of these are frequently worked together with one pair of bullocks and two men. The hulli bandi is not seen much of large size in the Dekhan, but is very common in the southern Mahratta country, drawn by eight bullocks. The tires are of heavy iron, commonly six inches deep. A pair of wheels costs up to 120 rupees; they last 50 or even 100 years, and are handed down as heirlooms in families.

The nagor, or plough employed for rice cultivation, is worked with two bullocks. Rice land is ploughed with this two or three times every year. The don, or clod-crusher, is drawn with two bullocks, and the driver stands on the implement when working it. The khora is a hoe. The korpi, or weeder, is used for clearing away any weeds which may have escaped the kulpa, drawn by bullocks. The akri or hook is used for collecting the grain in straw together. The phaura is a hoe. The dantala is a rake. The fewutti is a stool for standing on when winnowing. It is six or seven feet high. The bhirut or mill is used for removing the husk from rice.

In sugar-cane cultivation, the ghurda is used for raising water three or four feet; it is worked by men holding the ropes at the corners, and swinging it backwards and forwards.

In Mysore, the implements are the nagalu or plough, the halavay or harrow, the kurigay or sowing machine, the kuntay or weeding machine, the halalecy or levelling machine, and the hegguntay runte or harrow.—*Cunningham's India*; *Mr. R. H. Elliot on Measures and Suggestions for the Advancement of the Wet and Dry Cultivation in India*; *F. C. Danvers in Jo. Soc. of Arts, on Agriculture in India*; *Mr. W. Robertson, Supt. Govt. Farms, Madras, in Jo. Soc. of Arts*; *Mr. Schrotky, Farming in India*; *Elphinstone's Kingdom of Caulb., p. 353*; *Cunningham's British India*; *Mr. James Caird's Report on the Condition of India, 1880*; *Reports i. and ii. of the Indian Famine Commission, 1880*; *Balfour on the Influence of Trees on Climate. See Soils.*

AGRI-HORTICULTURAL SOCIETY of Calcutta was established in 1820 by Dr. Carey; that of Bombay in 1830, and resuscitated in 1859; that of Madras in 1835; that of Lahore in 1851.

AGRIOPHYLLUM GOBICUM, an annual salsolaceous plant of E. Asia, the 'soulkir' of the

Mongols, largely eaten by the Ala Shan nomades.—*Von Muller.*

**AGROHA**, a small town on the borders of Iluriana, the original seat of the Agar tribe. It was taken by Shahab-ud-Din Gori, 1194, on which the Agarwal dispersed all over India. See Agarwal.

**AGROSTIS**, a genus of grasses of the natural order Gramineae of Lindley; several species are met with in pastures and barren land. See *Cynodon dactylon*.

**AGUILAS BANK**, begins at lat. 32½ S. and long. 29 E., and extends its breadth to the S.W. till it exceeds 125 miles.

**AGUMUKI**. BENG. *Bryonia scabrella*.

**AGUNDA-PAKU**. TEL. *Ammannia vesicatoria*.

**AGWAR**. HIND. The first portion taken from a heap of corn, the perquisite in kind of the ploughman.—*W.*

**AGYA-GHAS**. HIND. *Andropogon schœnanthus*.

**AGYNEIA COCCINEA**.

H'ta h'men. . . *Burm.* H'woke gye, . . *Burm.*

The roots of this curious flowered plant are used medicinally by the Karen. Wight figures *A. bacciformis*, and Voigt names *A. puber* of the Moluccas.—*Mason.*

**AHAK**. ARAB. Quicklime.

**AHALU**, of Kaghan, *Viscum album*, *L.*

**AHALYA**, in Hindu mythology, was the first woman made by Brahma. She became the wife of the rishi Gautama, and was seduced by Indra assuming her husband's form; but she was purified and restored to her husband. Ahalya and Indra are allegorical for the sun and night.—*Garrett.*

**AHALYA BAI**, a Mahratta princess of the Holkar family, who ruled in the middle of the 18th century. She was born A.D. 1735; she was not a beauty, but in conversation her countenance lit up, and she had a slender frame. She had a quick and clear understanding, strong natural sense, a lofty mind, and noble virtues. She was married to Kundee Rao, the only son of Mulhar Rao Holkar; but before she was twenty years of age she was left a widow, with one son, Malli Rao, who became insane and died, and a daughter, Muteha Bai. From her widowhood she adopted the white garments of Hindu widows, and ceased to use jewels. On the demise of her son she claimed to rule. Opposition was at first given, but by A.D. 1765, while not more than thirty years old, she succeeded to the administration of the Holkar government. She appointed Tukaji Holkar to the command of her armies, and his family succeeded to the sovereignty. She was munificent; she built the Visweswara temple at Benares, and the present Indore. She heard complaints in person; and after a peaceful reign, died A.D. 1795, at the age of sixty. See Holkar; Mahratta Governments.

**AHAN-RUBA**. PERS. Loadstone.

**AHAR**. HIND. An embankment, a small pond; also a salt pit.

**AHARWARAI** or Aharat, a territory on the north-east frontier of Malwa, which contains many districts. It is to the west of the Ramganga, and extends into a portion of Rohilkhand and Muradabad. The Ahar tribe are spread through Rohilkhand and other districts in the

N.W. Provinces, following pastoral pursuits. They claim to be descended from the Yadu race or Yadubansa, and the Ahir make the same claim; but Mr. Sherring says the Ahir assert that they are the descendants of Krishna himself, and that the Ahar are only the children of Krishna's cowherds.—*Sherring's Tribes*, p. 337; *Malcolm, Cent. Ind.* i. p. 325.

**AHDI**. ARABO-IND. In the armies of the emperor Akbar, a cavalry soldier who served with his own horse and accoutrements; the Sillahdar of the present day.

**AHETA** or Negrito, a small Negroid race, the second name, meaning little Negro, being given to them by the Spaniards; but that of Ita or Ahet, written Ajeta, is their usual appellation among the planters and villagers of the plains. The woolly-haired tribes are more numerous in the Philippines than in any other group of the Indian Archipelago; they were estimated by M. Mallat, in 1842, to amount to 25,000. The islands Samar, Leyte, and Zebu have not any of them; but they are found in Negros, Mindanao, Mindoro, and Luzon. In the early accounts of them by the Spaniards, they are described as being smaller, more slightly built, and less dark in colour, than the Negroes of Africa, and as having features less marked by the Negro characteristics, but as having woolly instead of lank hair; and their social condition could not then have been much better than now, since they are described as living on roots and the produce of the chase, and as sleeping in the branches of the trees, or among the ashes of the fires at which they had cooked their food. They are all well formed and sprightly, but rarely exceed four feet and a half in height. It is impossible to surmount their tendency to idleness. They prefer a savage life to all the charms of civilisation. They take no pains in clearing their hair, and do not know how to arrange it; it forms a sort of crown round the head, which gives them an exceedingly fantastic aspect, and when seen from a distance, makes the head appear as if surrounded with a sort of aureole.—*Earl's Papuans*, pp. 121 to 131. See Alfoeren; Papuan.

**AHI**. SANSK. A serpent; also a name of Vritra, or the rain cloud; also a mythical chief of the races warring against the ancient Aryans.

**AHI-CHHATRA** or Ahi-Kshetra, a town mentioned in the Mahabharata as the capital of N. Panchala. It is the Adi Sadra of Ptolemy; and it has been identified with Adikot, or Ahi-Chhatra, near Ramnagar in Rohilkhand. Its fort was restored, about the middle of the 17th century, by Ali Muhammad Khan. Its history reaches back to B.C. 1430, at which time it was the capital of Northern Panchala. The name is written Ahi-Kshetra, as well as Ahi-Chhatra; but the local legend of Adi Raja and the Naga which formed a canopy over his head when asleep, shows that the latter is the correct form.—*Cunningham, Ancient Geog. of India*, p. 359.

**AHILA**. SINGH. *Cathartocarpus fistula*.

**AHINSA**, in Buddhism, the non-injury of animal life.

**AHIR**. In Central and Northern India, and in the N.W. part of the Peninsula, Ahir is a general term for a pastoral race, who are known in Bengal as the Abhir, a contraction from the Sanskrit Abhira, a cowherd race noticed by Ptolemy as occupying above Patalene. They

are most numerous in the N.W. Provinces, spread through the Central Doab, in the Upper Doab, on the west of the Jumna, and in the Lower Doab and province of Benares. They are distinguished as three tribes who acknowledge no other connection than the name of Ahir. These are the Nandbansa, Jadu or Yadubansa, Goala or Goalabansa. The first are more numerous in the Central Doab; the second in the Upper Doab, and on the west of the Jumna; and the last in the Lower Doab and the province of Benares. The two first are numerously subdivided, bearing distinctive appellations, taken usually from the place where they reside. Some of the Jadbansa have been converted to Mahomedanism, and are known as Rangar, in common with some other tribes. Tribes of Ahir are numerous also in Rajputana and the Panjab. In the Dehli territory, the Ahir eat, drink, and smoke with Jats and Gujars, and in some cases with Rajputs. The several subdivisions intermarry, avoiding only the four families nearest in affinity; and where they are much intermixed, as in the Dehli Doab, with Gujars and Jats, they conform to their usage of the marriage of the widow of an elder brother by the next in seniority. They have two forms of marriage, the bhanwar, or first class, and the darejha, or second class. Ahir hold lands along the borders of the rivers Jumna, Ganges, and the Hindun, where the uncultivated grass lands afford them means of grazing their herds. In Oudh they are now generally agriculturists, as well as engaged in rearing cattle; but they have no rights in the soil. In 1871 they numbered in Oudh 1,170,000 souls. In the N.W. Provinces they were two and a half millions. Immense numbers of the Ahir seek the high grazing grounds of Central India and Western Bengal, where they form encampments in houses made of large bamboo mats, residing, with their wives, families, and herds, until the grass in the neighbourhood is exhausted, subsisting entirely on the proceeds from their cows and buffaloes of their milk and butter and ghi. Their mat houses can be taken to pieces and removed like tents. They are a sober, quiet, and contented people. They have not any chiefs or head men. They have not, since many centuries, been of any political importance. But in the Ramayana and Mahabharata the Abhir of the west of India are mentioned; the geography of the Puranas describes the western parts of India, from the Tapti to Devaghur, as called Abhira; and in the 8th century, when the Kathi arrived in Gujerat, they found the greater part of the country possessed by the Ahir. At the present day, in Northern India, they do not keep sheep, and in this they are imitated by the small bodies of the cowherd race in the Dekhan. The Palli herdsmen dynasty, who reigned in Bengal from the 9th up to the latter part of the 11th century, are supposed by Sir Henry Elliot to have been Ahir, and they seem to have spread in ancient times into all the lands where their herds could find pasture. Gwalior in Central India, Gawilghur in Berar, and Golconda in the Dekhan, are supposed to have been their halting sites. But the countries in the south of the Peninsula were long held by the shepherd Kuruinbar (Kuru in Canarese, a sheep); and Asa Ahir, whose stronghold Asirghar was taken, is said to have had 5000 buffaloes, 5000 cows, and 20,000

sheep. There are several Kuru Kot in the south; and Yemmi-Guda, the hill of the buffaloes, and Yennai-Guda, the hill of butter, indicate pastoral stations. Asir-ghur is said to have been so called from that Asa-Ahir. Ahir Koli of Kandesh reside along the banks of the Girna and Tapti rivers, and are employed as watchmen.—*Wilson, Sir W. Elliot in the Jo. Eth. Soc.; Sir H. Elliot.*

AHIRI, a forest in the chiefship of the same name, in the southern portion of the Chanda district, on the left bank of the Pranbitha river. It has much teak trees. The inhabitants are almost wholly Gondas, and the languages spoken are Gondi and Telugu.

AHKAM. ARAB. Orders; plural of hukm.

AHL. PERS. People. Ahl-i-kar, servants. Ahl-i-kitab, the people of the book; a term applied by Mahomedans to Jews, Christians, and Mahomedans.

AHLADA MARA. CAN. Ficus Indica.

AHLI-NE-NGAI. BURM. A tree of Moulmein, used for ordinary house-building purposes. Its leaves are eaten as greens.—*Cal. Cat. Ez. '62.*

AHMAD, son of Yahya, styled Al Biladuri, author of Fattah-ul-Baldan. See Biladuri.

AHMADABAD, a town in India, in long. 72° 38' 30" E., and lat. 23° 1' 45" N., built on the left bank of the Sabarmatty river. It was the capital of Gujerat during the Mahomedan occupancy, in 1413-1442. When Ahmad, grandson of Jaka, styled Wajeh-ul-Mulk, resolved to found Ahmadabad, he chose a site occupied by a community of the Bhil race, whose predatory habits were the terror of the neighbourhood. He resolved to create his new capital by means of the city of Chandraoti, the materials of which he used, and compelled all its people to follow the spoils of their temples and dwellings to the uninteresting, unhealthy, low flat on the banks of the Sabarmatty. It has been held by the Mahomedans of Dehli, by the Gaekwar, and by the Mahrattas. General Goddard took it by storm 10th Feb. 1780, but did not retain it. In 1818, on the overthrow of the Peshwa's power, it reverted to the British. Population in 1872, 105,195. The district has 829,637 souls, Srawak or Jains, Hindus, Mahomedans, with a few Parsees, Christians, and Jews. The agriculturists are Kunbi, Rajputs, and Koli. Many of the Kunbi are skilled weavers. The Kunbi clans are the Lewa, Kadwa or Kadava, and Anjana. The Kadwa Kunbi, when a suitable husband cannot be found, marry the girl to a bunch of flowers, which is afterwards thrown into a well. The girl is then a widow, and can now be married by the natra, or second and cheap form of marriage. Or they marry the girl to a man already wedded, obtaining previously his promise to divorce her as soon as the ceremony is over; and the girl is afterwards given in natra to any one who may wish to wed her. Some of the Rajputs are grassya, others cultivators. The Srawak Jain merchants are more wealthy than the Meshri Hindu merchants.

The races on the border tract between Gujerat proper and the Kathiawar district are the Chudasama, descended from the Hindu dynasty of Junagarh; the Waghela, a remnant of the Solanki race, who escaped from Anhilwara when destroyed by Ala-ud-Din, 1297. The Waghela were first known as Makwara; the Gohil, immigrants from Marwar. The Thakara are the descendants of



Solanki and Mukwana families who intermarried with the Koli of Mahi Kanta. The Mol-salam are Pramara Rajputs, converts to Mahomedanism. These and other city residents are designated Kasbati.

Ahmadabad is famed for its cloths of gold and silver, silks, cotton fabrics, manufactures of gold, silver, steel, enamel, mother-of-pearl, lacquered ware, and fine woodwork, gold and silver thread, pottery, and paper, many of the industries being under the contract of guilds. Its architectural structures are mosques, tombs, mausoleums, and wells. Ahmad Shah and his queen are buried there.—*Tod's Travels*, p. 134; *Imp. Gaz.*

AHMAD bin HANBAL, the fourth and last of the learned doctors of the Mahomedan faith, born A.D. 780. See Imam.

AHMADNAGGUR, a city and fortress in the province of Aungmyab, is the principal artillery station of the Bombay army. It is on the left bank of the Seena river. Its fortress, in the centre of a great plain, consists of a curtain with bastions and ditch, and the Pettah also is surrounded by a curtain and bastions. The population in 1828 was 21,208; in 1835, 23,774; and in 1872, 32,841. It is in lat. 19° 5' N., and long. 74° 55' E. It was the capital of the territories of the Nizam Shah Bhairi dynasty; and their many extensive palaces, the Farrahbagh and Rashk-i-Irm, etc., are now in ruins. A pretty little mosque, the Damri Masjid, is to the south of the fort. The dynasty and its officers formed several valuable Karez. The city is 1760 feet above the sea in the Seena therri or valley, and the rock is greenstone and greenstone amygdaloid. Ahmadnaggur fell to the Moghul Empire in 1599, at the close of the reign of Akbar. It subsequently fell to the Mahrattas, but underwent great vicissitudes till ceded to the British in 1803. Aurangzeb (Alamgir I.) long resided, died, and was temporarily interred here. The Pettah was taken by storm by General Sir Arthur Wellesley on the 8th August 1803, and on the 12th the fortress surrendered. The people of the district are Mahrattas of the Kunbi, Mali, and artisan sections, with the Mhar, Mhang, Dher, Chamar, and Ramusi, and migratory tribes of Kholati, Kaikara, and Wadara. The hill tribes are Bhil, Koli, Thakur, and Warali. The Mahomedans are poor. The village municipal servants are the patel, kulkurni, josi or bhat, kumhar, nahvi, sutar, lohar, chamar, parit, bhangi, rakhwaldar, mulla, and gurao. The Bora Mahomedans and the Marwari of the Jain sect are the chief merchants.—*Pers. Obs.*; *Imp. Gaz.*

AHMAD SAID RAFFAI, founder of the Rafai fakirs, known as the Howling Darvesh. See Darvesh; Fakir.

AHMAD SHAH was the son of Zaman Khan, the hereditary chief of the Abdali. He was descended of the Saddozai clan, which was looked upon with a sort of religious veneration by their tribe. The person of a Saddozai was inviolable; and no officer, of whatever rank, could put an Abdali to death without the authority of a Saddozai. Ahmad was a prisoner with the Ghilzai when Kandahar was taken by Nadir Shah, 1738 A.D. That conqueror received him with favour, assigned him an honourable maintenance, and sent him to reside in Mazandaran. Abdul Karim mentions in his memoirs (p. 176) that

Nadir Shah always kept a watchful eye over him, but that the officers of all ranks treated him in private with great respect. He was with the army of Nadir Shah at the time of that king's assassination, June 1747, and on the morning following that event, unaware of its occurrence, and in the hope of rescuing the king, Ahmad led 4000 Afghans and Uzbaks against the Persians. Père Bazin, a Jesuit, witnessed the unequal contest 'au milieu des balles et des sabres,' and describes the valour and the good order with which they retreated to their native country. Ahmad was then twenty-three years of age, and he hastened to confirm himself in the command of his own tribe, and extend his influence over the neighbouring tribes and countries. In October (1747) he was crowned king at Kandahar; a Mulvi poured a measure of wheat over his head, and he changed the name of his tribe from Abdali to Daurani, by which it has since been known. He modelled his court on that of Nadir Shah, but exercised his authority with moderation. He was absolute in the plains and cities, as well as in Balkh, Sind, Kashmir, and other conquered provinces. He left the Afghan tribes to their internal government, retaining only sufficient authority to secure the supply of their contingents of troops or money, and to preserve tranquillity. Beluchistan, Seistan, and some other places remained under their native chiefs, and were bound to render allegiance and military service. He took possession of most of Khorasan, and he protected Shah Rukh, the son of Nadir Shah, in Meshhed, while his own immediate dependencies were confined to the east of that city. After ascending the throne, he began, in 1748, his march towards India, and soon brought all the country up to the Indus under his authority. He took possession of Lahore and other towns in his route, and advanced to the banks of the Sutlej. He found the fords occupied by the Moghul army, under Prince Ahmad, the heir-apparent, and the Vizir Kamrud-Din Khan, who had been sent from Delhi to oppose the invasion. Ahmad Shah's army did not exceed 12,000 or 15,000 men, mostly cavalry. He crossed the river at a place where there was no ford, left the Indians in his rear, and took Sirhind, where the baggage and stores of the Indian army had been deposited. The Moghul army entrenched their camp, and for ten days repulsed all the attacks of the Daurani. On the tenth day, after a general and desperate attack on the entrenchments, during which a party of the Daurani made its way into the midst of the Indian camp, the assailants were totally repulsed (March, A.D. 1748—26 Rabi-ul-Awal, 1161), and compelled to retreat homewards during the ensuing night. Before it reached the Indus, Prince Ahmad, hearing of the illness of his father, the emperor Muhammad Shah, quitted the Panjab, to which he nominated a viceroy. On this Ahmad Shah turned back, and did not quit the Panjab until its viceroy had engaged to pay a permanent tribute. The emperor Muhammad Shah expired in April 1748 (A.H. 26 Rabi-us-Sani, 1161), within a month of the battle of Sirhind, and his son Prince Ahmad succeeded him. From the Panjab, Ahmad Shah sent an ambassador to demand the formal cession of that province,—a demand with which the recollection of Nadir Shah's invasion induced the Delhi government at once to comply. After



a succession of assassinations, Ghazi-ud-Din, grandson of Asaf Jah, deposed the emperor, A.D. July 1754, and put out his eyes, as also those of his mother, and raised a prince of the blood to the throne, under the title of Alamgir II. Ghazi-ud-Din took the office of vizir on himself. He marched towards Lahore A.D. 1756. He had been affianced to the daughter of the viceroy, Mir Mannu, and advanced as if to celebrate the marriage; and when he had completely lulled all suspicion, he surprised the town, and took the widow of Mir Mannu a prisoner in her bed. Her late husband had been retained by Ahmad Shah as viceroy, and his widow was governing the province for her infant son, and when being conveyed to Ghazi-ud-Din's camp, she prophesied the vengeance of Ahmad and the ruin of India. Ahmad Shah no sooner heard of the outrage, than he marched from Kandahar, and advanced through the Panjab, and arrived within twenty miles of Delhi, on which Ghazi-ud-Din repaired to the Daurani camp and was pardoned, but Ahmad Shah marched on Delhi to insist on pecuniary compensation. Nearly all the horrors of Nadir Shah's invasion were now repeated, for though not personally cruel, Ahmad Shah had much less control over his troops, and the city again became a scene of rapine, violence, and murder. He sent a detachment with Ghazi-ud-Din to levy a contribution from Shuja-ud-Dowla, and himself marched with a similar intention against the Jats. He took Balamghar fortress, and put the garrison to the sword. Muttra, a holy city of the Hindus, was surprised by a light detachment during a religious festival, and the unoffending votaries were ruthlessly slain. He laid siege to Agra and to one of the Jat forts, but sickness broke out in his army, and about June 1757 he set out for his own country. Before leaving, he married a princess of the house of Delhi, and contracted another to his son, afterwards Timur Shah, and appointed Najib-ud-Dowla, a Rohilla chief, to the command of Delhi, but Ghazi-ud-Din immediately displaced him in favour of Ahmad Khan Bangash. Subsequently the Mahrattas, under Ragoba, brother of the peshwa Balaji, took Delhi, and in May 1758 Ragoba marched and took possession of Lahore, and occupied all the Panjab, the Daurani forces retiring across the Indus without attempting to oppose the Mahrattas. Ahmad Shah was at this time occupied in the north-west part of his dominions, and when about to move on India, he was detained by the revolt of Nasir Khan, the Beluch ruler. On settling that matter, he marched by the southern road of Shikarpur to the Indus, and up that river to Peshawar; he crossed it in the month of September 1759, and advanced into the Panjab. It was his fourth invasion of India. The Mahrattas offered no opposition, and, keeping near the hills, he crossed the Jumna opposite Saharampur. The Mahrattas had 30,000 men in the field, but, being in two separate bodies, Ahmad Shah came suddenly on the force under Dataji Sindia, and that chief and two-thirds of the force were cut to pieces. The other division, under Malhar Rao Holkar, fled towards the country south of the Chambal, but was overtaken and almost destroyed by a Daurani detachment, which made a prodigious march for the purpose.

Sada Siva Rao Bhao (Sadashi Rao), who had replaced Ragoba, marched to meet Ahmad. His

army was composed of Mahrattas and Rajput cavalry, the whole numbering about 270,000. Suraj Mull advised Sada Siva Rao Bhao to harass Ahmad. This advice was not followed, and the Jat and Rajput armies consequently withdrew. The Bhao occupied Delhi, and came in contact at Paniput with Ahmad's army of 38,000 foot, 49,000 cavalry, besides the Rohilla and Oudh auxiliaries. Several indecisive encounters ensued, but on the 7th January 1761 an obstinate battle was fought. The result continued doubtful until the Bhao fled from the field, leaving his troops in disorder, and Ahmad's victory was complete, and about 200,000 of the Mahratta army fell. Wiswas Rao, the son of the Peshwa, was slain, and after the battle, Junkaji Sindhia and Ibrahim Khan Gardi were put to death. This completely broke the Mahratta imperial power, and was the destruction of the Mahratta empire. The confederacy of the Mahomedan princes dissolved on the cessation of their common danger: Ahmad Shah returned to his own possessions without attempting to profit by his victory, and never afterwards took any share in the affairs of India. In November 1762, however, he again appeared on the Indus, irritated against the Sikh sect for the trouble they had given him, not less than from bigoted zeal against all non-religionists. He signalized his march through Amritsar by the demolition of the Sikh temple of Harmandir and of the sacred tank. The first was blown up with gunpowder, and the reservoir, besides being defaced and filled up as far as materials and time permitted, was polluted with the blood and entrails of cows and bullocks, —a sacrilege even greater in the eyes of the schismatic disciple of Guru Govind than of the orthodox brahminical Hindū. Pyramids were erected of the heads of slaughtered Sikhs; and Forster (*Travels*, i. p. 279) relates that Ahmad Shah caused the walls of those mosques which had been polluted by the Sikhs to be washed with their blood, to remove the contamination and expiate the insult. He died in 1773. At his death (Ferrier, *Hist. of the Afghans*, p. 96) his frontier on the north was the Oxus, and the mountains of Kafiristan; on the south the sea of Oman; to the east the mountains of Tibet, the Sutlej and the Indus; and to the west Persia, Khorasan, and Kerman. From that time until 1820, his sons and grandsons continued in strife for the dominion, till set aside by the Mahammadzai branch of the Barakzai tribe, whose strivings have been no less continuous all through the 19th century. — *Elphinstone's India*; *Ferrier's Hist. Afghans*; *McGregor's Central Asia*; *Malcolm's Persia*; *Cunningham's Hist. of the Panjab*; *Casi Rao's Narrative in As. Res.* iii. p. 97; *Grant Duff's Hist. of Marathas*; *Sair i Mutuakhirin*; *Burnes' Cabool*; *Burnes' Travels*; *Fraser's Life of Nadir*; *Nadir Namah*; *Jones's Histoire de Nadir Shah*; *Orme's History*; *Balfour's Memoirs of Hazin*; *Père Bazin in Lettres Edifiantes*; *Elliot's Life of Hafiz Rahmat*.

AH-NAN. BURN. A tree of Tenasserim, Tavoy, and Moulmein, supposed to be either *Xylocarpus echinatus*, or the *Fagraea fragrans*, *Roxb.* The wood is good for building purposes, and is used in shipbuilding.—*Cal. Cat. Exhib.*, 1862; *Cap. Dance*.

AHOM, a branch of the Tai family, who gave

their name to the people and province of Assam. The Ahom at a very early period conquered all the tribes in the valley of Assam, founded a kingdom there, and became proselytes to Hinduism. They intermarried with the people of the country, and their features have greatly improved.

AHRIMAN, also known as Ahrimanes and Ingromaniyas. The ancient Persians held, and modern Parsees hold, a dualistic belief in Ormuzd (Ahura mazda), the good, and Ahriman, the deadly, principle from whom all evils spring. See Aryans; India; Parsees.

AH-SEE-E-HA. BURM. A tree of Moulmein, wood hard, used for making musical instruments.—*Cal. Cat. Ex.*, 1862.

AISHAM. ARAB. Pl. of Hashm, servants of humble position in the employ of Mahomedan rulers of India.

AHU. PERS. *Cervulus Wallichii*, Cuv.

AHURA-MAZDA. See Ahriman; Ormuzd.

AHVI. TAM. Atmospheric air. Ahvi Maram, or 'steam-wood,' so called from its emitting steam when the root is cut, is a Malabar tree, growing to about 10 inches in diameter and 15 feet long; at times it is used for inferior purposes in the frames of native vessels, in repairs, etc.—*Edge, Malabar and Canara*.

AI or AYI. MAHR. Mother; the great first parent; the earth goddess, largely worshipped by the races on the inland frontiers of the Mahratta countries, often in lonely situations.

AI, an island of the Moluccas, about 10 miles to the westward of Banda Lenthor. It is about 8 miles in circumference, and moderately elevated, its entire surface consisting of nutmeg plantations, this spice being its sole exportable product.—*Jour. Ind. Arch.*

AIDUMA, a small island on the S.W. coast of New Guinea, near the entrance of Triton's Bay or Warangari, in lat. 3° 53' S., long. 134° 15' E. The chief exportable products are wild nutmegs, several kinds of odoriferous bark, ebony, and kayu-buka, which, with tortoiseshell and small quantities of trepang, form the return cargoes of the Ceram, and sometimes Macassar, prahus that visit the port annually for purposes of trade.—*Jour. Ind. Arch.*

A-IGALU or Ayigalu. KARN. The casket in which the portable linga is carried round their necks by the sect of Lingaets.

AIGAREET MYIT. MALAY? A root which is said to deprive spirituous liquor of all its strength; and a decoction given to an intoxicated person is said to render him immediately sober.—*Cal. Ex.*, 1862.

AIGRETTE, or Kalghi, forms part of the insignia of rank amongst Hindu and Mahomedan chiefs, and of such of their nobles to whom the right to wear it in their turbans has been bestowed. The ceremony of seating on the throne, masnad, or gadhi, consists in placing the prince thereon, and placing the tika or unction of sovereignty on the forehead of the prince; and tying on the jewels, consisting of the nigrette, necklace, etc.

AIIILAN or Elan. PANJ. *Andromeda ovalifolia*, a plant of the Panjab; goats and sheep die from eating its leaves.

AIL. BENG. A ridge of earth thrown up at the edges of rice-fields, serving as a balk to hold

in the water of irrigation, and dividing the plots of cultivated ground the one from the other.

AILAK. TURK. Summer quarters of the pastoral nomades.

AILANTUS EXCELSUS. Willde.

Maruk, . . .	MAHR.	Peru maram, . . .	TAM.
Peru mara, . . .	MALEAL.	Pedda manu, . . .	TEL.
Arula, . . .	SANSK.	Peyyapa, . . .	

This tree resembles the ash in its general appearance, but attains a larger size; it flowers in January and February. It is common about old buildings, and in broken ground of the Dekhan and of Gujerat, about Baroach and Baroda; is common in the Northern Circars and in the Godavery forests, and is met with in Coimbatore. Dr. Wight says its wood had been described as hard, close-grained, and heavy, and fit for gunstocks; but Dr. Cleghorn, in the Madras Exhibition Jury Reports, describes the wood as light and white, and he and Graham say it is used for making sword handles, etc., also employed to make sheaths for spears and catamarans, and is not durable. The bark is used in medicine by the natives as a bitter tonic and alterative, and the juice of the leaf as a remedy against indigestion and diarrhoea.—*Drs. Roxb., Wight, Cleghorn, Riddeil, Gibson; Useful Plants; Mr. Elliot; Mr. Jaffrey; M. E. Juries' Reports; Captain Beddome*.

AILANTUS GLANDULOSUS. Desf.

Chau-Chu, Chau-Ch'un, Chun-Chu, CHIN.

A hardy deciduous ornamental tree of Japan, China, and the Moluccas; the food of the silk-producing insect, *Bombyx cynthia*. It has been introduced into South Europe and Algeria, France and England. It grows 60 feet high; wood valuable, and tree a useful sand-binding plant.—*Jam. Ed. Journ.* vii. p. 194; *Von Mueller; Smith*.

AILANTUS MALABARICUS. D. C.

Doop, Baga Doop, S. CAN.	Peru maram, TAM., TEL.
Mudda Doop, . . . CAN.	Its Balsam.
Walbelin gas, . . . SINGH.	Mutti pal, . . . TAM.
Kumbalu, . . . "	

A very lofty tree, common up to 3000 feet in Ceylon, and in the dense moist forests of the Western Ghats of the Peninsula of India, from South Canara to Cape Comorin, also in the Animalay hills. The bark has a pleasant and slightly bitter taste, and is given in cases of dyspepsia, and is considered a tonic and febrifuge. It yields a fragrant resinous juice known as Mutti pal. This, reduced to powder mixed with milk and strained, is given in small doses in dysentery, and reputed to be an excellent remedy, owing chiefly to the balsamic properties of the resin. The fruit, trituated with mango and mixed with rice, is reckoned useful in cases of ophthalmia. The bark is rough and very thick, studded with bright garnet-looking grains apparently of a resinous nature. This resin, as commonly met with, is of a dark brown or grey colour, plastic, opaque, and with an agreeable odour. It contains 77 per cent. of resin, the rest impurity. Alcohol readily dissolves the resin, and evaporation leaves it as a very viscous, transparent, light-brown semi-liquid, which does not solidify by many days' exposure to a steam heat. When burnt it gives out a fragrance, and hence it is sometimes used for incense. Its perfume is, however, inferior to that produced by many other resins employed in the concoction

of the incense employed in Christian and heathen worship. The peculiar consistency of the resin would enable it to substitute Venice turpentine for many purposes.—*Ainslie, Wight, etc.; Useful Plants; Gibson; Fergusson; Beddome, Fl. Sylv.; Mr. Broughton.*

**AILIA BENGALENSIS.** *Gray.*

Bounce putri, . . . *URIA.* | Puttuli, . . . . *URIA.*

An edible fresh-water fish of Orissa.

**AILURUS FULGENS.** *F. Cuv.*

*A. ochraceus, Hodg.*

Wah; Wah donka, *BIOT.* | Suknam, Sunnam, . . *LEP.*  
Red cat bear, . . . *ENG.* | Negalya ponya, . . *NEPAL.*

This richly-coloured animal, one of the Ursidæ family, is a native of Nepal and Sikkim, dwelling among the rocks, and living on fruits, roots, bamboo sprouts, acorns; also on insects and larvae. It is 9 inches high.

**AIMAH.** *ARAB.* Land granted by the Moghul governments, either rent free or at a reduced rent, to learned or devout men, or for some religious object.

**AIMAK,** a Mongolian, Manchu, and Turki word, meaning a tribe, but usually applied to two tribes called the Char Aimak, who dwell to the north of Herat and Kabal, in the range of the undulating country, which in some places assumes a mountainous, in others a hilly, character; and in some parts is well watered, in others bleak and rough, forming a watershed of two natural divisions, from the western of which flow the Murghab, the Tajend, and the Farrah-Rud, and from the eastern, the Helmand, the south-eastern feeders of the Oxus and the north-western feeders of the Kabal river. They are brave and relentless; and Afghans, when travelling from Balkh, Kabal, Kandahar, or Herat, never enter into the mountain districts of these intrepid nomadic tribes. One Aimak tribe is known as the Firoz Kohi, after the city of that name, about 63 miles from Teheran. Timur, exasperated at the depredations which they committed, transported the whole of them into the mountains lying between Persia and India. Elphinstone names four Aimak tribes, Hazara, Taimuni, Taimuri, and Zuri, and estimates their number at 400,000 to 450,000 souls. General Ferrier says the Hazara Zaidnat had 28,000 tents, the Firoz Kohi 9000 tents, which at 4½ for a tent would give 160,000 souls. Vambery names four, Jamshidi, Taimuri, Firoz Kohi, and Taimuni, and says the Jamshidi have 9000 tents, or 40,000 souls, and that the whole are of Iranian origin, and speak Persian. Ferrier says the three branches, under great emergency, could collect 6000 fighting men; but Lecch says the Taimuni could collect 20,000 against a foreign enemy. Lieut.-Colonel McGregor, reviewing the statements, allows them to be able to show 12,000 fighting men, and estimates 250,000 souls as the Aimak population, viz. Zaidnat 120,000, Firoz Kohi and Jamshidi each 40,000, and Taimuni 50,000. The Taimuri dwell at Gorian and Kuh'sun, on the western boundary of Herat, and in the villages and towns situated east of Iran, from Tarbat Shaikh Jam as far as Khaf. About a thousand of these families dwell near Herat. The Taimuni dwell in the Jolgha-i-Herat, from Kerrukh to Sabzwar, the few who have extended to Farrah being styled by the Afghans, Parsivan. The Taimuni are of a wild, warlike nature, though agricultural. The Firoz Kohi near Kale No, and the Jamshidi have

the shores of the Murghab. He says that in their reverence for fire, their respect to the east, to which their tent doors look, they retain many of the fire-worshipping views; eat horse-flesh, and mix the flour of a nut called khundzik (chestnut?) with that of their wheat. Sir John Malcolm informed Elphinstone that there was a large tribe called Aimak in Syria, which had established itself in Luristan, and produced the dynasty of Atabeks, so celebrated in Persian history.—*McGregor's Central Asia*, part ii.; *Ferrier's Journ.* p. 225; *Elphinstone's Caubul*, p. 481; *Latham's Descriptive Ethnology*; *Ferrier's Hist. of Afghans*, p. 3; *Vambery's Sketches of Central Asia*. See Afghanistan.

**AIN,** also Arjun. *MAR.* *Pentaptera arjuna*, *P. tomentosa*, and *P. glabra*.

**A'IN.** *ARAB.* A rule; ordinary revenue. *Ain-ul-Mal*, land revenue.

**AINAH.** *HIND.* The eye; a mirror. *Ainah-saz*, a looking-glass maker. *Ainak*, spectacles.

**AIN CHUR.** *HIND.* Dried slices of unripe mangoes.

**AINDRA-JALIKA.** *HIND.* Conjuring is so called, from Indra, 'the Hindu deity,' and Jala, a net, a deceit. *Aindri*, the Sacti of Indra.—*Hind. Theat.* ii. p. 306.

**AING.** *BURM.* *Dipterocarpus alatus*.

**AIN-i-AKBARI,** a compendium of Indian jurisprudence, prepared by the emperor Akbar's famous minister, Abul Fazl, aided by pandits. It was the first genuine communication of Hindu jurisprudence to persons of other religions. It gives the detailed account of the Mogul Empire at the end of the 16th century, and was translated into English by F. Gladwin, London, 1800.

**AINI MARA.** *MALEAL.* *Artocarpus hirsuta*.

**AINKUDI KUMMALAI,** the five artisan castes of Malabar. See Kummalar.

**AIN MUSA,** or Ayun Musa, the springs or wells of Moses, 7½ miles S.S.E. of Suez. They are in a small depression, about half a mile in circumference. The largest pool is 10 or 15 feet diameter, with two smaller ones near it, all slightly depressed below the surface of the surrounding desert. They are masonry structures. In the vicinity are isolated sand mounds.

**AINO,** the aboriginal races of Yezo. Their severe treatment by the Japanese has led them to other countries, and they also occupy the southern part of the island of Seghalin or Sakhalin, which is in possession of the Japanese. Aino, in their language at Sakhalin, signifies 'man.' In the historical records of the Japanese, they are referred to as eastern savages; and about B.C. 660 they still occupied the northern provinces of Nippon. Towards the close of the 9th century A.D., the Aino of Nippon became subject to the Japanese, and the Aino disappeared from that island as a separate race, emigrating to Yezo. In the 14th century the Japanese took Yezo, where a small number of Aino still remain; but in the early part of the 19th century the Aino crossed over to Sakhalin, by them called Okc or Northern Yezo, where they formed several settlements. They seem to be an offshoot of the hairy aboriginal race of Central China mentioned by Chinese historians. The main peculiarity attaching to them is the heavy growth of thick hair on the chest and limbs, and which very often covers also the whole body. Miss Bird mentions having seen

two boys whose backs were covered with fur as fine and soft as that of a cat. In form and features they are very unlike the Japanese. Their heads are well shaped, with high and prominent foreheads, and their faces are very striking. The eyes are large and very beautiful, the colour a rich liquid brown, the expression singularly soft, and the eyelashes long, silky, and abundant. The physique is very powerful; but they are very little removed from being savages. They have neither history nor letters, and claim descent from a dog. Their clothes are made from the bark of trees and the untanned skins of animals. They are grossly ignorant, very dirty, and their objects of worship consist of the bear, the sun, the moon, fire, water, but principally the Japanese conqueror Yoshitsune, because, as the tradition handed down for seven centuries tells them, he was kind to them. They are a subdued people, stupid, gentle, and good-natured. Of the Japanese government they live in abject terror. The men occupy themselves in hunting and fishing, and the women labour ceaselessly at their household duties. Aino-Japanesia was a name proposed by Mr. Logan to designate all the Japanese and Aino islands from Formosa to Kamtschatka.—*Hodgson's Nagasaki*, p. 52; *Ravenstein's Russians on the Amur*, p. 397; *Miss Bird's Japan*.

AINPARITI. MAL. Hibiscus rosa-sinensis.

AINSLIE, Sir WHITELOW, a Madras medical officer, who wrote *Observations on Cholera Morbus*; on Atmospheric Influence, in *Lond., As. Trans.*, vol. i. p. 378; on the Climate of Ser- ingapatam, *As. J.*, 1835, vol. xix. pp. 25-34; *Materia Medica of Hindustan*; and *Artisans' and Agriculturists' Nomenclature*, in the English, Tamil, Dukhani, Hindustani, Telinga, Arabic, Persian, Sanskrit, and Latin Languages, 4to, Madras, 1813; and a second edition in 1828, in two volumes, published in London; also a *Historical Sketch of Christianity in India*, and other Eastern Countries, *Edinb.*, 1835; *Remarks on Climate and Diseases of Eastern Regions*, *Lond.*, *As. Trans.*, ii. p. 13, iii. p. 55.—*Dr. Luist's Catalogue*.

AIN-ul-DIK. ARAB. Abrus precatorius.

AIOU or Yowl, a group of sixteen low circular islands on the west coast of New Guinea, and 30 miles N.E. from the island of Waygiou in the Gillolo passage. The largest lies in about lat. 0° 25' N., long. 131° 0' E. The group is surrounded by a coral reef, nearly a degree in circumference, the S.W. portion of which is separated from the main reef by a narrow but deep channel. The inhabitants are Papuans, few in number, and occupied almost exclusively in fishing and in catching turtle, with which the lagoons within the reef abound. Tortoiseshell of good quality is obtained here in large quantities, and trepang. Traders to Aiou bring red and white calicoes, thick brass wire, old clothes, glass beads, and all sorts of ornamental finery, in which the Negroes of New Guinea delight, as much as those of Africa. The natives are tolerably friendly to strangers, but are inclined to be treacherous and revengeful, which is the character indeed of all the Papuan tribes.—*Journal Ind. Arch.*; *Horsb.*

AIR.

Iay, . . . . .	BURM.	Aer, . . . . .	GR., LAT.
Air Atmospherique, .	FR.	Howa, AR., HIND., PERS.	
Lut, . . . . .	GER.		

Amongst the Mahomedan races of India, the air and the water together, Ab-o-howa, are reckoned to constitute climate. Amongst Hindus, the water alone is regarded as the agent affecting the salubrity of the climate.

AIRAVAT, in Hindu mythology, a Naga king, father of Udipti.

AIRAVATA, one of the fourteen gems produced from the churning of the ocean. Airavati, in Hindu mythology, the white elephant, the vahan of Indra. The word means 'watery,' and is applied to the rivers Irawadi, Ravi, and Phanni.

AIR BLADDER.

Fish maws, Swin,	ENG.	Isinglass, . . . . .	ENG.
Fish sounds, . . . . .		Air-bag, . . . . .	

A peculiar organ with which the great majority of fishes are provided, and by which they are enabled to adapt the specific gravity of their bodies to the various pressures of the super-incumbent water at different depths. It is composed of a lengthened sac, sometimes simple, as in the common perch, sometimes divided into two or more compartments by a lateral or transverse ligature, as in the trout and salmon, and at other times furnished with appendices, more or less numerous, according to the particular species. In all cases it is composed of a thick internal coat of a fibrous texture, and of a very thin external coat, the whole being enveloped in the general covering of the intestines. Fishermen perforate this vessel with a fine needle, in cod and other species which require to be brought fresh to market, sometimes from a very great distance. By this operation the confined air is allowed to escape, and the fish constrained to remain quiet at the bottom of their well-boats, where they live for a very considerable period. The air bladder of certain fish is in much request as an article of diet, and in the arts. Russian isinglass is prepared from the sounds of the sturgeon, *Accipenser sturio*, found in the Caspian and Black Seas and their tributary rivers. In America, from the *Labrus squeteague*, the cod, *Morrhua vulgaris*; in Calcutta, from the sounds of the *Polynemus scla*, the Salea of Bengal; and the sounds of two Madras fish, the Korwa and Katali, are so employed, and largely exported to China. Iceland fishermen, as well as those of America, prepare isinglass of a very excellent quality from cod sounds.—*O'Sh.* p. 68; *Eng. Cycl.*

AIRI of Coorg are carpenters and blacksmiths who have emigrated from Malabar. They dress like the Coorg race, but do not intermarry.

AIRUN, a temple in Bhopal, built in the first year of the reign of raja Tarapain, by Dyanya Vishnu, the confidential minister and brother of raja Matri Vishnu. The inscription is the first in honour of the boar incarnation of Vishnu, and the boar coins probably belonged to this family of princes, who worshipped Vishnu as the boar. The inscription says that the minister Dyanya or Dhanya obtained his office by public election, and through the grace of God! Dhanya is called a rishi amongst the brahmans and the devoted worshippers of Bhagavan, but there is not any preposterous eulogy of brahmans. The language of the inscriptions is Sanskrit, but with words written corruptly, and probably about the 8th century of the Christian era. The character used in the inscriptions is that subsequent to Kanouj Nagari, or Allahabad, but before the Gaur or

Harsha character. Another inscription is on a pillar in front of the temple; the king mentioned is Buddha Gupta, who governed the country between the Jumna and the Narmada. The pillar was raised at the expense of Dhanya Vishnu, before the temple of the preceding inscription, by Vaidala Vishnu, who had been elected to the regency. The notice of a new Gupta, and a date of the dynasty (165), is of great interest, as Buddha Gupta necessarily followed those mentioned on the Allahabad and Bhitari columns; and up to Buddha Gupta's time, if he belonged to the Kanouj dynasty, its duration had been only 165 years. In the early part of the 5th century A.D., Fa-Hian found a buddhist king at Kanouj; and in the early part of the 7th century, Hui-an Thsang found a Hindu king reigning. The dynasties, therefore, had been changed between the 5th and 7th centuries, and the Gupta family had sprung up in the interval.—*Ben. As. Soc. Jour.* vii. p. 634.

AIT. SIND. A double Persian wheel.

AIT, an avatara of Mahadeva.

AITAREYA BRAHMANA, the name of an Aranyaka and a Upanishad of the Rig Veda, which contains the earliest speculations as to the Brahmanical ritual. It has been translated by Dr. Haug, and the Upanishad by Dr. Roer.

AITCHESON, Sir C. U., a Bengal civil servant, author of 'Engagements and Treaties.'

AIYAN or Ayar, written Iyar. TAM. A spiritual father; a respectful title of a head of a Hindu religious community. Aiyar, also Iyengar, in the south of the Peninsula of India, an honorary title given to Brahmans, especially those of the Sri Vaishnava or Ramanuja order, as Ramiyah Aiyangar.—W.

AJAIB-ul-MAKILUKAT, a book on natural history, written in the Persian tongue, by Kasvini; it means 'the wonders of creation.'

AJALA of Coorg. A class of the Palo or Tuluva Pariahs who personate demons.

AJAM. ARAB. Literally means 'foreign;' but in the southern part of Arabia, Al Ajam is applied to the opposite part of the coast of Africa. Ajam by the Turks means Turkish Arabia. Persia is Balad-ul-Ajam, and the north-eastern coast of Africa is Bar-el-Ajam. The Arabs divide the world into two great bodies,—first, themselves; and secondly, Ajami, i.e. all that are not Arabs. Similar bi-partitions are the Hindus and M'hlechas, the Jews and Gentiles, the Greeks and barbarians, &c. etc.—*Playfair's Eden; Burton's Mecca*, ii. p. 26; *Catafago*.

AJATA SATRA, a king of Magadha who collected the remains of Sakya Muni, and deposited them in one large stupa at Raja Griha. He reigned for thirty-two years, and died B.C. 526. His race were Bhattacharya Brahmans. Sakya died in the reign of this king.

AJAURUKH. HIND. *Acacia Jacquemontii*.

AJAYA PALA, author of a Sanskrit vocabulary of repute.

AJGAKA. SANSK. A python; a rock snake.

AJIGAKTA, a rishi mentioned in the Aitareya Brahmana, who lived in the forests with his three sons, Suna Puccha, Suna Sepha, and Suno Langula. He sold Suna Sepha to be offered in sacrifice, and was even willing to do it with his own hands.

AJIPALA, one of the Chauhan dynasty. His

name is celebrated in the Chauhan chronicles as the founder of the fortress of Ajmir (A.D. 124? A.D. 145?), one of the earliest establishments of Chauhan power.

AJITA. SANSK. A form of Vishnu, also of Siva, meaning unconquered, from a, privative, and jita, victory.

AJIT SINGH, a celebrated king of Kanouj, who was murdered A.D. 1680. See Rahtor.

AJMIR, the capital town of a district in Rajputana. Ajipala, of the Chauhan race, founded it in A.D. 145, and it was lost by Dola Rai in 685 to Mahomed Kasim, the Arab conqueror of Sind. In A.D. 1024, the people hung upon the army of Mahmud of Ghazni. The district has since seen many dynastic changes, and the city has been the scene of many interesting events. Syed Husain, who (A.D. 1210) was slain in a night attack by the Rahtor and Chauhan Rajputs, has a shrine at Taragarh, to which, in 1570, Akbar walked on the birth of his son Salim. Sir Thomas Roe, ambassador of James I., here presented his credentials to Jahangir. Thomas Coryat, the pedestrian traveller of the 17th century, who walked from Jerusalem to Ajmir, and spent only £2, 10s. on the road, dated his book from Ajmir. The Mahrattas held it from 1756 to 1787, but Daulat Rao Sindiah transferred it to the British, 25th June 1818. The population of this and the Mairwara district in 1872 was 316,590, and that of the town of Ajmir, 26,569, Rajputs, Jat, Gujar, Mhair. The town is in lat. 26° 27' 10" N., and long. 74° 43' 58" E.—*Rennell's Memoir*, xlii, and xlvii; *Tod; Imp. Gazetteer*.

AJMIRGARH, a hill in the Bilaspur district, Central Provinces, 3500 feet high. It has a tank from which the Sone flows to the north, the Mahanuddi to Cuttack, and the Nerbudda to the Indian Ocean. The place has always been sacred, and is surrounded by temples of great age. On the south and east of this hill is the table-land of Chatisghur.

AJMOD. SANSK. Apium involucreatum, also A. graveolens and Petroselinum sativum, parsley.

AJODHYA, on the right bank of the Gogra river, near Fyzabad in Oudh, is in lat. 26° 48' 20" N., and long. 82° 14' 40" E. It has now a population of 7518 of Hindus and Mahomedans, but in ancient times it was the capital of the kingdom of Kosala, the modern Oudh, ruled over by the great king Dasaratha of the Solar line, and father of Rama Chandra. At one time it is said to have covered an area of 12 yojana, equal to 96 miles. During buddhist supremacy Ajodhya declined, but on the revival of brahminism it was restored by king Vikramaditya (A.D. 57). There are many Jain temples, and three mosques on the site of three Hindu shrines,—the Jan-Masthan on the site where Rama was born, the Swarga-dwara (Mandir) where his remains were burned, and the Tareta ka Thakur, famed as the scene of one of his great sacrifices. A mausoleum is here of the Bahu Begum, and is the finest in Oudh.

AJUDHAN or Pak-Pattan, an ancient city in the Panjab. See Pak-Pattan.

AJUGA BRACTEOSA. Wall.

Karku,	BEAS.	Nil-Kanthi,	SUTLEJ.
Kauri Buti,	JHELM.	Khurbane,	TR. IND.
Jan-i-Adam,	PERKS.	Umkund Babri,	"
Wadi Buti,	SUTLEJ., RAVI.		

This and several other species resembling it occur in the Panjab Himalaya from 1500 to 8500 feet, and in the Salt Range; it is used to kill lice. The plant is considered depurative. *Ajuga reptans*, *Roxb.*, of the hills of the Panjab and Kashmir, is also known there as Jan-i-Adam, the life of man, from its many virtues. It is nearly inodorous, bitter, and astringent, and with other species is used in fever as a substitute for cinchona.—*J. L. Stewart, M.D.; Honigberger; Powell*, i. p. 365.

AJUNTA, in the province of Aurungabad, in lat. 20° 32' 30" N., long. 75° 48' E., celebrated for its buddhist chaityas and viharas, is in the northern face of a ravine, which has a westerly direction parallel to the face of the ghats, as they overlook Kandesh. There are many ravines or kora near; one commences at the town of Ajunta, and winds to the south and west for about three miles, opening there into Kandesh. Near its mouth is another ravine, taking a westerly direction for two miles, with several windings, at one of which, on the northern face of the rock, these caves have been excavated. This ravine nowhere exceeds 400 yards from brink to brink, nor above 500 yards at its bottom. Ajunta town is quite a small place, walled, with gates, and a bridge. The natives call the caves Yerrula, the same with those which Europeans call Ellora. They call them also Lena, and both terms mean drawings or paintings. There are 24 monasteries (Vihara) and 5 temples (Chaitya). The monasteries are usually square in form, supported by rows of pillars, with cells (Griha) in the walls in all three sides. The largest temple is 94½ feet by 41½ feet. They furnish a continuous narrative of Buddhist art for 800 years, from about B.C. 200 to A.D. 600. The back or end of the Chaitya or temple cave is almost always circular; the roofs are lofty and vaulted. Within the circular end of the cave stands the Daghuba or relic-holder, consisting of a cylindrical case, supporting a cupola (Garbha), which is surmounted by a square capital or tee (Toran). The paintings on the walls depict Buddha and his disciples and devotees, with representations of streets, processions, battles, the interior of houses, domestic scenes, of love and marriage and death, huntsmen on horseback spearing the wild buffalo, and animals of every size. Women in groups performing religious austerities. They are the most complete series of Buddhist caves in India, without any mixture of Brahmanism. They escaped the observation of the Mahomedans when they invaded the Dekhan early in the 14th century, and destroyed similar paintings in the caves of Ellora. Some of the paintings refer to historical events. One large picture is supposed to represent the introduction into Ceylon of Buddhism, and all the figures of men and women in it have only short waist-cloths or kilts. Another large picture represents the coronation of Sinhala, a Buddhist king. He is seated on a stool, crowned with a tiara, with necklaces, armlets, and bracelets of gold, and girls are pouring corn over his shoulders. Naked to the waist, he wears a striped dhoti, covering from the waist to the knee, with one end passed across his chest and over his left shoulder; most of the men attendants are similarly clothed with dhotis reaching from the waist to the knee. The soldiers present, spearmen and foot and horse,

and groups of soldiers with long oblong shields and curved swords, have short waist-cloths only. All the women are nude to the waist. There is a representation of Buddha teaching; his right arm is naked; and female figures stand, in different attitudes, around, all nude, but have necklaces, ear-rings, and bracelets, and one has a girdle of jewels round her loins. The caves were first described by Lieut. Alexander in the Royal Asiatic Society's Transactions. Captain Gresley of the Bombay army noticed them. Mr. James Fergusson and the Rev. Mr. Burgess have described them. Major R. Gill, of the Madras army, continued drawing and photographing these caves for nearly 30 years, sometimes residing in a cave for days, but his drawings were all destroyed in a fire at the Crystal Palace, near London. He built a house at Fardapur, now the travellers' bungalow, but latterly he resided at Ajunta. Copies of the fresco drawings were taken by Mr. Burgess in 1873.—*Ed. Rev.* June 1867, pp. 131-2; *Taylor's Mackenzie M. S. S. B. As. Soc. Journ.; Pers. Obs.; Imp. Gaz.*

## AJWAIN SEED.

Amus, . . .	ARAB.	Azma, . . .	GUJ.
Juvani, . . .	BENG.	Ajwain, . . .	HIND.
Lovage, . . .	ENG.	Ajma, . . .	MAHR.
Bishops seed, . . .	„	Nan-khoah, . . .	PERS.

In Hindustan, ajwain is the seed of the *Ptychotis ajowan*, *D. C.* In the Dekhan it is the name of *Anethum sowa*, or Bishopsweed. Khurasani ajwain is wholly different, being the seeds of the henbane, and poisonous. *P. sylvestris*, *Royle*, is the Arab Ajwain, called by the Persians Nankhoah, largely used as a carminative and in flatulent colic, and, Honigberger states, in stoppage of urine. *Ptychotis ajowan* seeds are very small, stalked, conical, pointed, streaked with yellow stripes, and stalks of the seeds of a bright yellow. Henbane seed is grey, not ribbed or streaked, shape obscurely triangular, and flattened, surface rough and dotted. *Bal ajwain* is *Pimpinella crinita* and *Ptychotis coptica*. Other seeds, especially of umbelliferous plants, are sold under both these names.—*O'Shaughnessy; Fleming; Faulkner; Honigberger; Riddell*.

AK. HIND. *Calotropis gigantea*; *C. procera*.

AKA are tribes who occupy the western extremity of the hills which form the northern boundary of Assam. The Aka or Hrusso are the only occupants of the segment of the hill country lying north of the Darrang district, between the Daphla territory and Butan. They are known as two clans,—the Hazari-khawa and the Kapas-chor, or cotton thieves. The Aka only number about 230 families, but they were, nevertheless, for many years, the terror of the inhabitants of Chardwar, in the district of Darrang, and were notorious as the most daring marauders of the frontier. The Aka dialects appear to belong to the Abor group, 35 words in Mr. Brown's list of 60 being common to Aka and Abor, and prefixes occurring as in Abor.—*Jour. Ind. Arch.* 1853; *Dalton, Ethnol. of Bengal*, p. 37; *Imp. Gazet*.

AKABA, a gulf at the N.E. part of the Red Sea; also the town there.

AKAKIA. HIND. A red stone brought to Ajmir from Delhi, containing iron; used there as a tonic, in the dose of one tola.—*Med. Top.* p. 125.

AKAKIAH. ARAB. Spoken of both by Hippocrates and Dioscorides as *Akakalis*; it is an extract from the fruit of the *Acacia vera*, or from

its leaves, which are pounded and the juice inspissated. The inspissated juice of the sloe, *Prunus spinosa*, is substituted for the ancient Akakia. The Akakia is not now used in medicine of Europe.

**AKALI.** These were armed Sikh devotees and fanatics, violent and ignorant. They were first established by the Guru Govind, the founder of the Sikh faith, and they zealously supported him against the innovations of the ascetic Byragi. Their Boonga or temple, on the side of the holy reservoir at Amritsar, is a fine building; but Akali are met with all over the Panjab, though chiefly in the Manja territory, between Lahore and the Gharra, where Tarantara is their chief town. A considerable number are settled at Nandair, on the banks of the Godavery, but are quiet and peaceable. In reality wealthy, they affect poverty and beg; but in the time of the Sikh rule their begging was an insolent demanding, and as they were a bold united body who made common cause, and did not scruple to expose their own lives or to make false accusations of crimes, these wild-looking men enforced their demands with an insolent independence, which those only could understand who have witnessed a band of drunken Akali, almost in a state of nudity, brandishing their naked swords, and bawling out abusive and obscene language; their power to enforce their demands, therefore, was very great. They particularly showered their angry words on Europeans; and until Ranjit Singh mastered them, even his life was several times in danger. Under the British rule, and with power to enforce toleration, they are never heard of. They would extort alms from chiefs and others, by interdicting them from the performance of religious rites; and a chief unpopular with the Akali, who made common cause with each other, risked his authority. Their name is derived from Akali-purusha, worshippers of the Eternal, the word Akal being a compound of kal, death, and the privative a, meaning never-dying, or immortal. It is one of the epithets of the Deity, and is given to this class from their frequently exclaiming 'Akal, Akal,' in their devotions. They wear blue chequered dresses, and bracelets of steel round their wrists, which all Sikhs do not wear; though it is indispensable for a Sikh to have steel about the person, and it is generally in the shape of a knife or dagger. They formerly initiated converts, and had almost the sole direction of the religious ceremonies at Amritsar. The Akali had a great interest in maintaining the religion and government of the Sikhs, as established by Guru Govind, upon which their influence depended. They often went profusely armed, with half a dozen swords; perhaps also a matchlock, and several steel discs on their turbans.—*Masson's Journeys*; *Mohun Lal's Journeys*; *History of the Panjab*, i. p. 130, 131; *Steinbach's Panjab*, p. 8-9; *Malcolm's Sikhs*, p. 116; *Ward's Hindoos*, ii. p. 273-4; *As. Res.* vol. xi.; *M'Gregor, History of the Sikhs*, i. pp. 81, 236, 237; *Pers. Obser.* See Amritsar; Banda; Boonga; Discs; Manja; Sikhs; Tarantara.

**AKAL-NAFZAH.** ARAB. Euphorbium.

**AKA-PODWAL,** a race in Malabar and Canara who follow the race of Marunakatayam, or descent from mothers, the descensus ab utero of the Locrians, who drove the Sicilians out of a part of Italy. See Polyandry.

**AKAR-CHIRIT-MURAI.** MALEAL. A plant yielding an elastic gum.

**AKAR-KANTA.** HIND. *Alangium decapetalum*.

**AKARKARA.** HIND., PERS. The roots of *Anacyclus pyrethrum* and *A. officinarum*; also of *Spilanthes oleracea*, all applied in toothache, and probably derived from other plants in different places.

**AKAR KOUF,** a mound 10 miles north-west of Baghdad, on the west shore of a marsh 12 miles long and 5 broad, and 12 to 15 feet deep, fed by the waters of the Euphrates, through the Saklawiah canal. The ruined pile is called by the Arabs Tal Namrud, and by the Turks Namrud Tapassi. Both these terms mean the hill, not the tower, of Nimrod; and the term Akarkouf, or Agargouf, given by the Arabs, is intended to signify only the ground around it.—*Porter's Travels*, ii. p. 281; *Mignan's Travels*, p. 102; *M'Gregor*. See Namrud.

**AKAR-PARSI.** MAL. *Asparagus racemosus*.

**AKAR-WANGI.** MAL. *Andropogon muricatus*.

**AKAS.** ARAB. A hoop of a black colour, worn by the Hedelyah Arabs to retain the dark-coloured square of cloth on the head. The outer rim is inlaid with pieces of delicately engraved mother-of-pearl, rather larger than a shilling.—*Hamilton's Sinai*. See Akal; Arab.

**AKASA.** SANSK. Ether, sky, space, ethereal space; the inane or vacant space of Lucretius; the fifth element of the Hindus; it is applied to designate several plants, etc.

Akasa Garuda gadda, *Byronia epigaea*, *Rottl.*; *B. glabra*, *R.* iii. 725.

Akasalinga, also Akasaliga, a form of the lingam.

Akasam. See Acaśanavi; Hindu.

Akasananchinyatana, in buddhism, the lowest of the incorporeal Brahma-lokas.

Akasi Tamara, *Pistia stratiotes*, *L.*

Akas-Bel or Amar Bauria, *Cuscuta reflexa*; literally sky plant.

Akasa-Vulli, *Cassyta filiformis*.

Akas-Diya, a lamp suspended in the open air by the Hindus, in the month Kartik.

Akasia, in the Bombay Presidency, land which depends on the natural rains.

Akas-Mukhi, from akas, the sky, and mukha, the face, ascetic mendicants among the saiva Hindus, who hold up their faces to the sky till the muscles of the back of the neck become contracted and retain that position. See Urdha bahu.

Akas-Nim, *Bignonia suberosa*, *Roxb.*

**AKBAH,** the Arab conqueror who overran the States of Barbary.

**AKBAR,** Jalal-ud-Din Mahomed Akbar, reigned in India from A.D. 1556 to 1605. He was grandson of the emperor Babar, and seventh in descent from Timur. He was the eldest son of the emperor Humayun, and was born at Amirkot, in the valley of the Indus, on the 14th October 1542, while his father was a fugitive. Humayun regained the throne in 1555, and died by a fall from his library stairs a few months later. Akbar was handsome in person, courteous in manners, skilled in all manly exercises, and courageous to excess. He delighted to master unruly horses and elephants, and was devoted to tiger-hunting. While yet a lad, he was kept under by his prime

minister, Bahram Khan, but he returned suddenly to his palace from one of his hunting expeditions, and issued a proclamation taking the government into his own hands. On this Bahram Khan raised an army, and attempted to seize the Panjab, but he was defeated, and pardoned by Akbar. By the time he attained the age of twenty-five years, Akbar had settled himself firmly on his throne; and in the course of his long reign he extended his sway over Rajputana, and from Afghanistan to Ahmadnagpur in the Dekhan, and from the Suliman mountains on the west, to Bengal and Assam in the east. He was an enlightened monarch; he introduced religious toleration, and equal justice; encouraged literature, arts and science; and the *Ain-i-Akbari*, or Institutes of Akbar, a legislative work, was compiled under his orders. Prior to this sovereign, of all the dynasties that had yet ruled in India, that of the house of Timur was the weakest and most insecure in its foundations. The houses of Ghazni and Ghor depended on their native kingdoms, which were contiguous to their Indian conquest; and the Slave dynasties were supported by the influx of their countrymen. But though Babar had been in some measure naturalized in Kabul, the separation of that country under Kamran had broken its connection with India, and the rival of an Afghan dynasty turned the most warlike part of its inhabitants, as well as of the Indian Mahomedans, into enemies. Colonel Tod remarks (*Rajasthan*, i. p. 522) that it affords an example of the Hindu doctrine of the metempsychosis, as well as of the regard which Akbar's toleration had obtained him, that they held his body to be animated by the soul of a celebrated Hindu gymnosophist; in support of which, they say Akbar went to his accustomed spot of penance (*tapasya*) at the confluence of the Yamuna and Ganges, and excavated the implements, viz. the tongs, gourd, and deer-skin, of his anchorite existence. Assuredly, says Elliot, a more extraordinary man never sat on the throne of India. Brought up as a Mahomedan, he was a rationalist and deist, and never believed anything, as he himself declared, that he could not understand. The so-called *Ilahi* religion, which he founded, was pure deism mixed up with the worship of the sun as the purest and highest emblem of the Deity. Though Akbar himself could neither read nor write, his court was the home of literary men of all persuasions. Whatever book, in any language, promised to throw light on the problems nearest to this emperor's heart, he ordered to be translated into Persian. Leedes, an adventurous English merchant, visited Akbar's court, and one of his four companions entered the emperor's service. Akbar abolished all arbitrary land taxes, and fixed the revenues according to the values of the different lands,—‘fallow,’ ‘out of cultivation,’ ‘in rotation;’ ‘best,’ ‘middling,’ and ‘bad lands,’ and ‘over-flooded lands.’ The Fasli or harvest era of Northern India has been traced to the year of Akbar's succession to the throne, the 2d of Rabbi-us-Sani, A. H. 963—A. D. 14th February 1556. It was in his reign that his physician, Budyn, introduced the rhinoplastic operation for restoring the nose; and he bestowed on Budyn a jaghir at Kangra. The first mention of Thugs occurs in his time, for 500 were executed at Etawa. In his invasion of Kashmir, he was

opposed by the warrior pastoral race of Gulu-wan. Akbar's court was the most splendid that had ever been held in India, and he expended liberally. In marching, the enclosure of his own tents occupied an area of full five miles in circumference. His favourite residence was at Futehpur Sikri, in the province of Agra. He instituted many public schools, abolished torture, did away with the capitation and pilgrim taxes, and reformed the laws. He arranged his empire into fifteen subahs or districts,—Kabul, Lahore, Multan, Delhi, Agra, Oudh, Allahabad, Ajmir, Gujerat, Malwa, Behar, Bengal, Kandesh, Berar, and Ahmadnagpur. Each was ruled by a Subahdar, with full military and civil powers, and a Dewan, nominated by the emperor; each district had a foudar, entrusted with the military duties and civil courts. Akbar had early to subdue a revolt of his own army, which he effected by an army of Rajputs under Todar Mull. His Afghan soldiery serving in Bengal subsequently revolted, and against them he sent his near relation, Man Singh, who, after twelve pitched battles and seventeen years of conflict, completely established Akbar's authority there. Akbar's brother-in-law, the raja of Jeypore, afterwards conquered Kashmir. In Akbar's next efforts to curb the Yusufzai and Khaibari highlanders around Peshawar, his army of 40,000, under his foster brother raja Berbul, was completely destroyed and Berbul slain, and his subsequent efforts under Man Singh and Todar Mull only met with a partial success. Akbar next annexed Sind and reconquered Kandahar, and after 25 years of warfare, he was the undisputed possessor of the territories north of the Nerbudda. In A. D. 1573, he annexed Gujerat, Kashmir, and Sind, and parts of Afghanistan were subsequently added to the Moghul Empire. He married the daughter of the raja of Jeypore, a Rajput state. He early expressed a desire to become acquainted with Christianity. In 1578 he received the Portuguese envoy, Cabral, from Goa, and hearing that an excellent priest was then living in Bengal, he sent for him to hold a public disputation with the Mahomedan mullas. The accounts given by the Jesuits of an order issued by him in 1590 for the destruction of all mosques and minarets appears apocryphal; but it seems established beyond doubt that a party of Christian missionaries visited the country at his own express invitation.

Akbar died on the 13th October 1605. He is buried at Sikandra, five miles from Agra on the Delhi road. His is a small altar-tomb of white marble, in the centre of a square area of about forty English acres, planted with trees. It is enclosed by an embattled wall with octagonal towers at the angles, surmounted by open pavilions and four very noble gateways of red granite, the principal of which is inlaid with white marble, and has four high marble minarets. The central building is a sort of solid pyramid, surrounded externally with cloisters, galleries, and domes, diminishing gradually on ascending till it ends in a square platform of white marble, surrounded by most elaborate lattice-work of the same material, in the centre of which is the small altar-tomb, carved with great delicacy and beauty. This is the tombstone. At the bottom of the building, in a small but very lofty vault, is the real



tomb of this great monarch, plain and unadorned, but also of white marble.—*Heber*, ii. p. 335–6; *Tod*, *Rajasthan*, i. p. 324; *Elliot*, *History of India*, p. 248; *Marshman*; *P. Arminius Vamberg*, p. 393; *Elphinstone*, *Hist. of India*.

AKBAR NAMAII, a history of Akbar's reign, partly written by his minister, Abul Fazl.

AKCHEE. See Andkho.

AKEE, *Blighia sapida*, a tree of west tropical Africa, cultivated also in the West Indies. The arillus which supports the seed is eaten. It is very wholesome; and from its soft, rich flavour has the appellation of vegetable marrow. It should be introduced into India.—*Macfadyen*.

AKEEK. PERS. Cornelian; chalcedony.

AKEL. PORT. *Arenga saccharifera*, *Labill.*

AKHA. HIND. A pair of grain bags used as panniers.

AKHAL. HIND. A fifth of the heap after the corn is thrashed out.

AKHANDAM. TEL. Entire, not separated; a lamp which is kept continually burning in a Hindu shrine.

AKHAN JATRA, a Hindu cake festival.

AKHARWAI, a division of the Kurmi tribe.

A-KHASSA REGIO, a region described by Ptolemy, the snowy land of Ladak. See Khachangul.

AKHAT. HIND. In the N.W. Provinces of Bengal, a portion of the crop paid to the village artisans.

AKHBAR, from Khabar. AR. News. Akhbar-kaghaz, newspaper. Khalassat-al-Akhbar, the summary of news, a work by Khond Amir.

AKHI. PANJ. *Rubus flavus*; *R. fruticosus*. Akhra is *R. rotundifolius*, and Akhreri is *R. biflorus*.

AKHIARI. PANJ. *Rosa macrophylla*.

AKHIRI-CHAR SHAMBAH. HIND. A feast held amongst Mahomedans on the last Wednesday of their second month, Saffar. It took its rise from the circumstance of their Prophet having rallied from his illness. He took a bath on the 13th, and whilst drying his hair at the door of his house, he was accosted by an old woman thus: 'I am glad to see you well again; this is the Lord's doing, therefore he should be praised.' It is said that this remark prostrated Mahomed once more. On the last Wednesday of the month, he took another bath, and, plucking a mango leaf from a tree close by, he wrote on it the following seven short sentences from the Koran:—'Peace shall be the word spoken unto the righteous by a merciful Lord.' 'Peace be on Noah among all created beings.' 'Peace be on Abraham.' 'Peace be on Moses and Aaron.' 'Peace be on Elias.' 'Peace be on ye that have been good; therefore enter into Paradise, and remain therein for ever.' 'Peace be until the rising of the moon.' After meditating a short while on them, he washed the leaf, and drank the water thus used. Mahomedans differ as to what he used in writing the above. Some affirm that he wrote it with ink; others, again, say he used rose-water. Every Mahomedan on this festal day writes the seven sentences, selected by their Prophet from the Koran, on a mango leaf or on bread; if the former, the writing is washed off, and the water (called the 'water of peace') drunk, but if the latter, the bread is eaten, because they believe that by this means peace and quietness, health and plenty,

will exist in their families throughout the ensuing year. After this has been done, the Mahomedan, according to his means, attires himself in the finest and most costly apparel, perfumes his whole body with attar, gets some meat, rice, dholl, and cakes, etc., prepared, and distributes them to the poor in the name of their Prophet. The rest of the day is passed very gaily; some of the richer classes have music and dancing, etc., while the poorer have a little richer repast than usual. For thirteen days after this festival no Mahomedan will leave his country or village to go to another, because ill-luck will attend him.

AKHLAQ-i-JALALI. This is one of the most celebrated Persian works on ethics. It was translated into English, among the publications of the Oriental Translation Society, by W. F. Thompson.

AKHOOND, the high priest of the Swat tribe; any religious teacher; a schoolmaster.

AKHOON-WOON. BURM. A revenue assistant.

AKHOR. HIND. *Aralia Cachemirica*.

AKHOZYE, an Afghan tribe in the valley of Kabal.

AKHRA, the dancing-place of the Kol tribes.

AKHROT. HIND. *Aleurites triloba*; *Juglans regia*.

AKI, the *Lignum vitæ* tree of New Zealand; it is the *Metrosideros buxifolia*; and is a rambling shrub, climbing by means of its lateral roots to the highest trees. It should be introduced into India.

AKIBAT. ARAB. The end. Akibat-ba-Khairabad, may the end be prosperous.

AKINCHANYAYATANA, in Buddhism, the third of the incorporeal Brahma-loka.—*Hardy*, p. 433.

AKINDO, in Japan, a merchant. The Akindo were not permitted to ride on horseback.—*Horlyson's Nagasaki*, p. 12.

AKIT, a drink in use by the Arabs; but it has different names in all parts of Arabia. In the Hejaz it is known by the name of Mazir, as well as Iqt (a corruption of Akit). When very sour, it is called Saribah, and when dried, without boiling, Jamidiah. The Arabs make it by evaporating the serous part of the milk; the remainder is then formed into cakes or lumps with the hand, and spread upon hair-cloth to dry. They eat it with clarified butter, and drink it dissolved in water. It is considered by the Arab a cooling and refreshing beverage, but boasts few attractions to the stranger. The Beluchi and wild Sindian tribes call this preparation of milk krut or kurut, and make it in the same way as the Bedouins. Krut is perhaps the source of the English word curd.—*Barton's Mecca*, i. p. 362.

AKKAD. An ancient race who occupied the mountainous country of Elam, from which they entered Babylonia. Before they left Elam, they had invented hieroglyphics; and the cuneiform characters of Babylonia and Assyria are a degenerated hieroglyphics, as are also the modern Chinese characters. Akkadian tribes established themselves to the E. of the S. parts of the Euphrates, between Koornah and the Karoon river, or even up to the Laristan range of mountains. The Akkad ruled near the shores of the Persian Gulf, and are the earliest mentioned in historic times who navigated the Persian Gulf and Indian Ocean. They are supposed to have formed part of the Kushite race, who had colonies along the

coasts from Bab-el-Mandeb to Malabar. The coast of the Persian Gulf was also the ancient home of their kinsmen the Canaanites, a part of whom became celebrated in after times under the name of the Phœnicians.

AKKAD, in Cairo, a weaver of silk cord.

AKKUSII. BENG. *Rottlera lacifera*.

AKKYE, or Ryot Laut, the subjects of the sea; a littoral race in Quedah, who dwell on the shores and islets of the Peninsula. See Kedah.

AKLBIR. HIND. *Datisca Cannabina* and *Delphinium sancticulafolium*.

AKLIH-ul-MAIK. AR. *Astragalus hamosus*.

AKLIM. ARAB. A climate, a region.

AKLU of Kaghlan. *Viburnum stellionum*, *Rich.*; also *V. foetens*.

AKO-KHEI, a subdivision of the Razai section of the Yusufzai of the plains. They are in the Peshawar district.—*M'Gr.*, *N.W. P.* i. p. 87.

AKOLA. HIND. *Alangium decapetalum*.

AKOLA, a town on both banks of the river Morna, in Berar, in lat. 20° 42' 15" N., and long. 77° 2' E., with a population of 12,236. It gives its name to a district of 2654 square miles, with a population of 523,913. From the village of Patur on the west to near Nanda on the east, a distance of nearly fifty miles, and about ten in breadth on both sides of the Purna river, are salt wells. The best are near Dabilbanda. The shafts are 3 or 4 feet in diameter, lined with basket-work. At 90 to 120 feet is a thick and strong band of gritstone, through which, when pierced, water rushes up 15 or 20 feet. The water is drawn up, and is exposed in salt-pans. The salt contains deliquescent salts, which give it a bitter taste, and spoil it for exportation. The district, since the 13th century, when it was overrun by Ala-ud-Din (1294), has been chiefly under Mahomedan rule. The last Hindu ruler, raja of Deogarh, in 1319 was slain alive. Besides the Hindus and Mahomedans, depressed races, as the Pasi fowlers, and Mang and Jogi, are present. The Kunbi cultivators worship Mahomedan shrines.—*Imp. Gaz.*; *P. Ob.*

AKOMANO, a name of Ahirman.

AKORA, a Hindu monastery. See Asthol; Math.

AKOR KHEI, a section of the Khatak.

AKRA or ANKRA. HIND. *Vicia sativa*.

AKRABI, a clan of the Abdali tribe on the sea-coast to the west of Aden. Bir Ahmid is their sole village. They have a high reputation for courage.

AKRI. HIND. *Withania coagulans*. Aksn is *W. somnifera*.

AK-ROBAT, a pass near Bamian; the town is about lat. 34° 42' N., and long. 67° 41' E.

AKRUR-ESWARA, the modern Aklesar, on the Nerbudda, opposite Bharoch; its name is from a, privative, and krura, cruel.

AKSHIATA or Ach-Chuta. MAHR. Rice grains, coloured with saffron or vermilion, placed on the forehead of an idol; also on the foreheads of a Hindu bride and bridegroom at their marriage.—*W.*

AKSHAYA. SANSK. From a, privative, and kahi, to decay. Akshaya Lalita, the 7th of Bhadra (August—September), when a festival is celebrated by Hindu women in honour of Siva and Durga. Akshaya-patra, a beggar's platter. Akshaya Tritiya, the third lunation of the light half of Vaisakha, April—May, when offerings are

made by Hindus to Krishna; also to Manes. It is the supposed anniversary of the creation.

AKSU, a district of Kashgaria at the base of the Alatagh. Aksu town contained 12,000 houses. It is situated at the confluence of the Aksu and Kokshal. Its curtain has four gates.

AK TAGH, a range of mountains forming the boundary between the khanate of Bokhara and Khokand, running E and W. 500 miles.—*Tr.*

AKU JEMUDU or Aku Chemudu. *Euphorbia nivulia*, *E. nereifolia*, *E. cattimandoo*.

AKULMUHT. HIND. *Cesalpinia bonducella*.

AKULU. TEL., SING. Aku, in Tamil, Elle. The leaves used by Hindus as platters. They are made of the plantain leaf, Wala-elle, TAM.; Ariti aku, TEL.; and leaves of the Banyan tree, Mari aku, TEL.; Ali-elle, TAM.; also of the *Butea frondosa*.

AKUND. BENG. *Calotropis gigantea*, *Brown*; and *Calotropis lilacea*.

AKU PATRIKAM. TEL. Leaves of *Cinnamomum eucalyptoides*, *Nees*. The leaves are used as a spice, and medicinally.

AKUSALA, in Buddhism, demerit; constituent of a, privative, and karina.—*Hardy's Eastern Monachism*, p. 433.

AKUT-CHUNI, small rubies or garnets, brought via Pali to Ajmir, and used as an aphrodisiac; one tola for two rupces.—*Gent. Med. Top.* p. 125.

AKYAB, the chief town in Arakan, in lat. 20° 6' 45" N., and long. 92° 56' 30" E., on the right bank of the Kcladyn, a rapid river. It is the seat of a commissioner. The European part is beautifully laid out, and in 1872 it had 19,230 souls. The Akyab district lies between lat. 20° and 22° 19' N., and long. 92° 14' and 94° E., and has an area of 5337 square miles, and a population of 276,671. The district is bounded on the N. by Chittagong, W. by the Bay of Bengal, S. by Ramree island, and by the Youmadoung mountains. The name is said to be derived from a relic of Gautama, called Akyab-dau-kim, retained in a temple. Its forests have valuable timber trees, — *Albizia procera*, *Dipterocarpus alata*, *Lagerstræmia reginae*, *Strychnos nux vomica*, and *Xylia dolabiformis*. The population is largely Buddhist and Hindu. The Arakanese seclude their women, and have early marriages. There are several tribes in the Arakan hill tracts.—*Findlay*; *Imp. Gaz.*; *Pers. Obs.* See Arakan; Hill Tracts.

AK-YAU. BERM. Wood-aloes

AL. ARAB. Pronounced and often written in the Roman letters el, and ul, and ū. It is the definite article 'the,' as Al-Koran, the Koran.

AL, of Kanawar. *Cucurbita maxima*, *Duch.*

AL. HIND. *Morinda citrifolia*.

AL, in Kabal, a fabulous, preternatural being, resembling a woman of twenty years of age, the ghoul of Persia and Turkey. Persian women attribute the disasters of parturient women to her malevolence.—*Burton's Sindh*, p. 399.

ALABASTER.

Marmar abyad, . . .	ARAB.	Alabastro, . . .	IT.
Alabatre, . . .	FR.	Alabastrites, . . .	LAT.
Alabastrs, . . .	GR., SP.	Alabastrum, . . .	"

A village called Alabastro, in Egypt, gave its name to this mineral. It is a hydrous sulphate of lime in a peculiar crystalline state, sometimes quite pure, sometimes containing small quantities of carbon or iron. When pure it is of spotless white, and in texture and colour is almost unrivalled amongst minerals. It is found to a

large extent in Lower Egypt, and perhaps this is alluded to in 2 Kings xxi. 13. It is said to occur in the Boogtee hills near Jacobabad, and in Afghanistan in the quarries of Maidan. It is not known to occur in British India, the images of the Burmese being from a carbonate or granular carbonate of lime, though commonly called alabaster, and known in Europe as oriental alabaster; it is a stalactitic or stalagmitic carbonate of lime, of the same hardness as marble, and used for similar purposes, and is found of all shades, from white to brown, and sometimes veined with coloured zones. The magnificent Belzoni sarcophagus, purchased by Sir John Soane for 1000 guineas, and exhibited at his museum, is of stalagmite. The finest alabasters are from near Volterra in Tuscany, between Cecina and Leghorn. An inferior kind occurs near Derby in England, at Montmartre near Paris, and in the Tyrolese, Swiss, and Italian Alps.—*Mason; Tomlinson.*

**AL' ABBAS.** This race, called the Abbassides, reigned as khalifs in Baghdad from A.D. 749-50 to A.D. 1258-59, when Baghdad was besieged and taken by Hulaku, the grandson of Chengiz Khan, and its reigning khalif, Mustasem, put to death. They derived their name and descent from Abbas-ibn-Abd-ul-Mutalib, a paternal uncle of Mahomed (566-652). Ibrahim, the fourth in descent from Abbas, supported by the province of Khorasan, obtained several successes over the Umeid armies, but was taken prisoner and put to death by the khalif Merwan, A.D. 747. Ibrahim's brother, Abul Abbas, assumed the title of khalif, and a victory near the Zab river, A.D. 750, secured his position. He was named Us-Saffah. His brother and successor, Al-Mansur, born at Homaima in Syria, A.D. 713, succeeded the khalif Us-Saffah A.D. 753. He laid the foundation of the town of Baghdad; he established schools of medicine and law; he gave much of his time to the study and advancement of astronomy; translations were commenced of the works of the ancient Greek writers on metaphysics, mathematics, astronomy, and medicine; and the first known lunatic asylum is said to have been established by him. He died A.D. 776. His grandson was Harun-ur-Rashid, known throughout Europe for his valour, his love of justice, his zeal for literature and the arts, and his encouragement of commerce, though guilty of many cruel tyrannical acts. He ruled from A.D. 786 till A.D. 809. He placed all public schools under John Mesue, a Nestorian Christian; Manik and Saleh, two Hindu medical men, were his personal physicians; and Manik translated into Persian from the Sanskrit a treatise on poisons. Ul-Mamun, his son, after a brief contest, succeeded to the khalifat, and the twenty years of his reign, from A.D. 813 to 833, formed an important epoch in the history of science and literature. He founded colleges and libraries at Baghdad, Kufa, Basra, and Nesabur. He built observatories; Syrian physicians and Hindu mathematicians and astronomers lived at his court; and works on astronomy, mathematics, metaphysics, natural philosophy, and medicine were translated into Arabic from the Sanskrit and from the Greek. The brief period of forty-seven years of the reigns of Harun-ur-Rashid and his son Ul-Mamun, was a period of great prosperity; but that of Ul-Mamun was the Augustan age. During the khalifat of Makhtadar

(A.H. 319—A.D. 931), in consequence of a patient having been killed by an ignorant practitioner, a law was passed that no one should be allowed to practise medicine until he had been licensed to do so by the chief physician. Their ruin was hastened by their body-guard, which the khalif Mustasem had formed (833-842), and succeeding khalifs became mere puppets in their hands. Mustasem, the reigning khalif, was slain by Hulagu, 20th February 1258.—*Thomas' Prinsep*, p. 304; *Balfour's Eminent Medical Men*. See Barmicides.

**ALABELA?** a variety of the chank shell.

**ALABU, BENG.**; Alabuvu, SANSK.; or Anapa Kaya, TEL. *Lagenaria vulgaris*, Ser.

**ALACHA.** PUSHT. A Kabali silk trouser piece, used to make pajamas.

**ALACHANDALU**, also Bobbarlu. TEL. *Dolichos Sinensis*, L.; and *D. catjang*.

**ALACHATA**, also Talantu tige. *Ipomœa dentata*, Willde; *I. chrysoides*, W.

**ALADDIN**, properly Ala-ud-Din, meaning Glory of the Religion. This is the hero of a Persian tale inserted in the English copy of the Arabian Nights. It is not in the Arabian version of the Alif Laila. The opening of this story partakes in the highest degree of imaginative sublimity. We are introduced to a magician, conscious of the existence of but one living being able to assist him in the acquisition of a wondrous lamp; and, to ascertain the whereabouts of this mortal, he applies his ear to the ground, and, among all the footsteps which at that moment are tormenting the surface of the earth, distinguishes those of one particular child, playing six thousand miles away in the streets of Baghdad.

**ALADEL.** SINGH. *Artocarpus hirsuta*.

**ALAGILI-GHITSA.** TEL. *Crotalaria verrucosa*.

**ALAGIRI MALEI**, a mountain twelve miles N. of Madura, in the S. of India, about 1000 feet high and 10 or 15 miles long. It is composed entirely of avantine quartz or micaceous sandstone; some parts have ripple marks.

**ALAIKA CHETTU.** TEL. *Memecylon rami-florum*.

**ALAKA**, on Mount Meru, the Himalayan residence and capital of Kuvera, the Hindu god of riches, unmatched for its lovely Gandharva girls, who deck themselves with

'The amaranth, bright glory of the spring,  
The lotus gathered from the summer flood,  
Acacias taught around their brows to cling;  
The jasmine's fragrant white their locks to stud;  
And bursting at thy rain the young Kadamba bud.'

**ALAKH**, the cry or call of the Gadara beggars. Alakhnami, a class of Saiva mendicants, worshippers of the Alakshya, the indefinable god, from a, privative, and nama, a name. See Gadara; Sanyasi.

**ALAKNANDA** is a mountain stream in the Garhwal district of the N.W. Provinces. It is formed by the junction of the Dhuli with the Saraswati, one of the streams deemed sacred by the Hindus. It rises in the snowy ranges of the Himalaya. It is one of the main upper waters of the Ganges. It receives in its course the Bhagirathi. Each of the points where it meets a confluent is considered holy, and forms a station in the pilgrimage which Hindus make to Himachal. Alakananda in Sanskrit is, alaka, light, and ananda, joy.

**ALALI MARA.** CAN. *Terminalia chebula*.

**ALAM.** ARAB. A state or condition, also a

region of the world. There are, in Mahomedan belief, many worlds. Mahomed, describing the creation, says, 'God said, I was a hidden treasure, and I desired to become known;' and by the instrumentality of the word Be, the universe came into being. It is recognised as the Alam-i-sufia and Alam-i-ala, the lower and upper worlds.

**ALAM.** ARAB. A flag, a flagstaff, a standard, a prop, a banner; the banner of Hasan and Husain; carried in procession in the Maharram festival. Alam-bardar, a standard-bearer.

**ALAMAN.** TURKI. A raiding party of Turko-mans; a foray.

**ALA MARAH.** TAM. *Ficus indica*.

**ALAMBAGH,** at Lucknow; a palace in a beautiful park, belonging formerly to the royal family of Oudh. A victory was here gained by General Outram over the rebel soldiery, during the mutiny, on the 16th January 1858.

**ALAMGIR,** a title assumed by two emperors of Delhi. Aurangzeb took it on proclaiming himself emperor of India; and it is that by which he is known in Indian history, and in all regular documents; but some of his own countrymen and all Europeans call him Aurangzeb. He was the third son of the emperor Shah Jahan; he was born about the year 1619 (1614?), ascended the throne 20th August 1668, and died at Ahmadnagpur, in the Dekhan, on the 21st February 1707. See Aurangzeb. Alamgir II. was declared emperor in July 1754 (A.H. Shaban 1167). He was one of the princes of the blood, whom Ghazi-ud-Din, grandson of Asaf Jah, raised to the throne, after he had deposed the emperor Ahmad Shah, and blinded him and his mother.

**ALAMPRA,** a Burmese monarch, who, in 1755, founded or re-built Rangoon.

**ALAMUT,** a bare, steep, solitary rock, 32 miles from Kasvin, and 63 miles N.W. from Teheran. It is celebrated as having been the fortress of Hasan-us-Sabah, commonly known as Shaikh-ul-Jabal, the redoubted chief of the Assassins—the Old Man of the Mountain of the crusaders. The ridge on which the castle is placed is about 300 yards in length from E. to W., and at the top not 20 yards broad. The height is about 200 feet, except in the west, where it falls to 100 feet. It is a place of great strength. The vicinity of the rock is a dreary solitude, but the view from the summit is very fine, embracing nearly the whole of the valley of Alamut and all the high mountains by which it is enclosed. It is sometimes called Al-mowut, also Allahamout, the latter word meaning eagle's nest in the language of the province.—*Van Hammer; Sheil; Malcolm, quoted by McGregor*, p. 18. See Hasan-us-Sabah.

**ALANDADI?** a class of slaves in Tamil countries.

**ALANG.** BENG. An embankment.

**ALANG-ALANG.** MALAY. A grass growing in all the unwooded parts of the Archipelago; a species of *Imperata*.

**ALANGIUM DECAPETALUM.** Lam.

A. hexapetalum, *Roeb. Fl. ii. p. 502; Lam.*

A. tomentosum, *Lam., D. C.*

Bagh-ankra, . . . BENG.	Ankolannu, . . . SANSK.
Anisaruli marn, . . . CAN.	Ankola, Ankotha, . . . "
Eopatta, . . . "	Nico-chaka, . . . "
Akola, Akurkanta, . . . HIND.	Eepatta, . . . SING.
Ankulo, Ankul, . . . HIND.	Alangit, . . . TAM.
Angolam, . . . MALEAL.	Uduga, Udugu, . . . TEL.
Kara angolam, . . . "	

This is a small tree or shrub. It is an excellent fuel plant for locomotives. It is found in rocky places in the hotter and dryer parts of Ceylon, throughout the Peninsula of India, in Gujerat on the Bombay side, in the Khassya hills, in Assam up to the base of the Himalaya, in Burma, the Malay Peninsula, and in Cochinchina. The wood is said by Dr. Roxburgh to be beautiful, and Dr. Wight found it to sustain a weight of 310 lbs., but it wants size. Captain Beddome describes it as furnishing an ornamental, beautiful wood, the tree attaining a fair size in the forests of the Godavery and Circars. The wood is said to be peculiarly sonorous; and in Ganjam the leading bullock has a bell of it, termed 'lodoke,' round its neck, the sound being heard to a great distance in the jungle. The astringent fruit is eaten by the natives; its roots are aromatic, and used in native medicine in snake-bites. *Alangium glandulosum, Thw.*, is a small tree of the Central Province of Ceylon, and grows at an elevation of 2000 to 4000 feet.—*Mr. Jaffrey; Drs. Roxb., Wight, Gibson, Voigt; Mr. Elliot; M. E. J. Rep.; Mr. Rohde; Useful Plants; Captain Beddome; Thwaites, En. Pl. Zeyl. ii. p. 133.*

**ALAN KHAN,** grandson of Chengiz Khan, and better known by the name of Hulaku.—He completed the conquest of Persia, and afterwards took Baghdad, putting to death the last of the once powerful khalifs in A.H. 656 (A.D. 1258-9). He also employed his forces in extirpating the Assassins, well known in the annals of the crusades. See Hasan-us-Saba; Luristan.—*Prinsep's Tibet*, p. 8.

**ALAEOS,** a tributary of the Ganges, and the ancient Palabrotha was built at the junction. The Alaeos was also called the Erranaboas or Eranoaboas.

**ALA PALA.** TEL. *Pergularia pallida, W.*

**ALARA,** a brahman who attached himself to Buddha.

**AL ARAB** al ARABA, pure Arabs, the descendants of Kahtan or Joktan, the son of Heber.

**AL-ARAF.** ARAB. A boundary; the Mahomedan purgatory between paradise and hell.

**ALARANJI.** TEL. *Convolvulus parviflorus.*

**ALARANTU.** TEL. *Rostellaria diffusa, Nees.*

**AL ARIM,** a great tank or artificial lake which was formed in Arabia, but which burst in the 1st or 2d, or early in the 3d, century of the Christian era. Eight tribes then abandoned the locality. The bursting is noticed in the Koran as the Sail-ul-Arim.

**ALASALE,** or Koriti Chettu. TEL. *Plecosperrum spinosum.*

**ALASANDI.** KAR. *Dolichos catjang.*

**ALASE GANA MARA.** CAN. *Artocarpus integrifolia.*

**ALAT-CHANDUL.** BENG. *Methonica superba.*

**ALATHI,** a titular designation applied to the Pashrodi caste of Travancore.

**ALA-UD-DIN,** of the Ghor dynasty, overthrew Bahram and destroyed Ghazni. He gave it up to three, some say seven, days of flame, slaughter, and devastation. All the superb monuments of the Ghaznavi kings were demolished, except the tombs of Mahmud, Masaud, and Ibrahim. He has been named by Mahomedans, Jahan-soz, 'burner of the world.' He died A.D. 1156 (A.H. 551), after an eventful reign of four years.

**ALA-UD-DIN,** emperor of Delhi, was the

nephew and successor of Jalal-ud-Din. Ala-ud-Din was the leader of the first Mahomedan invaders of the Dekhan, and took the road of the Vindhya mountains somewhere near Chikaldah. He took Deogiri, the modern Dowlatabad, about A.D. 1294, and returned to Delhi, where he procured the assassination of his uncle. In A.D. 1309 he annexed Gujerat, from which the Hindu ruler fled, and Ala-ud-Din carried off Kaula Devi, the raja's wife. Her daughter, Dewala Devi, who remained with the raja, had been long sought by the son of Ram Deo, raja of Deogiri, but the father had withheld consent to allow his daughter, a Rajputni, to ally with a Mahratta chief, and ultimately she was seized at Ellora by Ala-ud-Din's soldiers, and married to the king's eldest son. Ala-ud-Din's general was Malik Kafur. Ala-ud-Din died A.D. 1316 (Orme says A.D. 1317). In A.D. 1303, when he took Chetore, the females immolated themselves. Their funeral pyre was lighted in the great subterranean retreat. This horrible rite is termed the Johur. He was one of the most vigorous and warlike sovereigns who have occupied the throne of India. He took Anahulwara, Dhar, Avanti, Deogiri, the seats of the Solanki, the Pramara, the Purihara, and the Tak, and with these the entire Agnicula race was overturned for ever by him.—*Tod*, i. 265; *Marshman*.

ALA-UD-DIN ALI, bin ABUL HAZIM ul KORESHI ibn NAFIS, who died A.D. 1288, wrote in Arabic an epitome of the Qanun of Aristotle, which he styled Mujiz ul Qanun fi'l Tibb, the Principles of Medicine.

ALA-UD-DIN MASAUD was king of Delhi in 1241–1246, when a Mongol invasion of Bengal occurred. Ferishta says it is supposed that they entered by the same route which was followed by Mahomed Bakhtiyar Khilji when he invaded Cathay and Tibet from Bengal, and when forced to retreat, he had not perhaps got beyond the Assam valley.—*Yule, Cathay*, lxxv.

ALAUZA TOLI, *Cur. and Val.*, a fish of the seas of Penang, Malay Peninsula, Singapore, Borneo, Java, Sumatra, Pondicherry, Cauvery, Bombay. Total length, 1 ft. 6 in. Like *A. ilisha* in Bengal, the Trubu, *A. toli*, is denominated shad or sable-fish. Both are, however, somewhat oily, very rich, and bony. Alauza toli forms in the Indian Archipelago a distinct and important branch of fishery, principally for the sake of its roe. The fishery is probably quite inexhaustible, and might unquestionably be prodigiously improved by European skill and industry. The quantity of fish caught yearly amounts to between 14 and 15 millions. The Trubu, about a cubit long, is taken in three and four fathoms water on a mud bank. About 300 boats are engaged at all seasons in the fishery, with the exception of four days during dead neap tides. The roes are an article of trade seaways, and the dried fishes are sent into the interior of Sumatra. The raja of Siak draws a revenue from this fishery of 72,000 guilders yearly, receiving a certain duty upon the quantity taken. In the Malayan markets the roe is called Telur ikan, the fish roe *par excellence*. Like the preparation of fermented fish and shell-fish, Balachan, it is largely used by the Malays and Chinese to season and make their food palatable, and it is no less a favourite relish with Europeans. The fresh roe is thoroughly salted, and next partially dried, so as to retain a slight moisture, in which state

it is by hundreds closely packed in casks, and thus exported. In the Malayan Settlements the price is from 3 to 4 Spanish dollars per hundred. The dealers there export considerable quantities to China, after having taken the precaution to repack the roes between layers of salt, and to sprinkle them with arrack. To dress them, they are soaked for about half an hour in water, and then fried. As the roe appears in commerce, it is of an elongated flat shape, measuring from 6 to 8 inches in length, about 2 in breadth, and three-quarters of an inch in depth, of a deep amber colour. The single eggs are larger than those of *A. ilisha*.—*W. T. Lewis, Esq.; Moor, Notices of the Indian Archipelago*, etc., p. 29.

ALAVANTAR, a Bhattacha Brahman, known by his poetical version in Tamil of the Sanskrit Gnaana Vashistha, which is considered the standard work on Vedantism in South India.

ALAVI, any descendant of Ali, cousin and son-in-law of Mahomed, by other wives than Fatima, Mahomed's daughter. Fatima's children are termed Syud, or 'lord' (pl. Saadat, fem. Syudani); children by the other wives are designated Alavi Syud.

ALAWA. TEL. *Aquila fulvescens, Gray.*

ALAYA. SANSK. A dwelling, a place of abode; from *a*, privative, and *alaya*, to dissolve. Himalaya, the abode of snow. Dewal, a temple, is from *deo*, deity, and *alaya*, a house.

AL-AZHAR, the great collegiate mosque at Cairo.

ALBA ARBOR, the Cajaputi tree.

AL-BAIDAWI, a commentator of the Koran.

ALBANIA. The Albanians of Asia are supposed by M. Ruffin to have formed the basis of the present Afghans. He says that they were a warlike people, known as Aghvan or Avghan, but in consequence of their numerous revolts they were transferred from one extremity of Persia to another, and driven into Khorasan.—*Bunsen; Chesney; Burton's Mecca*, i. p. 199.

ALBANY ISLANDS are a few miles to the south-east of Cape York, the north-east extremity of Australia. The natives of the north-eastern parts of Australia are less friendly to strangers than the other tribes of this continent, which was confirmed by the massacre of Mr. Kennedy and the greater portion of his party, when exploring the country between Rockingham Bay and Cape York.—*Jour. Ind. Arch.*

ALBATEGNIUS, an Arab prince who stated the procession of the equinoxes to be 1° in sixty-six years. See Astronomy.

ALBATROSS. Several birds with this name are familiar to all voyagers in the southern seas, the common albatross, *Diomedea exulans*, being very numerous. *D. fuliginosa, Lath.*, and *D. chlororhynchus, Lath.*, are also met with. Mariners distinguish them by familiar names. *D. exulans* is the wandering albatross; *D. spadiacea* is the green-bill or Nelly of sailors; *D. chlororhynchus*, their Mollymaux or yellow-bill; and *D. fuliginosa*, the sooty albatross.

ALBERT N'YANZA, a lake in Central Africa, 140 miles long and 50 miles broad. It was seen by Captain Speke in 1863, and in 1875–76 was circumnavigated by M. Gessi, a member of Colonel Gordon's staff.

ALBICORE, the Scomber thynnus, *Linn.*, an inhabitant of the southern seas. The back is

bright purple with a golden tint, belly silvery, with a play of iridescent colours, and with large and silvery eyes. It is in length from 3 to 6 feet. The albicore, bonito, and dolphin often follow a ship for a considerable time. Bennett (i. p. 42) mentions that an albicore, with a mark on its back, was first seen in lat. 3° N., and followed his ship to lat. 11° S., a distance of 840 miles.

AL BILADURI, author of *Fatah-ul-Baldan*. His name was Ahmad, son of Yahya, *q.v.*

ALBINDA. HIND. *Citrullus fistulosus*, *Stocks*; *C. vulgaris*, var. *flexuosa*.

ALBINO. This variation from natural colours is met with frequently in all Asiatic countries, and when occurring in man it is more noticed than amongst the fairer races of Europe, because of the contrast it offers with those around them, and because of the scant apparel in use. Albino men or women are not regarded with any peculiar feelings, being familiar to all; but in Asia, albino elephants, buffaloes, monkeys, and crows are also met with. White crows with pink eyes, also white deer, occur in Tipperah; albino crows are not uncommon in Malabar, and albino monkeys in Ceylon; but a kind of white monkey of Ceylon has been said not to be albino, though doubtless so; and one of the titles of the king of Burma is Lord of the White Elephant. The albino elephant of the king of Siam, seen in 1881 by Carl Boch, was of a pinkish-grey colour. When the British took possession of Kandly in 1803, they found five beautiful milk-white deer in the palace; and others have since been seen in Ceylon. An albino deer was caught in 1845 at Macassar, and a grey one at Antipi, near Batavia, in 1840. The ordinary domesticated buffalo frequently is an albino.

AL BIRUNI, the surname of Abu Rihan, author of the *Asar-ul-Bakaya*, or *Vestiges of the Past*, a *Chronology of Ancient Nations*, which he wrote A.D. 1000—A.H. 390-1. He was a native of Khiva, but wrote his book probably at Herat, after his country had passed under the rulers of that district. This central position gave him access to many nationalities, and enabled him to understand the systems of computing time in use among the Jews, Syrians, Greeks, the Nestorian and Melekite Christians, the Egyptians, Babylonians, Zoroastrians, Indians, the heathen and Mahomedan Arabs, the Bukhariots and the Khivans. Al Biruni appears to have busied himself particularly with the Jewish and the Zoroastrian traditions; but he was singularly impartial in his investigation. The main object of his book is 'to fix the duration of kings' reigns;' and to do this, lists of all the royal houses of ancient nations are brought together, and a strict investigation instituted into the chronological systems appropriate to each, for the purpose of reducing them all to some common basement upon which a universal history could be built.

Al Biruni wrote in Arabic, and the manuscript copies of his book are rare and exceedingly difficult to read. He supplies us with many curious notices of the Buddhists, Manichæans, Zoroastrians, the Veiled Prophet, the founder of the belief in the coming of Mahdi, the strange sect of Zakariyya, and other less known but highly interesting sects, both Muslim and Christian. Al Biruni was an excellent mathematician, with an exact and scientific mind, possessing a large share of critical acumen, free from prejudice and bigotry, a truth-loving, patient

investigator, and an able linguist. The nature and origin of rivers, their flow, their tides, their annual rise and fall, are facts well known to and accurately explained by him. It is, indeed, truly astonishing to read his explanations of these phenomena, in almost the very words of modern science. He introduces one statement of the law of gravitation as though it were well known to the scholars of his time, asserting that his remarks about the flow of water, etc., will never be evident to the vulgar 'unless they study physical sciences, and learn that the water moves towards the centre of the earth, and to any place which is nearest to the centre.' This is Newton's law of gravitation in the very words in which it is generally found in modern school-books. Al Biruni very clearly sets forth the causes of constant and intermittent springs, and is not less precise in his explanation of the action of a syphon, and points out the effects produced by the pressure of the atmosphere on water. Al Biruni explains that the tides are caused by the moon revolving 'from one certain point of her cycle back to the same, or from the sun to that point. Thus the flow is the strongest in the first half of the lunar month, and weakest in the second half. Besides, also, the sun has an influence upon this.' He mentioned the disappearance from Ceylon of the pearl oyster, and their appearance at Sofala, in the country of the Zends.—*Tennent's Ceylon*. See *Pearls*.

ALBIZZIA, a genus of plants of the natural order Fabaceæ. It includes many plants formerly arranged under the genus *Acacia*. *A. bigemina*, *F. v. Mueller*, is a tree of Nepal, Sikkim, and Ceylon, up to 4000 feet. *A. julibrissin*, *Durazini*, is a favourite ornamental tree from the Caucasus to Japan, grown for shade. *A. lucida*, *Benth.*, is a timber tree of Darjiling Terai, and *A. mollis*, *Cuv.*, is a plant of Kaghlan.—*Von Mueller*.

ALBIZZIA AMARA. *Boivin*.

<i>Mimosa amara</i> , <i>Roxb.</i> ii. 548.	<i>Acacia amara</i> , <i>Willd.</i>
" <i>pulchella</i> , "	" <i>Wightii</i> , <i>Graham</i> .
<i>Bol kambi</i> , . . . CAN.	<i>Shekram</i> , . . . TAM.
<i>Lallye</i> , . . . MAR.	<i>Nalla ranga</i> , . . . TEL.
<i>Narlingi</i> , . . . TAM., TEL.	" <i>regu</i> , . . . "

This tolerably large tree grows in the north of Ceylon, and throughout the Peninsula of India. It has a maximum height of about 30 feet, seldom exceeding five or six feet of girth. The wood is dark brown, mottled, and very handsome, strong, fibrous, and stiff, close grained, hard, and durable, and superior to sal and teak in transverse strength and direct cohesive power. It is much used by the natives for building purposes, beams, etc., and in the construction of carts and ploughs, and makes excellent fuel, and was most extensively cut for the locomotives in the Salem district and along the Bangalore line. The natives use the leaves for washing their hair. The tree grows most rapidly as coppice.—*Drs. Roxb., Wight, and Gibson*; *Mr. Fergusson*; *Beddome, Fl. Sylv.* p. 61.

ALBIZZIA ELATA. *Graham*.

<i>Acacia elata</i> , <i>Graham</i> .	<i>Mimosa elata</i> , <i>Roxb., Wall.</i>
<i>Seet</i> ; <i>Thaet-tha</i> , BURM.	<i>Baro</i> , . . . PANJ.
<i>Chickul mara</i> , . . . CAN.	<i>Kareo</i> , . . . of N.W. Prov.
<i>Dhoon siria</i> , . . . PANJ.	<i>Tella Sopara</i> , . . . TEL.
<i>Safed</i> , . . . "	

This very handsome large tree grows in Ceylon, is pretty common in Sunda and Canara, above and below the ghats; occurs in the Godavery forests, in Tavoy, Mergui, and Amherst, on the

banks of the Irawadi and Ataran; is plentiful in Pegu and Tounghoo; grows in Assam, the N.W. Provinces, Dehra Doon, Kamaon, and the Panjab. Dr. Brandis says this Burmese wood may, at a future time, become an important article of trade, the heart-wood being strong and durable, and less heavy than that of most trees of same family; but the proportion of sap-wood is large. It is used by the Burmans for bridges and house posts. Breaking weight, 250 lbs. A cubic foot weighs 42 to 55 lbs. In a full-grown tree on good soil, the average length of the trunk to the first branch is 40 feet, and average girth, measured at 6 feet from the ground, is 10 feet. It sells at 12 annas per cubic foot.—*Drs. Brandis, Cal. Ex. Cat. of 1862, Roxb., McClelland, Gibson, Voigt, Stewart; Captains Dance, Beddome; Messrs. Thompson, Fergusson.*

ALBIZZIA LEBBEK. *Benth.* Sirissa tree.

<i>Acacia Lebbeke, Willde.</i>	<i>Mimosa serissa, Roxb.</i>
<i>speciosa, "</i>	<i>Albizia latifolia, Boivin.</i>
Siris, . . . BENG., HIND.	Kat Vaghe, . . . TAM.
Sit, . . . BUR.	Dirasana, . . . TEL.
Vaghe, . . . TAM.	Pedda duchirram, . . . "

This large tree is common in every part of India, Burma, and Ceylon, in all soils and situations, is easily raised from seed, and is of very rapid growth. *A. speciosa* was long supposed to be distinct as a species from *A. Lebbeke*. It grows to about 50 feet high, with a trunk up to 8 and rarely 12 feet in girth. It flowers in the hot weather, and the seeds ripen in the rains. It is generally nearly destitute of leaves in the cold season, and it has an extensive but thin head. Its Sirissa name is from the whistling noise given out when the wind is blowing. The seasoned timber weighs 50 lbs. the cubic foot, and 0.800 sp. gr. It is hard and durable, of a light reddish brown colour, with darker veins, and it is not liable to warp or crack. It is used for naves of wheels, pestles and mortars, picture frames, furniture, parts of boats, etc., and the heart-wood makes good charcoal. A gum very similar to gum arabic exudes from the trunk; the leaves and twigs are good fodder; and the seed is officinal. It grows well from cuttings, poles stuck in the ground rooting readily. Its branches are brittle, and suffer in localities exposed to the wind.—*Drs. Roxb., Stewart, Mason, McClelland, Cleghorn, Gibson; Captain Macdonald; Beddome, Fl. Sylc. part v. p. 53.*

ALBIZZIA MOLUCCANA is a tree of large size, growing to 70 or 100 feet in height, and has a handsome foliage of bipinnate leaves. It is used in Java for shading coffee plants in preference to all others, because its leaves do not fall in the dry season; the leaves being small, cause a more equal distribution of rain; and the leaves close at night, thus giving the coffee plants more fully the benefit of the moonlight and dew.

ALBIZZIA ODORATISSIMA. *Benth.*

<i>Acacia odorat., Willde.</i>	<i>Mimosa odorat., Linn., R. lomatocarpa, D. C.</i>
<i>lomatocarpa, D. C.</i>	<i>" marginata, Lam.</i>
Ran Sarra, DEKH., MAL.	Tandai, . . . C. of PANJAB.
Chechun, Sankaur, GOND.	Karmuru, . . . BEAS.
Sirsa, . . . HIND.	Karla, . . . "
Buna, . . . of KAGHAN.	Surri mara, . . . SINGH.
Karintha kara, . . . MAL.	Karoo Vaga, . . . TAM.
Ran Sarria, MAHR., DEKH.	Sela wunjah, . . . "
Siri, Laare, Polach, Drek,	Sela maram, . . . "
PANJ.	Shinduga, Telsu, . . . TEL.

This large handsome tree grows abundantly over all the Peninsula of India, in any soil, on the coast or in the interior; is found also in Ceylon,

Bengal, Assam, the eastern provinces of Burma, Pegu, and Tenasserim, and in the Panjab. In the Madras Presidency, about Coimbatore, it is of rapid growth and in considerable abundance, attaining the height of 30 to 40 feet. It often attains a good size in the Bombay Presidency, but in Nagpur it is only in gardens that its dimensions are great; the timber it yields in other localities being, as a general rule, of small scantling. It is even there, however, obtainable in beams from 15 to 18 feet long and 3 feet in girth, at 5 annas per cubic foot. In Coimbatore, beams 1 foot square are procurable. The heart-wood is dark-coloured, turning almost black with age; is hard, strong, and heavy, and takes a good polish; the grain being ornamental, though rather open. In Nagpur it is described as being distinguishable from the timber of the Pentaptera tomentosa only by its much straighter grain, and greater lightness. It has an outer ring of white wood of from 2 to 3 inches in Nagpur, but which Dr. Gibson says, is, in the Western Dekhan, always three-fourths of the whole. This part alone is assailable by white ants; but by being eroded it could probably be made a useful railway timber. All accounts describe its heart-wood as strong, hard, and heavy; in Nagpur, of sufficient size to form rafters, and excellently suited for naves and felloes of wheels; but there is an uncertainty as to its powers to bear moisture. A beam 1½ inch square sustained a weight of 570 lbs. The oil manufacturers of Nagpur use it for their mills, and it is there generally employed to make carts. The wood is said to deserve to be better known for the general purposes of carpentry. In Kangra the wood is said to be soft, and used only for fuel; its leaves are used for fodder; a useful gum exudes from the trunk.—*Captains Beddome, Sinkey; Drs. Mason, Wight, Cleghorn, Brandis, Stewart, Gibson, McClelland, Roxb. ii. p. 546; Voigt; Madras Exhibition Juries' Reports; Major Drury; Mr. Rohde.*

ALBIZZIA PROCERA. *Benth.*

<i>Acacia procera, Willde.</i>	<i>Mimosa procera, Roxb.</i>
Tella sopra, . . . TEL.	Pedda Patseru, . . . TEL.

This tree grows in the Andamans and British Burma, also in the Peninsula of India, in the Madras District, on the Neilgherries, on the Godavery, in the Northern Circars, in Darjiling Terai, Gonpara, Garhwal; and it is cultivated in Ceylon, but is not indigenous there. Its heart-wood is dark-coloured and strong.—*Roxb.; Major Beddome; Mr. Fergusson.*

ALBIZZIA STIPULATA. *Boivin.*

<i>Acacia stipulata, D. C.</i>	<i>Mimosa stipulata, Roxb.</i>
<i>A. Kangraensis, Jameson.</i>	<i>" stipulacea, "</i>
Amluki, . . . BENG.	Surangra, . . . PANJ.
Boo-mai-za, . . . BURM.	Kubal mara, . . . SINGH.
Kal-bage, . . . S. CAN.	Hulan mara, . . . "
Oi, Ohi, . . . KANGRA.	Konda chiragu, . . . TEL.
Lasrin, . . . PANJ.	Chindagu, . . . "
Ola, Kasir, Durgari, . . .	

This unarmed species is one of the largest trees of the genus, and its flowers are of a pink colour. It grows in the N.W. Himalaya, Kangra valley, the Panjab, the Dehra Doon, and Garhwal, rising to altitudes from 3000 to 6000 feet, and attaining a girth of 7 to 9 feet. It grows in Ceylon, and all the Peninsula of India, Bombay, Mysore, Madras, Travancore, Courtallum; also in Bengal, and in Burma from Rangoon to Tounghoo, and on the banks of the Ataran river, and in Tenasserim.

In South Canara its timber is much in use; it is strong, compact, stiff, coarse-grained, and fibrous, of a light reddish-brown colour, and is used for building purposes, naves of wheels, etc. Its specific gravity is .880, and it weighs 55 lbs. the cubic foot when seasoned, and 63 to 65 unseasoned; it attains a very large size, and must be a very rapid grower, as Dr. Roxburgh mentions one that he planted which measured 48½ inches in circumference at 4 feet from the ground when 7 years old; and Dr. Stewart mentions one that measured 7 feet in girth when 17 years of age, in the Saharunpur garden.—*Drs. Brandis, Cal. Ex. Cat.* of 1862; *Roxb.* ii. 549; *Voigt, McClelland; J. L. Stewart; Major Beldome, Fl. Systr.* part v. p. 55; *Drury, Useful Plants; Messrs. Thompson, Powell, and Fergusson.*

AL-BORDSH, the Haro-berezniti of the ancients, is supposed to be on the western slope of Belur Tagh, on the high land of Pamir.

ALBUQUERQUE. Don Alphonso de Albuquerque, an officer in the service of the king of Portugal, who was sent to the Indies in 1504 and 1508. This bold and enterprising commander succeeded Almeyda in the command of the Portuguese in India; he took Muscat and other important places on both sides of the Arabian Gulf. Goa was twice captured by Albuquerque, in the beginning of, and on the 25th Nov., 1510. He captured the Fort of Malacca (1511), also the island of Ormuz, in the Persian Gulf. On the 18th February 1513, he started from India on an expedition, consisting of 20 ships, manned by 1700 Portuguese and 800 Indians, and failed in an attempt to take Aden by escalade; he afterwards wintered at the island of Kanaran, and returned from the Red Sea. He landed on Perim island in 1513. His command lasted from 1507 to 1516, and he was superseded and died. De Barras, the historian, was his companion. He widely extended the Portuguese power.—*Playfair's Aden; Marshman.* See De Barras; Perim.

#### ALCEPHALUS BUBALIS? Wild ox.

*Antilope bubalis, Pallas.*

Bubale, . . . . ARAB. | Bakkar-ul-Wash, . ARAB.

It ranges through N. Africa and Arabia. It is about the size of the largest stag, and is particularly remarkable for the great length of its head, and its narrow, flat, and straight forehead and face. It is common in every part of Northern Africa, living in numerous herds on the confines of the Tell or cultivated parts, and the Sahara or Desert, and also, according to Captain Lyon, upon the mountains south of Tripoli. Barbary seems to be its chief habitat, but a few individuals find their way across the desert to the banks of the Nile. Its representation occurs among the hieroglyphics of the temples of Upper Egypt. The young calves frequently mix with domestic cattle, and soon attach themselves to the herd. They fight like the common bull, by lowering the head, and striking suddenly upwards with the horns, which are formidable weapons either for attack or defence.—*Engl. Cyc.* p. 263.

#### ALCHEMY.

Kimia, . . . . ARAB. | Alchemie, . . . GER.  
Alchimie, . . . . FR. | Alchimia, . . . IT.

Search for the philosopher's stone, to convert the baser metals into gold, and to cure all diseases. Most Asiatics, whether Mahomedans, Hindus, or

Chinese, believe in the possibility of this art of transmuting metals, and are easily duped by impostors. In China it is now laid aside; but prior to the Christian era, the processes were largely studied, and everywhere in the search for gold many mercurial compounds were discovered.

#### ALCOHOL.

Samshu, . . . .	ANGLO-CHIN.	Alcool, . . . .	FR.
Araq, Ruh, . . .	ARAB.	Esprit de vin, . .	"
Shan-tsin, . . .	CHIN.	Alkohol, Weingeist,	GER.
Yuen-tain, . . .	"	Daru, . . . .	HIND.
San-Shau, . . .	"	Alcole, Aquaredente,	IT.
Spirits of wine, .	ENG.	Spirito di veno, .	"

Alcohol is the spirituous portion of fermented liquors. By carefully distilling fermented liquors, the alcohol, mixed with a portion of water, can be separated, forming a product, the properties of which differ according to the substances from which it is derived. Thus the fermented and distilled juice of the grape yields brandy; that of the sugar-cane, rum; the wort of barley, which is generally malted for the purpose, yields whisky and spirits of wine; and rice produces arrack. In the East Indies, the fermented juice of the various palms, jagari or raw sugar, and mahwa flowers are all largely used. The quantity of alcohol in wine, beer, etc., is very variable. Port and sherry and some other drying wines contain from 19 to 25 per cent. of alcohol; the lighter wines of France and Germany about 12 to 18 per cent. Strong ale contains about 10 per cent.; and ordinary spirits, as brandy, gin, and whisky, 40 to 50 per cent., or occasionally more. One or other of these products has from time immemorial been used by all races, as at present amongst most Asiatics, along with their food.—*Tomlinson; Faulkner.*

#### ALDROVANDA VESICULOSA. Linn.

A. verticillata, *Roxb.* | Malika jhanji, . . BENG.  
A herbaceous plant of Europe and Bengal, with small white flowers.—*Voigt; Roxb.*

ALE or Beer is brewed at the Neilgherries, and in the stations on the Lower Himalayas, and this branch of industry is increasing, but the bulk of that used is imported from England. In the five years 1874-5 to 1879-80, from 1,065,347 to 1,481,698 gallons were annually imported, value up to Rs. 34,98,438. The bitter ales manufactured at Burton-upon-Trent are extensively imported into India. It is probable that their fame has been acquired by the use of the best materials, and employing great care in the process. The Burton ales speedily become bright and clear, never require finings to be employed, and are fit for use almost as soon as brewed. This is no doubt owing to the depurating power of lime, to the presence of which in the Burton water, and its precipitation during the boiling, the transparency and brightness of the beer are attributable. Beers of Messrs. Allsop and Sons and of Messrs. Bass and Co. contain only a moderate amount of alcohol, and an unusually large quantity of bitter extract, consisting of the extract of hops. From the pure and wholesome nature of the ingredients employed, the moderate proportion of alcohol present, and the very considerable quantity of aromatic anodyne bitter derived from hops, contained in these beers, they tend to preserve the tone and vigour of the stomach, and conduce to the restoration of the health of that organ when in a state of weakness or debility. These bitter



beers differ from all other preparations of malt, in containing a smaller amount of extractive matter, thus being less viscid and saccharine, and consequently more easy of digestion; they resemble, indeed, from their lightness, a wine of malt rather than any ordinary fermented infusion, and they are strongly recommended by the medical profession.—*Hassal*, 448; *Trade Statement*; *Balfour*, *Commercial Products*.

ALECTORIA JUBATA, Kek Kieo, Ramree. This lichen is gelatinous, and is eaten by the natives with rice.

ALELJU. HIND. *Cuscuta reflexa*.

ALEPI, a seaport town on the coast of Malabar, 27 miles from Cochin. It is situated in Travancore, and is a depôt for the timber from the territories of the raja. Its lighthouse is in lat. 9° 29' 40" N., and long. 76° 18' 50" E. Its native name is Alapalli.—*Horsburgh*; *Buist*.

ALEPPO, in Syria, the ancient Berrœa, is styled by the natives Haleb-us-Shabha. It is 76 miles inland from Iskanderoon, in lat. 36° 11' 25" N., and long. 37° 5' 23" E., and from Antioch by the road 90 miles. It probably first rose into importance on the destruction of Palmyra, to which it succeeded; and, like Palmyra, it was admirably situated for the purposes of trade, so long as the communication with the east by the desert was the only route known, and the productions of Persia and India were brought thither by caravans from Baghdad and Bassora. Aleppo stands in an open plain, encompassed at the distance of a few miles by low hills; and the city is about three miles and a half in circumference, surrounded by walls of hewn stone, about thirty feet high and twenty broad. The population is composed of Turks, Arabs, Christians of all denominations, and Jews. The warlike Rhind race in Beluchistan are said to have been brought from Aleppo.—*Taylor's Saracen*, p. 213; *Robinson's Travels*, ii. p. 253.

ALEPPO SENNA, *Cassia obovata*.

ALETHI. HIND. *Trianthema crystallinum*, *Vahl*.

ALEURITES CORDATA. L. Br. Grows from Nepal to Japan, also in Bourbon. Wood durable and beautiful. Oil of seeds, an excellent varnish.—*Von Mueller*.

ALEURITES TRILOBA. *Forst.*, *Roxb*.

Camirum cordifolium, <i>Gert.</i>	Juglans camirum, <i>Lour.</i>	Aleur. Moluccana, <i>Willd.</i>
Tui-Tui, . . . . . AUST.	Akrot, . . . . . HIND.	
Alkola, J'aphal of BOMBAY.	Jangli Akrot, . . . . . "	
Shih-Li, . . . . . CHIN.	Hijli Budam, . . . . . "	
Belgaum walnut, . . . . . ENG.	Kamari, Kamira, MALAY.	
Country walnut, . . . . . "	Tiaily, . . . . . TAHITI.	
Candlenut tree, . . . . . "	Nattu Akrotu, . . . . . TEL.	
Lambang nut tree, . . . . . "	Woodooga, . . . . . "	
Molucca nut tree, . . . . . "		

This is a prolific, large-sized, ornamental tree, a native of the Society Islands, from which it was introduced into India; and a variety of it, the A. Moluccensis, known to the Javanese under the name of Kamira, is well known in Australia. A. triloba is now growing in several parts of India, China, the Moluccas, Java, the Malay Islands, Ceylon; plentiful near Hyderabad of the Dekhan, in the southern Mahratta country about Belgaum, in Bengal, and Assam. Almost all parts of it are covered with a farinaceous substance, and a gummy substance exudes from the seeds (as also, it is said, from the tree itself), which is chewed by the natives of Tahiti and Australia. The quality of its wood is indifferent. In Java it is

grown as a shade to the nutmeg plantations, and the cultivated nut is eaten as a fruit; the flavour closely resembles that of the almond. The small globular rough fruit of the uncultivated variety produces a nut remarkable for the quantity of clear oil it contains, which is collected in large quantities by the inhabitants of the Moluccas, and is in general use for burning in lamps. In fact it there supersedes cocoa-nut oil, which is scarce. In Tahiti tissues are made from the bark; but its most valuable product is its fruit, which is roundish, two-celled, each containing a nut resembling in flavour the filbert or English walnut. In Polynesia, the nuts, strung on a thin slip of bamboo, are burned as a candle. They are considered aphrodisiac in the Moluccas; but this can only be from the oil they contain, and, like other similar fruits, are apt to purge and produce colic, unless roasted, or kept for a year. About 50 per cent., or, according to Simmonds, 31½ gallons, of the nut yield 10 gallons of a useful, fine, clear lamp oil. In the Sandwich Islands the oil is employed as a mordant for their vegetable dyes, and the root affords a brown dye for their native cloth.—*Roxb. Fl. Ind.*; *Hog*; *Voigt*; *Exhib. of 1862*; *Java Cat.*; *Madr. Er. Jur. Reports*; *Jaffrey*; *Riddell*; *Useful Plants*; *Simmonds' Commercial Products*; *Agri. Hort. Soc. of India*, viii. p. 220.

ALEXANDER of Macedon, styled the Great, was the son of Philip II. of Macedon, and of Olympias, daughter of Neoptolemus. He was born at Pella B.C. 356. After settling affairs at home, he directed his arms to the east, and in the course of eleven years made such impression on the countries he overran or marched through, that to this day his name, cities that he founded, and dynasties to which he gave origin, continue. He succeeded his murdered father, Philip, B.C. 338; crossed the Hellespont in 334; fought the battle of Issus in 333; took Tyre 332; conquered Egypt in 331, and the same year defeated Darius at Gangamela;—the following year, 330, Darius was murdered by Bessus at Bactria. During 329 he was engaged in Bactria and the modern Afghanistan. Alexander crossed the Indus into India in 326, reached Susa in 325, and Babylon the same year, and in 323 he died at the age of 33, after a reign of 13 years. The lasting impression of his successes has doubtless sprung from various causes. His mode of settling the Egyptian government is mentioned by Sharpe as the earliest instance that history has recorded of a conqueror governing a province according to its own laws, and allowing the religion of the conquered to remain as the established religion of the state; and the length of time that the Græco-Egyptian monarchy lasted, and the splendour with which it shone, prove the wisdom and humanity of the founder. This example has been copied, with equal success, in Dutch and British colonial, and Indian governments; but we do not know whether Alexander had any precedent to guide his views. Except Alexander, all the great conquerors of Hindustan have sprung from provinces towards Tartary and the northern parts of Persia, and they have generally penetrated into India by the way of Kabal, Kandahar, Ghazni, and the Panjab, until the British came.

Major Rennell apprehends that Alexander never greatly deviated from the direct line of march,

from the foot of Caucasus, or the range of mountains called Hindu Koh, to the Indus near Puckholi, or Peucelotis. That his route from the S.E. coast of the Caspian Sea lay through Aria, Zaranga, etc., to Arachosia, or the modern Herat, Zarang, and Arokha, to the S. of Kandahar; thence he marched towards Kabal and Ghazni, crossing mountains covered with snow; and in order to chastise Bessus, who had fled into Bactria, he passed the mountains between Ghorbund and Bamian, at whose foot geographers have placed the Paropamisian Alexandria, the first station in his future march towards the Cophenes.

The city that Alexander built in his route eastwards towards the Indus he gave his own name to, but its name and its particular site have been lost. It was called Alexandria, and was near the Caucasus, and Rennell points to Bamian as the quarter in which he would place it. General Ferrier mentions that the fortified town of Herat is supposed to have been founded by Alexander the Great, but he does not quote his authority. This portion of India was then partitioned amongst a great number of petty princes, independent of, and often in hostility with, each other. At this critical period, two of the most powerful of these rulers, named Taxiles and Porus, were at war, and the former, in order to crush his adversary, joined the invader. The territory of Taxiles appears to have been the Doab between the Indus and the Hydaspes (Jhelum), that of Porus, who had subdued most of his neighbours, extended as far as the Hyphasis (Beas). Alexander had an army of 135,000 men, 15,000 being cavalry, with a great number of elephants. This force included a large body of hardy mercenaries from the hills west of the Indus and north of the Panjab, under a chief named Ambisares. At the head of this force he marched to the Hydaspes, which he reached in the month of August. On the other (left) side of the river, Porus was posted with 30,000 infantry, 4000 cavalry, 200 elephants, and 300 war chariots. Alexander, finding the river much swollen by the rains, sent for boats from the Indus, which were brought overland, in the meanwhile amusing Porus by marching and counter-marching his troops along the banks of the river, as if searching for a ford. On the arrival of the boats, he passed the river at Jalalapur, 114 miles from Attock, where it is, in the rainy season, upwards of a mile broad, and never fordable. In the battle which ensued, 326 B.C., Porus was defeated and taken prisoner. It was at this part of the Hydaspes, on its right or western bank, that the conqueror, in commemoration of this event, built the cities of Nicaea and Bucephalia. He built a third city on the Acesines. After the defeat of Porus, Alexander marched across the doab between the Hydaspes and the Acesines (Chenab), described as a flat and rich country, through the territories of Porus, passed the latter river, and advanced to the Hydraotes (Ravi), where he captured Sangala, represented to be a strong city of the Cathæi (the modern Cathi), the most valiant and skilful in war of all the Indians. A body of the Cathæi was encamped before the city, which Alexander, having defeated them in a pitched battle, took and razed. Sangala is supposed to have been situated to the south-east of Lahore; and Burnes states that there are the remains of a city answering to Sangala in the

vicinity south-east of that capital. From hence the conqueror marched to the Hyphasis (Beas), whether above, or, as more probable, below, its junction with the Sutlej, is not quite clear. His historians do not mention the latter river, and they allude to a desert beyond the Hyphasis, which exists below the conflux of the two rivers. Here the soldiers received such appalling accounts of the deserts they would have to pass, and of the countless hosts assembled to oppose their progress, that, struck with consternation, and exhausted by fatigue and suffering, they refused to march farther, and Alexander was constrained to give orders for their return. Some traditions of Alexander exist in the Rajput state of Bikanir; a ruin near Dandisir is said to be the remains of the capital of a prince of this region, punished by the Macedonian conqueror.

This, therefore, was the extreme limit of Alexander's progress eastward. He recrossed successively the Hydraotes, the Acesines, and the Hydaspes, where a large fleet had been prepared for a descent of that river. The boats, 800 in number, were built of timber procured from the mountains, and Burnes says that in none of the other Panjab rivers are much trees (Deodar, a kind of cedar) floated down, nor do there exist such facilities for constructing vessels, as in the Jhelum. About the middle of November, B.C. 325, Alexander, who had been in the field since May, therefore all through the rainy season, embarked on board one of his vessels, and whilst the fleet, which he commanded in person, dropped down the stream, two divisions of the army marched along the Hydaspes, and a third along the Acesines, to the confluence of these streams, where, after a voyage of five days, the fleet arrived much shattered. The army was now distributed into four divisions, three of which marched at some distance from each other in parallel columns, whilst the fourth, under the king, advanced inland from the river, to drive the Malli into the other divisions. On arriving at the junction of the Hydraotes with the Acesines, the king had several combats with this tribe, whose capital he took, pursuing them to the other side of the Hydraotes. In these conflicts Alexander exhibited much courage, exposing himself to great personal danger, and was severely wounded with an arrow. Thence he marched into the countries of king Musicanus, king Oxycanus, the Sindomanni (the Sindians) and other districts on the Lower Indus. Subsequently, deputies from the Malli and the Oxycracæ came with presents to solicit peace, alleging, by way of excuse for their obstinate resistance to the Greeks, their strong love of liberty.

Descending the Indus, Alexander arrived at Patala (Tatta, but Wood prefers the site of Jerk), 'where the river divides into two great branches,' but changes since preclude identification now. According to Arrian, Patala, in the Indian tongue, signified the same as delta in the Greek. Alexander proceeded down one of the branches (probably the Piti) to the sea, and afterwards returned to Patala, whence, leaving his fleet with Nearchus, he marched with his army to Persia, by way of Gedrosia (Mekran) and Carmania (Kerman), in September, B.C. 326. On quitting Patala on the Indus, he proceeded with his army through the dominions of the Arabitæ, a part of the present province of Lus, and in it forded the Arabis

(Poorally) river. To the westward of that diminutive stream, he traversed the territory of the Oreitæ, and thence, crossing over one range of mountains, he entered the province of Gedrosia (Mekran), in which his troops were thinned by the accumulated hardships of thirst, famine, and fatigue. This march was incontestably to the southward of the Brahuik chain; and had the Greek historians been even less explicit, the nature of the country alone must have decided any question that might have arisen on this point. Crateras, who was charged with the guidance of the heavy baggage and invalid soldiers by Arachosia and Drangiana, as certainly marched far to the northward.

The political state of the country at that period may be discerned even in the loose notices left us. Arrian states that there was then a family enjoying supreme dominion in India, which derived their pedigree from Budæus (probably Buddha), whose creed extended widely over this and the neighbouring countries down to the fifth century of our era. The authority of this paramount Indian sovereign, however, did not reach the Panjab, which was severed into separate kingdoms and principalities. That of Musicanus, we are told, was governed by Brahmins; and Burnes conjectures that the powerful kingdom of Alore, or Arore, which extended from the ocean to Kashmir, and from Kandahar to Kanouj, ruled by Brahmins so late as the seventh century, was the kingdom of Musicanus. The Oxydracæ (probably the Kutchi), and the Malli (no doubt the people of Multan, which is still called Malli-than, 'the country of the Malli')—who, though generally at variance, combined against Alexander, and brought against him an army of 90,000 men—seem to have possessed much power in the south-western parts of the Panjab. Besides those nations, the Greek writers mention seven independent states in the country of the Five Rivers.

Alexander had not time to establish any system of government in the vast provinces he conquered in the east. Where his authority was acknowledged, it was exercised through military commanders, who, after his death (323 B.C.), became, by the force of circumstances, supreme. Seleucus, governor of Babylon, not only secured the country, but extended his power, by the destruction of his competitors, as far as the Indus, which he crossed B.C. 325 to attack Sandrocottus (identified with the Chandragupta of Indian history), who had expelled the Greek garrisons from the Panjab, which was thus restored to native rule. Seleucus is said to have passed the Hesudrus (Sutlej), and, after gaining several victories over Sandrocottus, being suddenly recalled to defend his own territories, to have concluded a treaty of peace with that monarch, to whom he ceded the Panjab and valley of the Indus as far as Peshawar.

General Ferrier thinks that Alexander was probably at Begram, 25 miles north, 15 east from Kabal, the ruins of which are described in a memoir by Mr. Masson, in the *Journal of the Asiatic Society of Calcutta*, vol. v. p. 1. Burnes, Masson, and Ferrier met with tribes who claim a Grecian descent. According to Burnes, the Mir of Badakhshan, the chief of Darwaz in the valley of the Oxus, and the chiefs eastward of Darwaz, who occupy the provinces of Kulab, Shughnan,

and Wakhan north of the Oxus, also the hill states of Chitral, Gilgit, and Iskardo, are all held by chiefs who make that claim. The whole of the princes who claim descent from Alexander are Tajaks, who inhabited this country before it was overrun by Turki or Tartar tribes. The Tajak, now Mahomedans, regard Alexander as a prophet. The Badakhshan family are fair, but present nothing in form or feature resembling the Greek. They are not unlike the modern Persian, and there is a decided contrast between them, the Turk, and Uzbek.

His career was marked by the cruel murders of friends and conquered opponents, over and above the usual severities of war. He razed Thebes to the ground, B.C. 335; he hanged 2000 citizens of Tyre, and sold the survivors, women and children, as slaves, B.C. 332; Philotas was destroyed, B.C. 330; and same year Parmenion in Ecbatana was assassinated; B.C. 329–328 he cut off the ears and nose of Bessus, and sent him to Ecbatana to be killed by his countrymen; the philosopher Callisthenes was hanged B.C. 327, and in 328 he slew Clitus, his officer, with a spear, these two having opposed his claim to be a god.—*Smith's Bio. Dic.*; *Sharpe's Egypt*; *Onsley's Travels*; *Chetfield's Hindustan*; *Pottinger's Travels*; *Ferrier's Journal*; *History of the Afghans*; *Malcolm's Persia*; *History of the Panjab*; *Rennell's Memoirs*; *Rick's Kurdistan*; *Elphinstone's India*; *Burnes*, iii. p. 84; *Annals of Rajasthan*, ii. p. 186; *Cunningham's Ancient Geography of India*.

ALEXANDRIA in Egypt was founded by Alexander the Great, B.C. 332, and it became of so much importance, that, in the time of the Roman emperors, it was second only to Rome itself in extent and population. In A.D. 638, it was besieged and taken by the khalif Omar, by whom the celebrated Alexandrian library is said to have been destroyed. It declined from that time, and when the French took possession of it in July 1798, the population was reduced to about 7000. Since the time (A.D. 1830) that the route to India became directed by the Red Sea and Suez to Alexandria, this city has again risen to great prominence, and become filled by mercantile men from Europe, Asia, and America. In 1878, its population was estimated at 350,000, but the consulates from Europe have erroneously permitted many to attach themselves; Italians were 30,000, and the Jews 10,000. The ruler has the title of Khelive.

ALEXANDRIA apud Caucasum, was a city built by Alexander in his route towards India, and Rennell points as its site to the quarter of Bamian, but he considers that it is impossible to guess its particular situation. At all events, he says (pp. 170, 171) the proximity of Alexandria to the northern mountains is a fact which Arrian impresses very strongly. Vigne thinks that the pretensions of Bamian to be the Alexandria ad Caucasum are far from being without foundation; and he remarks that, if Bamian be Alexandria ad Caucasum, he would identify Begram with Nicæa, or perhaps Kabal is Nicæa, as both places lie in the route from Bamian on the high road to India, and in the Caucasus. Masson and Mr. Prinsep suppose the modern Begram, 30 miles from Kabal (25 miles in direct distance), to be the ancient Alexandria apud Caucasum. Burnes thinks it is the town of Bamian, and this opinion is supported

by Ritter, Gosselm, and some others. But Masson remarks that Bamian lies north of the Hindu Kush, and Alexander is supposed by some to have moved to the south of that mountain.—*Masson's Journeys*, ii. p. 150, 383; *Vigne's Personal Narrative*, p. 198; *Remell's Memoirs*, p. 170.

ALEXANDRIAN ERA is that of the Seleucidæ. It commences with the entrance of Seleucus Nicator into Babylon, B.C. 311 years 4 months. It was once much used, especially by the eastern Greeks, and by the Jews, who call it the era of contracts, from their having been compelled by the Macedonian kings to adopt it in civil processes. It is still used by some of the Arabs. The Arabic name for it, Tarikh-zu-ul-Karnain, the era of the two-horned, seems to have given rise to the supposition that it began with Alexander, whose well-known claims to descent from Jupiter Ammon, occasioned his being represented with horns, as was Seleucus also, from some cause not so fully ascertained.—*Rich's Kurdistan*, ii. 75.

ALEXANDRIAN LAUREL. *Calophyllum inophyllum*, *Lin.* Alexandrian Senna is *Cassia acutifolia*, *C. lanceolata*, *C. officinalis*. Alexandrian Trefoil, *Trifolium Alexandrinum*.

ALEXANDRINA VICTORIA, Queen of the United Kingdom of Great Britain and Ireland, Empress of India, in the year 1858 (1st November) assumed, from the English East India Company, the direct government of British India, and in A.D. 1876 (28th April) took the title of Empress of India. At the latter date there were in alliance 601 rulers, chiefs, and feudatories, with the titles of maharaja, maharawal, raja, rana, rawal, rae, rao, nawab, and other Hindu, Mahomedan, and Malay forms. In the proclamation issued on the 1st November 1858, the people were assured by Queen Victoria of religious freedom, and the free and impartial right to employment.

ALFA. AR., HIND., PERS.—A peculiar form of shirt worn by the Rafai fakirs. See Darvesh.

AL-FATHAH, literally 'the preface,' is the title of the first chapter of the Koran.

ALFAZ-ul-ADWIAH, a Persian book of medicine, compiled by Muhammad Yakub-bin-Yusuf, physician to Shah Jahan, translated by F. Gladwin.

ALFOEREN, Alfours, or Arafura, inhabit the interior of New Guinea, Ceram, and all the larger islands in the south-eastern part of the Indian Archipelago; Mr. Earl's inquiries satisfied him that it was a term generally applied to the inland inhabitants of these islands, to distinguish them from the coast tribes, Alfors and Alforias being terms used by the Portuguese in India precisely as the Spaniards called the aborigines of America 'Indios,' or Indians, and the Mahomedan inhabitants of Sulu and Mindano, 'Moros' or Moors. The Portuguese term 'Alforias' signifies free men, or manumitted slaves; but the root 'fora' means out, or outside, and therefore the term Alfors became naturally applied to the independent tribes who dwelt beyond the influence of their coast settlements. See India; Negrito; Papuan.

ALGÆ. Sea-weeds.

Kyouk Puen, . . . BURM. | Leung-fan-tsai, . . . CHIN.  
Hai-tsau, Tu-fa-tsai, CHIN. | Awa-Nori, . . . JAP.

The Algæ tribe of plants comprehends the sea-weeds, lavers, and fresh-water submersed species of similar habits. Many of these are edible, and

are largely employed to burn into kelp, and as manure for grass lands. *Laminaria saccharina*, or the sugar sea-belt, is said to be eaten by the Icelanders, and is considered a great delicacy in Japan. Carrageen moss, *Chondrus crispus*, is used in Ireland as an article of food, and is sold in London as a substitute for Iceland moss. A species of *Gelidium* has been said to be the substance collected by the swallows, to construct the edible nests of Java; and several species of *gelidium* are made use of as food in the East. The lavers, species of *Perphyra* and *Ulva*, are eaten in Great Britain with vinegar, pepper, and oil. Corsican moss is *Gracillaria helminthocorton* and *Laurencia obtusa*: Ceylon moss is the *Plocaria candida*; Chinese moss is *Pl. tenax*; Australian moss is *Eucheuma speciosum*; and Irish moss is the *Chondrus crispus*, and *Gigartina mamillosa*. *Sphærococcus lichenoides*, *Gigartina mollissima*, and other species are also used. The sea-weeds commonly eaten by the Burmese are called Kyouk Puen; they are the *Gigartina spinosa*, *Grev.*, and the Ceylon moss of commerce, the *Sphærococcus lichenoides*, *Ag. Gigartina lichenoides* is the Agar-agar of the Malays. Algæ are found plentifully on the Japan coasts at low water, when they are gathered for food. There are chiefly two sorts of plants found growing upon the shells they take up; one is green and narrow, the other reddish and broader. They are both torn off and assorted; each sort is afterwards put into a tub of fresh water, and well washed. This done, the green sort is laid upon a piece of wood, and with a large knife cut small like tobacco, then again washed, and put into a large square wooden sieve, two feet long, where there is fresh water poured upon it, to make the pieces stick close together. Having lain there for some time, they take it up with a sort of a comb made of reed, and press it with the hand into a compact substance, squeezing the water out, and so lay it in the sun to dry. The red sort, which is found in much less quantity than the green, is not cut small; otherwise they prepare it much after the same manner, and form it into cakes, which are dried and sold for use. A sea-weed called Awa Nori is gathered on the sea-beach of Japan; when dried and roasted and rubbed down to a very fine powder, it is eaten with boiled rice, and sometimes put into miso-soup. Sea-weed is imported from abroad into China by junks, as well as collected on the Chinese coast; the foreign sort is principally the leung-fan-tsai, from which agar-agar is made. In China, this sea-weed is eaten after merely cleaning, and stewing it in fat or oil. Almost all the plants of this order yield soda and iodine on incineration. Until the early part of the 19th century, they were collected in large quantities, and burned for the sake of the soda yielded by the ashes. After separating the alkali, iodine was obtained from the mother liquors. Though the trade in kelp (the local name in Britain for sea-weed soda) has been nearly annihilated by the plan for making soda from common salt; still sea-weed ashes constitute the sole source from which iodine is manufactured. The green conferva which floats on the salt-water lake near Calcutta readily yields iodine. It should be dried, burned, the ashes packed in crucibles, and heated to bright redness. The residue, treated with water, on evaporation yields a saline mass of muriate and sulphate of soda, chloride of potassium,

and iodide of potassium and sodium. The natives of the districts at the base of the Himalayas use, in the treatment of goitre, a dried leaf 'brought from a great distance,' and which they call gillur ka putta, or goitre leaf. It much resembles fragments of a common fucus.—*Morrison; Voigt*, p. 745; *Hooker's Him. Jour.* ii. 389; (*PSh.*, p. 671; *Kæmpfer's Hist. of Japan*, ii. p. 518; *Thunberg's Travels*, iii. p. 115; *Cooke*. See Agar-agar.

**ALGEBRA.** The mathematicians Brahma Gupta, who lived in the 6th century, and Bhascara Acharya, in the 12th century, both drew their materials from Arya Bhatta, in whose time the science seems to have been at its height, and who, though not clearly traced further back than the fifth century, may, in Mr. Colebrooke's opinion, not improbably have lived nearly as early as Diophantus, the first Greek writer on algebra, that is, about A.D. 360. Algebra had attained the highest perfection it ever reached in India before it was known to the Arabians, and indeed before the first dawn of the culture of the sciences among the people.—*Elphin*, pp. 130, 133.

**ALGOSA.** BENG. *Cuscuta capitata*.

**ALGUADA REEF**, called also *Sunken*, also *Drowned Island*, from *Alagada*, drowned, is S.S.W.  $3\frac{1}{4}$  leagues from Lychime or Diamond Island, off the Ava coast. It is a very dangerous reef of rocks, level with the sea, extending N. and S. about  $1\frac{1}{4}$  miles, with detached rocks around it at considerable distances, on some of which the sea breaks in bad weather. A lighthouse was erected by Captain Fraser of the Bengal Engineers. It is in lat.  $15^{\circ} 40' 15''$  N., long.  $94^{\circ} 16' 45''$  E., with a brilliant revolving light, and is built on a ledge of sandstone. The workmen were chiefly Chinese, and the materials were obtained from Calagouk or Curlew Island. The centre stone of the first course weighed  $3\frac{1}{2}$  tons. The centre stone of the second course was about  $3\frac{1}{2}$  tons. The foundation consists of large blocks of granite, which fit together with mathematical accuracy, and the work proceeds along lines of radii from centre to circumference in a succession of concentric rings.

**ALGUM-WOOD** of Scripture is supposed to have been an Indian product, and assumed to be sandal-wood. The articles mentioned along with it—ivory, gold, apes, and peacocks—are indigenous in India. Sandal-wood is indigenous on the coast of Malabar; and von Mueller says one of its numerous names there, and in Sanskrit, is *Vulguka* (?), which Jewish and Phœnician merchants corrupted into *Algum*, and which in Hebrew was still further changed into *Almug*.

**ALHAGI MAURORUM.** *Tourne.* Camel's thorn.

A. mannifera, Desv.	Manna Hebraica, D. Don.
A. Nepalensium, D. C.	Hedysarum alhagi, Linn.
Ononis spinosa, Hasselq.	
Al-gul, . . . . . ARAB.	Jawan, Tamiya, . . . PANJ.
Juwasa, . . . . . BENG.	Shutur-khar, . . . PERS.
Shinz Kubi, . . . BRAHUI.	Khari Jhar, . . . SINDH.
Juwansa, . . . . . HIND.	Kandero, . . . . . TEL.
Gokan, . . . . . PANJ.	Giri karnika, . . . TEL.
Zoz; zozan; jojh, . . .	Tella-giniya chettu, . .

*The Manna.*

Juwansa, . . . . . HIND. | Turunjabin, . . . HIND.

This shrub grows in the deserts of Egypt, Syria, Mesopotamia, Panjab, Afghanistan, Beluchistan, Sind, also in Gujerat, the Southern Mahratta country, at Monghir, Benares, and Dehli. It sends forth leaves and flowers in the hot season, when almost all smaller plants die, and affords a

grateful food for the camel in desert places. The manna, the turunjabin of the bazaars, exudes from its leaves and branches, but is secreted apparently only in Persia and Bokhara. Dr. Royle considers A. Nepalensis identical with the *Alhagi maurorum*, but states on strong grounds that no manna is secreted by it either in India, Arabia, or Egypt. Kandahar, Herat, Persia, and Bokhara seem its proper districts, and thence the turunjabin is imported into India. When pure it sells in Bengal for 10 rupees the seer.—*Ainslie; Wellsted*, i. p. 130; *O'Shaughnessy; Drs. Royle, Stewart, Voigt; Mignan's Travels*, pp. 240, 241; *Pottinger's Travels*, p. 185; *Eng. Cyc. Useful Plants*.

**AL-HAMD-ul-ILLAHI RAB-ul-ALIMIN.** ARAB. Praise be to Allah, O Lord of the (three) worlds! A pious ejaculation by Mahomedans, which leaves their lips on all occasions of concluding actions. The words *Al-Hamd-ul-illah*, Praise be to God, form the Mahomedan grace after meat. It was used, it is said, first by Abraham when the angels came to him.—*Lane*.

**AL HAMIR.** This word appears to be derived from the Arabic root Hamar, which signifies to be, or become, red. It is said to be the translation of this word which gives the name of the Red Sea. Alhambra, one of the four wards of the ancient city of Granada, is deducible from the Arabic root Hamar. It was so called by the Moors from the red colour of its materials, al-hamra signifying a red house.—*Mignan's Travels*, p. 267.

**AL-HAMOWUT** and *Al-Hasani*. See *Alamut; Assassin; Hasan-ibn-Saba*.

**ALI.** TEL. *Linum usitatissimum*.

**ALI.** HIND. A land measure of four Bisi; nine Ali = 1 Jula.—*W*.

**ALI**, often styled *Ali-ul-Ilahi*, the divine, was the son of Abu Talib. He was the cousin and companion of Mahomed, also his son-in-law, he having married Fatima, Mahomed's only surviving child; he was the first of the family of the Koresh to adopt the new faith. He was born at Mecca in the 910th year of the Alexandrian era, and in the 30th of the Arab era, called the year of the Elephant. He was much esteemed by Mahomed, who called him the Door, also the Lion of God, and his sword is known as *Zu-ul-Faqar*. Mahomed is said by the Shiah sect to have declared Ali his successor at Ghadir-Khum, a watering-place for caravans between Mecca and Medina. Notwithstanding these claims, and his personal merits and valour, on the death of Mahomed in his 63d year, in A.D. 632, and in the eleventh year of the Hejira, Ali was not recognised as his successor, but Abu Bakr was so elected, and, after a reign of two years, was succeeded by Omar, who was assassinated in the 12th year of his reign. He was succeeded by Othman, and only then, in A.D. 656, by Ali. With Ali's rule severe political convulsions continued, much the consequence of his impolicy. On succeeding to the khalifat, he removed from office all who had been appointed by his predecessors, and this was one source of all his troubles. But some of the earliest arose from the intrigues of Ayasha, and after these were settled, the governor of Syria, Moawiyah ibn Abi Sofian, threw off his allegiance to Ali, and had himself proclaimed khalif of the western provinces. An appeal to arms resulted in the defeat of Ali, after a desultory war of 102 days, and Ali then retired to Kuffa in Chaldaea, on the banks of the Euphrates.

Here he was assassinated in a mosque, A.D. 660. His two sons, Hasan and Husain, also died violent deaths, and from the contests for political power several religious sects arose; and from the Shiah sect have sprung the Ismaili, Druse, Karimathian, Khariji, and Mutawali. The people of Karund, in the south of Persia, believe Ali to be a god, and they are styled the Ali Ilahi. The shiah sect of Mahomedans all consider that Ali ought to have been the first khalif. In Khorsan, Ali is usually styled Shah-i-Mardan, 'King of men.' The Khajah sect and the entire Ismaili sects all worship Ali as an incarnate deity; and the incarnation, in 1881, Aga Mahomed, a pensioner of the British Government, died at Bombay, and was succeeded by his son.—*Ferrier's Journey*, p. 210; *Palgrave; Wilson*.

ALIA, or Elwa. ARAB. Aloes.

ALI ABBAS, styled Magus, a native of Persia, of considerable celebrity as a physician. He lived about the beginning of the 10th century. His principal work consists of abstracts of the doctrines and opinions of the Greek physicians. It was translated into Latin under the title of *Opus Regium*.

ALI-AKU. TEL. *Memecylon tinctorium*, also *M. capitellatum edule* and *multiflorum*.

ALIAR. PANJ. *Dodonaea Burmanniana*.

ALI-IBRISI, the patronymic of Abu Abd'Allah Mahomed. He was born at Ceuta, in Morocco, at the end of the 11th century. His ancestors in the 9th and 10th centuries had furnished a line of princes for Morocco and Malaga. He travelled in Europe, and settled at Sicily, and wrote there his book of geography, which was translated by M. Jaubert.—*Elliott's History of India*.

ALIF LAILA. ARAB. Literally one thousand and one nights. The name of a celebrated book in the Arabic language, known in Britain as the *Arabian Nights' Entertainments*. The work was partly translated by Lane, and, about A.D. 1836, by a Bengal civilian. The early English edition was imperfect and incorrect.

ALIGARH, a town and district in the N.W. Provinces of India; the town is in lat. 27° 55' 41" N., and long. 78° 6' 45" E.; population, 58,539. The area of the district is 1964 square miles, with a population of 1,073,333, chiefly Hindus, Jadun and Chauhan Rajputs, Bania, with Chammars (178,126), Jat, Lodha, Koli, Garaiya, and Ahir, and a number of Mahomedans (117,911). There are extensive patches of usar or barren land, caused by saline efflorescence. In the early part of the 19th century, the fortress of Aligarh was held by De Boigne and Perron, officers of Sindhia. It was taken by Lord Lake, 4th September 1803. On the 20th May 1857, the sepoys garrison here mutinied and marched to Delhi. The district is studded with indigo factories, which in 1873 produced 3625 maunds, or 2663 cwts., of the marketable dye.

ALI-GOL. ARAB.-HIND. Amongst the Mah-ratta irregular infantry.—IV.

ALI-ibn-HUSAIN, ANSARI, of Baghdad, author of the *Ikhtiar-i-Badii*, a medical work written in the year 1392, shortly after the classic age of the Arab school of medicine.

ALI ILAHI, a sect at the town of Karund, in the south of Persia, who worship Ali as a god, and believe in his incarnation. They eat pork, drink fermented liquors, never pray, nor fast at

the Ramadan, and are cruel and savage in their habits. The sect has marks of Judaism, singularly amalgamated with Sabæan, Christian, and Mahomedan legends. Pottinger says that their chief tenet is that Ali is God. The Gurani tribe of the Zagros chain, between Kermanshah and Zohab, are all of the Ali-Ilahi sect, and they have a yearly festival, which they call the feast of the fowl. In every village, each head of a family brings a fowl to their shaikh or priest. So soon as these are cooked, the people assemble; a cloth is thrown over the kettle, which is placed before the priest, who dips his hand into it, and, taking it out piecemeal, presents a morsel to each person present in rotation. The individual to whose share falls the head of the fowl, is supposed to be more favoured than the rest by Ali during the course of the year. It has been suggested that the Ali-Ilahi are of Jewish extraction, and that this ceremony of the fowl may proceed from the rabbinical custom of sacrificing a cock once a year on the eve of the day of atonement, although nowhere countenanced by the law of Moses. This similarity of custom between the Jews and the Ali-Ilahi explains why the latter place the figure of a cock on the shrine of their holy men. Baron de Bode found several of these cocks, some carved in wood, others made of porcelain, placed on the top of the tombs of their several Pir in the mountainous districts of Holivan and Zohab, among the Gurani tribes.—*Palgrave; Pottinger's Travels*, p. 234; *De Bode's Travels*; *Taylor; Chatfield, Hindustan*, 145; *Sale's Prelim. Disc. Koran*; *Hyde's Rel. Vet. Persar*. See Chaldeia; Karund; Kibla; Haft Tan.

ALILAT, the ancient Grecian name for the Arabic deity, Al-Ilahat.—*Sale's Koran*.

ALIM, wife of Wajid Ali Shah, last king of Oudh. This queen wrote some delightful lines, and had the pretty takhallus of Akhtar or Star. She was a charming player on the sitar, or Indian guitar. She was alive in 1881, living with her husband at Garden Reach.

ALI MARDAN KHAN was the Persian governor of Kandahar. In A.D. 1637 (A.H. 1047), to escape the tyranny of his sovereign, the king of Persia, he gave up the place to Shah Jahan, and took refuge in Delhi. He was received with honour, and was afterwards, at different times, made governor of Kashmir and Kabal, and employed in an invasion of Balkh and Badakhshan. He excited admiration at the court of Delhi by the skill and judgment displayed in his execution of public works, of which the canal 120 miles long, from the river Jumna to Delhi, bears his name, and affords a proof. It was re-opened in 1820 by Sir Charles Metcalfe.—*Elphinstone*, p. 513.

ALI MASJID, a fort in the Khaibar pass, in lat. 34° 3' N., and long. 71° 20' E., 8 miles from its east entrance, 26 miles from Peshawar, and 69 miles from Jalalabad. It has twice been taken and held by the British,—once in 1839, and again in 1878. It is 2433 feet above the sea. The tribes in and near the pass are clans of the Afridi.

ALINGI-MARAM. TAM. *Alangium decapetalum*.

ALISA. TEL. *Dilivaria ilicifolia*, *Juss.*

ALISH. HIND. *Rubus fruticosus*.

ALI SHER are khel or clans of Gulaizai, Iliazai and Nurizai, Iliazai Yusufzai, who inhabit Buner.—*M.G. N.W. F. I.* i. p. 92.

ALISMA PLANTAGO. *Smith.*

Tsch-sie, . . . CHIN. | Shwui-sie, . . . CHIN.

This water plant grows in the Sech'uen province of China. Its fleshy rhizomes are used for several diseases, as also are its fruits. The rhizomes are said to stimulate the generative organs of women, and are believed to confer the power of walking on water.—*Smith*, p. 7.

AL ISTAKHRI, the cognomen of Shaikh Abu Ishab, author of the Kitab ul Akalim. He was born at Istakhr, or Persepolis.

ALIVERDI KHAN, died A.D. 1756, and was succeeded in the office of nawab by his grand-nephew, Suraj-ud-Dowla, during whose administration many of the British garrison and civilians of Calcutta perished in the guard-room, since known as the Black Hole.

ALIVERI, garden cress seeds of *Lepidium sativum*, used in medicine.—*O'Shaughnessy*.

ALI WAL, a village in the Ludhiana district of the Panjab, in lat. 30° 57' N., long. 75° 37' E., on the left bank of the Sutlej. A great battle was fought here between the Sikhs and British, 28th June 1846, Sir Harry Smith commanding. The British force of 10,000 men and 32 guns was opposed by Rungoor Singh with 20,000 men and 68 guns, and the Sikhs were driven across the Sutlej.

ALIYA, a branch of the Turkia subdivision of the travelling grain dealers called Binjara.

ALIYA. CAN. A son-in-law; Aliya-Pattam, installation.

ALIZAI, an agricultural and pastoral clan of Kakar, said to number 10,000 fighting men. They are peaceably inclined, and large numbers come every winter to Dera Ghazi Khan to labour as wood and grass cutters and road makers.—*M'G. N.W. F. I. i. p. 92*.

ALIZAI, a clan of the Mahsud Waziri. See Waziri. Also a clan of the Daurani.

AL-JABL. ARAB. See Alamut; Al-Hasan; Assassin.

AL-JANNABI flourished in the 16th century.

AL-JAZIRA. ARAB. The doab of the Euphrates and Tigris, the ancient Mesopotamia.

ALKALI, the Khar and Sajji Khar, HIND. Southern India is particularly rich in alkaline and earthy minerals, one source of which seems to be decaying granites:—

*Dhobe's Earth*, a whitish grey, sandy efflorescence, often covers miles of country where decayed white granite forms the surface soil; this earth contains from 13 to 25 per cent. of crude carbonate of soda. It begins to accumulate in the dry weather, and immediately after the rains it can be scraped off the surface to the depth of 2 or 3 inches; and by repeated boiling, and the addition of a little quicklime, the alkali is obtained of considerable strength. With a little care, very clean carbonate of soda can be obtained, fit for the manufacture of toilet soap, white glass, and glazes for pottery. The Nellore, Cuddapah, Masulipatam, and Chingleput districts yield this earth in great quantities. Repeated attempts have been made to prepare from it Barilla for exportation, and very fair specimens have been exported at different times, but the moderate price of the carbonate of soda of Britain, prepared from sea salt, will always prevent this from being a remunerative article of export. Coloured frits, for bangle glass, have lately, however, become an article of export from the Madras Presidency.

*Nitrate of Soda* in Bellary and Hyderabad forms a natural efflorescence. Its chief use is as a substitute for saltpetre for the manufacture of nitric and other acids and chemical substances. It is too deliquescent for making gunpowder, though it answers well for some descriptions of fireworks.

*Muriate of Soda*.—Mineral salt of very fair quality is obtained in Cuddapah, Mysore, Bellary, and Hyderabad, and occurs also in the Guntur and Nellore districts, almost invariably accompanied by gypsum, magnesian limestone, sandstone, sulphur, red and brown iron ores, and alum slate.

The *Natron* lake of Lunar, in lat. 20° N., furnishes several salts, viz.:

*Dalla*, a carbonate of soda with a faint trace of muriate of soda, about 2 per cent. of impurities.

*Nimmak Dalla*, nearly pure muriate of soda.

*Khappul*, carbonate of soda, with water and about 2 per cent. of impurities.

*Pappree*, nearly pure carbonate of soda.

*Mad-khar*, an impure salt, containing carbonate of soda, 27; clay and sand, 30; water, about 17; common salt, 25=99.

*Dhooskee*, a crude, impure substance containing neutral carbonate of soda, 26; insoluble matter, chiefly sand and clay, 58; water, 15; common salt, 2=100.

*Travertin* contains carbonate of lime, 78; carbonate of magnesia, 4; insoluble matter, with oxide of iron, etc., 9; chloride of sodium, 2; water, 3.

ALKANET, Dyer's bugloss, orchanet.

Ti-hueih, . . . CHIN. | Orkanet, . . . GER.  
Ossetong, . . . DUT. | Ancusa, . . . IT.  
Orcanette, . . . FR. | Arcaneta, . . . SP.

Alkanet is the commercial term for a dyeing material, obtained from the genera *Echium*, *Achusa tinctoria*, *A. officinalis*, and *Lithospermum tinctorium*. The root yields a fine red colour to oils, spirits of wine, lip salves, ointments, wood and cotton, and it is also used for colouring many of the beverages sold under the name of port-wine, and the corks used for the bottles in which this fluid is sold. *Achusa paniculata*, *A. undulata*, and *A. officinalis* have been introduced into India, but no success recorded. In India, Red Saunders wood and *Carthamus tinctoria* take their place.—*Tomlinson*; *Faulkner*.

AL-KARI, a class of Rajput cultivators in Naghm, named from their special cultivation of the Al tree, the *Morinda citrifolia*.

AL-KAZWINI, the cognomen of Zakariya, son of Mahomed, son of Mahmud. He lived about the middle of the 13th century, and wrote the *Asar ul Bilad*, also the *Ajaib ul Baldan*.

AL-KHALIK. ARAB. An overcoat; a double-breasted dress, made with long sleeves, and to fit to the form as low as the hips, with skirts reaching down to the calf of the leg; it is tied across the chest on the left side. It is worn by Mahomedans.

AL-KORAN, the Koran.

ALKUSHI. BENG. *Mucuna prurita*, *Hook*.

ALLA of Sutlej. *Mimosa rubicaulis*, *Lam*.

ALLÆANTHUS ZEYLANICUS. *Thw*. Allandoo of the Singhalese; a large tree, 30 to 40 feet high, of the Central Province of Ceylon, at an elevation of 1000 feet. The timber is in use for ordinary purposes; a very tough fibre is obtained from the inner bark, which is used for a variety

of purposes.—*Thwaites, Zeyl.*; *Beddome, Fl. Sylv.* part xxvi. p. 305.

ALLAH. ARAB. God, the Lord, the Almighty. This word is said to be derived from the Arabic verb 'lah,' which means trembling and shining; but its relationship to the Hebrew el or eloah and alahah has also been conjectured (*Peschel*). It may also be an Arabic rendering of the Hebrew 'el,' God; the Persian khuda. It has also been supposed to have been derived from the Arabic word ilah, a deity, with the addition of the definite article al,—thus, al-ilah, the god. It was current as part of a name before the time of Mahomed. Allah Ta'ala is the most high God, lit. God (whose name) be exalted. Al Ilahat were the goddesses of the pagan Arabs. Mahomedans reverently use this holy name. They have 99 attributive names of God, and their rosaries have 99 beads, with a large prolonged bead, making the 100th, for Allah, God, the Almighty. Amongst other of the attributes are the (al)—

Rahman, the merciful.	Adil, the just.
Rahim, the clement.	Azim, the great.
Khalik, the creator.	Ilak, the true.
Ghaffar, the pardoner.	

They will say Bismillah al daim, al abd, al abdi, In the name of God, the Eternal, the Everlasting. One of the most solemn oaths of the Afghans is by the name of God (Allah), three times repeated in three different forms, 'Wallah, Billah, Tillah.'—*Salé's Koran*; *Elphinstone's Caubul*, p. 211.

ALLAHABAD, a city in the N.W. Provinces of British India, which gives its name to a revenue division of 2747 square miles, comprising the districts of Allahabad, Banda, Cawnpur, Puttchpur, Hamirpur, and Jonpur, lying between lat. 24° 47' and 25° 47' 15" N., and long. 81° 11½' and 82° 23' 37" E. The city is the seat of the government of the N.W. Provinces and Oudh, and is built on the left bank of the Jumna, in a fork at the S.E. extremity of the doab formed by the confluence of the Ganges and Jumna, and 316 feet above the sea. It is in lat. 25° 26' N., and long. 81° 55' 15" E., and is called Prayag by the people. Its population in 1872 was 103,473. The city is 565 square miles distant from Calcutta by rail. Its ancient name seems to have been Vaisali, from its founder Visala or Besa-biraja, one of the third Solar line of Vesala, of the Surya Vansa or Solar dynasty. The spot, being a sangam or junction, is considered sacred by the Hindus, who make pilgrimages to it; and until the middle of the 19th century it was of frequent occurrence for pilgrims to renounce life by drowning themselves there. With earthen pots fastened to them, they would wade into the water, or would go in a boat to the exact spot at which the rivers unite, and when the pots filled, they sank. In the fort at Allahabad is a tall slender monolith, with a tapering shaft erected by Asoka, B.C. 240. It has the edict of that monarch, and also a later inscription detailing the conquests of Samudra Gupta, about the second century after Christ. It was re-erected A.D. 1605 by Jahan-gir, who has commemorated his accession in a Persian legend. Fah Hian, A.D. 414, and Hiwen Thsang, A.D. 629–645, visited this city. In historic times, Rajputs obtained a footing in this district. They seem to have had their particular leaders, who, after locating themselves and their followers, displaced the original inhabitants by

degrees, and extended themselves as far as they could. Thus, in pargana Jhūnsi, the Bais Rajputs trace their origin to two leaders, viz. Bawani and Jūtan. To the descendants of the former the large estate of Mowaya was allotted, and to those of the latter other nine estates. Some entire mouzahs in each of these taluks were subsequently assigned to different branches of the family, and the remainder held jointly by all. It was invaded by Shahab-ud-Din Gori A.D. 1194, and from that time till the introduction of British rule, it remained in Mahomedan hands. During the mutiny and rebellion of 1857–58, Sir Henry Lawrence and Sir James Outram strongly urged the importance of securing the safety of Allahabad, and it remained the sole city for a safe footing, being in the hands of the rebels only from June 6th to 11th. The populace opened the jails, and all officers, Europeans, and Eurasians were murdered; but the fort was held by Sikhs till Colonel Neill arrived on the 11th of June, and on the 18th the station and town was recovered. The Hindu and semi-Hinduized population of the district consists of Brahmans, Rajputs, Bania, Ahir, Chamars, Kayasth, Kurmi, with Mahomedans. Famines from drought occurred in 1770, 1783, 1803, and 1837.—Vol. vi. p. 976–980 of the *Bl. As. Soc. Jour.*; *Travels of a Hindu*; *Imperial Gazetteer*.

ALLAH BAND, a bank of earth mixed with sand and shells, near the southern frontier of Sind, which was upheaved by an earthquake in 1819, across the Purana branch of the Indus. It is 50 miles long, and in places 16 miles broad. In 1826 the Indus overflowed and breached the bund, the waters expanding into a vast lake, since merged into the Ruin of Cutch.

ALLAKAPPO, one of the eight places at which relics of Buddha were deposited. See Buddha; Tope.

ALLAMANDA CATHARTICA. *Linn.*

A. Aublettii, <i>Pohl.</i> , <i>Don.</i>	Orelia grandiflora, <i>Aubl.</i>
A. verticillata, <i>Desf.</i>	A. anoterifolia, <i>Pohl.</i>
A. grandiflora, <i>Lam.</i>	A. angustifolia, "
P'ha yung-b'han, <i>Burm.</i>	Arali, . . . MALEAL.

A native of Surinam, the West Indies, Guiana, Brazil, introduced into India from Guiana in 1803. The leaves, a valuable cathartic, used especially in painter's colic. In too large doses, violently emetic and drastic. This shrub has very large bright-yellow fragrant flowers and fruits throughout the year. It might take a place in the medicines of European hospitals.—*Useful Plants*; *Riddell*; *Jaffrey*; *O'Shaugh.* p. 448; *Voigt*, p. 528.

ALLAMA PRABHU, the guru or spiritual adviser of the elder Basava, who was concerned in the revolution at Kalyan, in which the king Bijala was slain. He is regarded by the Vira Saiva as an incarnation of Siva. He travelled much in the Peninsula. The Prabhu Longalila was written in his praise.—*Garrett*.

ALLAM PARWA, in lat. 12° 16' N., and long. 80° 3' E., a small village on the coast, 65 miles distant from Madras. It was formerly a place of some note, and in 1750 was given to Duplex by Muzaffar Jang; it was taken from the French in 1760 by Sir Eyre Coote. Formerly famed for its oyster beds.

ALLAPU KOMMU-VELLA VANTI GADDI. TEL. *Andropogon nardus?* *Rottl.*, *Ains.* 115; *A. iwarancusa*, *Bl.*? The Sanskrit syn. Guch'ch signifies 'tufts,' a peculiarity of *A. iwarancusa*.



**ALLARD, M.**, a French captain who travelled through Central Asia, and afterwards served Ranjit Singh, whose armies he brought into a high state of discipline.

**ALLAREE.** TAM. An eel.

**AL-LAT**, **Al-Azzah**, and **Manah**, were three female deities of the pre-mahomedan Arabs, who worshipped also stones, trees, and shapeless masses of dough. **Al-Azzah** was worshipped under the form of a tree, **Manah** of a large stone, **Yaguth** of a lion, **Sawa** of a woman, **Yauk** of a horse, and **Nasr** of an eagle. **Al-Lat** was with the tribe of **Thakeef**, in the town of **el-Taif**; it was destroyed by **Mahomed's** order. **Al-Azzah** was the idol of the tribes of **Korsh** and **Kinaneh**; it was destroyed by **Khalid**.—*Sale's Koran*. See **Allah**.

**ALLAWA.** HEB.? HIND. A beltain fire or bonfire raised by Mahomedans in the **Maharram**, in a pit in front of the **Ashur Khana**. Men dance around it, shouting, **Ya, Ali! ya, Hasan! ya, Husain! Dulha! Dulha!**—Meaning, **Oh! Ali! oh! Hasan! oh! Husain!** bridegroom, bridegroom! Also a hole dug within doors or out, over which they wash their hands and throw refuse into.

**ALLEKO-ZYE**, a small Afghan tribe of the **Daurani** section. See **Afghan**; **Daurani**.

**ALI ARASANI NAGADAM**, a Tamil poem, the comedy of the princess **Ali Arasani**, who is said to have married **Arjuna**.

**ALLIGAR APPAR KOIL**. A Hindu temple near **Bangalore**, much resorted to by women who crave for children.—*W. E.*

**ALLIGATOR**, the aligador of the Spaniards, or cayman, is a name commonly but erroneously applied to the crocodiles of the Nile, the Ganges, and other eastern rivers. **Dean Trench** in his *Study of Words* (p. 125) says, 'When the alligator was first seen by the Spanish discoverers, they called it, with a true insight into its species, "el ellagarto," or the lizard, as being the largest of the lizard species to which it belonged.' Alligators are wholly confined to tropical and Southern America, where they are styled also cayman, jacare. The alligator closely resembles the crocodile, but has characters sufficiently distinct to have constituted a new genus. See **Crocodile**.

**ALLIGATOR PEAR**. The **Avocado**, or subaltern's butter tree, is the **Persea gratissima**.

**ALLIKALANGU**. TAM. Root of **Nymphaealotus**.

**ALLIKI** or **Gitti-Gadda**. TEL. **Scirpus dubius**.

**ALLILU KAI MARA**. CAN. **Terminalia chebula**.

**ALLIPAYARU**. TEL. **Grewia laevigata**, *Vahl*.

**ALLIPUR**, four miles from **Calcutta**, the station town of the **Twenty-four Parganas**.

**ALLITERATION** is much practised by eastern races, alike with the names of places, of people, and of things. The use of a double assonant name, sometimes to express a dual idea, but often a single one, is a favourite oriental practice. **Urjun** and **Surjun** were brothers of **Goga**, lord of **Durd Darehra**, in the wastes of **Rajwara**. **Chin** and **Machin** is a phrase analogous to **Hind** and **Sind**, used to express all India; and **Gog** and **Magog** (**Yuj** and **Majuj**, ARAB., PEES.) is applied to the northern nations of Asia; **Sind** and **Hind** are, however, capable of separation. As far back as **Herodotus**, we have **Crophi** and **Mophi**, **Thyni** and **Bithyni**; the Arabs have converted **Cain** and **Abel** into **Kabil** and **Habil**, **Saul** and **Goliah** into

**Talut** and **Jalut**, **Pharaoh's** magicians into **Risam** and **Rejam**, of whom the Jewish traditions had made **Jannes** and **Jambres**; whilst Christian legends gave the names of **Dismas** and **Jesmas** to the penitent and impenitent thieves in the gospel. **Jarga** and **Narga** was the name given to the great circle of beaters in the Mongol hunting matches. In geography we have numerous instances of the same thing, e.g. **Zabulistan** and **Kabulistan**, **Koli Akoli**, **Longa Salanga**, **Ibir Sibir**, **Kessair** and **Owair**, **Kuria Muria**, **Ghuz** and **Maghuz**, **Mastra** and **Castra** (**Edrisi**), **Artag** and **Kartag** (**Abulghazi**), **Khanzi** and **Manzi** (**Rashidi**), **Iran** and **Turan**, **Crit** and **Mecrit** (**Rubruquis**), **Sondor** and **Condor** (**Marco Polo**), etc. The name of **Achin** in **Sumatra** appears to have been twisted in this spirit by the Mahomedan mariners, as a rhyme to **Machin**; the real name is **Atcheh**. In everyday conversation in India, such alliterations occur as **Choki oki**, a chair; **Kursi gursi**, a chair; **Chavi-gavi**, a key; **Keli-geeli**, a key; **Bach kach**, children.—*Yule, Cathay; Pers. Obs.*

**ALLIUM**, a genus of plants, largely cultivated in Indian gardens, and, alike by Europeans and natives, extensively used in food, both in soups and as vegetables. Of this genus **Voigt** names 23 species, but a notice here of the shallot, the onion, the leek, and garlic will suffice. The species are all remarkable for having, in a greater or less degree, the odour of garlic, and for the agreeable stimulating effects that accompany it. For this reason some of them have been objects of cultivation from the highest antiquity. The Welsh onion, **A. fistulosum**, used in soups and salads, and the Spanish shallot, **A. ophioscordion**, have not been cultivated in India.

**ALLIUM ASCALONICUM**. The shallot.

**Khyet-thwon-nee**, BURM. | **Piaz**, . . . . . HIND.  
**Hi-ai, Hi ai-tu**, . . CHIN. | **Gandan, Gandana**, PUSHT.

The shallot is a native of Asia Minor; in China it is pickled. In most parts it is cultivated in a light rich soil, and propagated by dividing the clustered roots; it should be sown in beds at the commencement of the rains, and will give a crop during the cold weather. **Dr. Stewart** says it (or **A. Porrum**, L., the leek) may be the plant mentioned by **Masson** (?) as cultivated at and near **Kabal** for the leaves, and by **Bellew** as growing wild near **Ghazni** (7000 feet), where it is not eaten. **Masson** states that the leaves may be cut two or three times a year for 25 or 30 years, and mentions one field at **Kabal** dating from the time of **Nadir Shah**, more than a hundred years before his visit.—*J. L. Stewart, Panjab Plants*, p. 230; *Voigt*, 668; *Riddell; Roxb.* ii. 142.

**ALLIUM CEPA**. Linn. The onion.

<b>Basal</b> , also <b>Basil</b> , . . . . . ARAB.	<b>Gandhana</b> , . . . . . PUSHT.
<b>Pulantu</b> , . . . . . BENG.	<b>Pallandu, Latteeka, SANSK.</b>
<b>Ky-et thwon-ni</b> , . . . . . BURM.	<b>Gatta</b> . . . of <b>SALT RANGE</b> .
<b>Kunballi</b> , . . . . . CAN.	<b>Pad wasl</b> , . . . . .
<b>T'sung</b> , . . . . . CHIN.	<b>Luno</b> , . . . . . SINGH.
<b>P'uz</b> , . . . . . HIND.	<b>Vengayam</b> , . . . . . TAM.
<b>Ganthia</b> , . . . . . of <b>LADAK</b> .	<b>Nirulli</b> , . . . . . TEL.
<b>Bawangmerah</b> , . . . . . MALAY.	<b>Erra Ulli-gadda</b> , . . . . .
<b>Bawang, Brambang</b> , . . . . .	<b>Valli gadda</b> , . . . . .

It is not certain of what country this is a native, but it has from time immemorial been cultivated in Egypt, and is commonly cultivated all over India and China. Many brahmins of India do not eat the onion, regarding it as similar to mutton. It is grown to 10,500 feet in **Ladak**. It is one of the favourite vegetables

of the Chinese; their large coarse variety is called Muh-t'sung, or tree onion. Every part of the plant is supposed to have some therapeutic action. Onion tea is largely used, and the life-boatmen of the Yang-tze river depend on it to excite vomiting and reaction in the apparently drowned. Their wild onion Keh-t'sung, and foreign onion Hu-t'sung, are also used medicinally.—*Smith; J. L. Stewart, Panjab Plants*, p. 230.

ALLIUM PORRUM. IV. The leek.

*A. rubellum, Bieb.*

Koornas? . . . ARAB. Khorat? . . . of BY.?  
Puroo, . . . BENG. Korrat, . . . EGYPT.  
Tau-kyet-thwon, . . . BURM. Gundina, . . . PERS.

This is cultivated all over India, is common in the N.W. Panjab, including the Salt Range, and in the Siwalik tract east to near the Sutlej; and the Kanawar plant growing at 9000 feet, as well as one found in Lahoul still higher, seem to be the same. In most places the root is eaten raw or cooked.—*J. L. Stewart, Panjab Plants*, p. 231.

ALLIUM SATIVUM. *Linn.* Garlic.

Som; Sum? . . . ARAB. Sir, . . . PERS.  
Loshoon, Lashuna, BENG. Mahu Shuda, . . . SANSK.  
Kyet thwon phyn, BURM. Sudulunu, . . . SINGH.  
Beluli, . . . CAN. Vallai pandu, . . . TAM.  
Swan, Ta-swan, . . . CHIN. Ell-ulli, Vellulli, . . . TEL.  
Lahsan, . . . HIND. Tella gadda, . . .  
Bawang-putih, . . . MALAY. Velli gadda, . . .

Largely cultivated in India and in all Asiatic countries; its roots consist of pungent acrimonious bulbs, which have a strong offensive smell and flavour. They are employed as a condiment, and as an ingredient in curries, pickles, chutneys, etc.; they are also used in medicine. Garlic is the *oxipodon* of the Greeks, Som of the Arabs, and Shumiin of Numbers xi. 12. It has been used as an article of diet, and likewise in medicine, from very early times. Garlic seed oil—called Tella gadda nuna, TEL.; Wulla poondoo yennai, TAM.—is only medicinal. It is clear, colourless, limpid, and contains the full odour of the plant. It might be available in cookery for those who relish the flavour of garlic in their dishes, but this will evidently be the fullest extent of its application; hence it can scarcely be considered of any importance commercially.—*Royle; Faulkner.*

ALLIUM SPHÆROCEPHALUM. *Stewart.*

*Allium odorum, L.*

Bhuk, . . . JHELM. | Skodze, . . . LADAK.

A long-leaved species growing in Khagan at 10,500 feet; the leaves are dried and eaten in winter with meat; the root is not eaten. What appears to be the same species, occurs in Spiti at 12,000, but no part of it is eaten.—*J. L. Stewart, Panjab Plants*, p. 231.

ALLIUM ULIGINOSUM, *Smith*, the Kan of the Chinese, resembles the leek, and is largely used amongst the Chinese. Its seeds are given in spermatorrhœa, a common ailment amongst the Chinese.—*Smith*, p. 8.

ALLMANNIA NODIFLORA. *R. Br.*

Chanissoa nod., *Mart.* | *Achyranthes nodiflora,*  
*Celosia nodiflora, Linn.* | *Linn.*

Common in Coromandel and Ceylon, and is esculent.—*Rorb.* i. 678.

ALLO NEREDU. TEL. *Eugenia jambolana, R.*, a variety with large edible fruit.

ALLOW. HIND. A stinging nettle of the Himalaya, yielding fibres.

ALLOYS. The natives of all the East Indies

are acquainted with a variety of alloys for making cannons, images, gongs, cymbals, bells, and ornaments, with copper and zinc, tin and lead, besides being great workers in copper and brass for the various domestic utensils. In the Travancore state, the workmen have been very successful in their fabrication of alloys, but the ingredients they use are not known. In the Coimbatore district, the metals are employed in the following proportions:—

Copper 10 parts, zinc 6½—alloy valued at 4 annas per seer of 24 tolas weight, and is used for all purposes.

Copper 10, zinc 5—alloy valued at 3½ annas per seer, somewhat darker than the other, but considered equally useful.

Copper 10, zinc 10—alloy valued at 3 annas the seer, considered inferior to the others, but is also in current use.

Copper 10, tin 2½—a beautiful bell metal alloy, valued at 6 annas the seer. Is used for the same purposes as the others.

Copper 10, tin 2, lead ½—an inferior-looking alloy, but employed for similar purposes.

Native smiths render the mixed metal from copper and tin malleable with greater proportions of tin, as also do the Chinese for their gongs and cymbals, by gently striking it while hot, at repeated heatings. Some years ago, bronze sheathing for ships was prepared on the same principle. Teling natives call such malleable bell metal 'akkansu' (TEL.). It is formed into vessels for containing acid food, buttermilk, etc.

Pot metal (copper and lead) is improved by the addition of tin, and the three metals will mix in almost any proportions. Zinc may be added to pot metal in very small quantity; but when the zinc becomes a considerable amount, the copper takes up the zinc, forming a kind of brass, and leaves the lead at liberty, which in a great measure separates in cooling. Zinc and lead are indisposed to mix alone, though a little arsenic assists their union by 'killing' the lead, as in shot metal; antimony also facilitates the combination of pot metal,—7 lead, 1 antimony, and 16 copper mixed perfectly at the first fusion, and the mixture was harder than 4 lead and 16 copper, and apparently a better metal.—*Mr. Rohde's MSS.* See Bells.

ALLSPICE. *Pimenta vulgaris, Lindley.*

Bayberry tree, . . . ENG. | Toute épice, . . . FR.  
Pimento, . . . ENG., SP.

*Pimenta vulgaris* is a large tree, supposed of S. America. Allspice is rarely adulterated, owing possibly to its low price. It should be introduced into India.—*Hassall; Mason.*

ALLIU GUJ., HIND. In Kathiawar and Rajputana, an ordeal in cases of disputed boundaries, in which the claimant walks over the contested limits with a raw hide or a cloth on his shoulders, previously dedicated to one of the fearful forms of Durga, from whose vengeance he will suffer if his claim be unjust.—*W.*

ALLIU BACH-CHALI. TEL. *Basella alba, L.*

ALMANAC.

Calendrier, . . . FR. | Jantri, . . . HIND.  
Kalendrier, . . . GER. | Almanaque, . . . SP.

The word Almanac is supposed to be derived from the Arabic, and the natives of India have their almanacs arranged on the same principles as those of Europe. To the Hindus, whose religious festivals are largely astronomical, and to

a less extent to Mahomedans, the almanacs are of great importance. They are published in large numbers, in various forms, and are widely circulated. Some are small and cheap; others are large, and profusely illustrated by pictures representing the signs of the zodiac, figures denoting the sun in different months, etc. The people consult almanacs chiefly to find out lucky and unlucky times; without this they deem all else to be vain. Every Hindu almanac consists of five sections, hence the name *Panchanga*, viz. the lunar day, the solar day, the lunar asterism, the conjunctions and transits of the planets, eclipses, etc., and the *karana* or subdivisions of the lunar day. Their use of the lunar year for their religious rites, and of the solar or sidereal year for civil duties, is so perplexing, that learned astronomers pass along the streets every morning, and intimate to their houses of call the ceremonial to be attended to.

ALMAS. ARAB., PERS. Diamond.

AL MASUDI, a patronymic given to Abu'l-Hasan Abi, a native of Baghdad, a great traveller, acute observer, and writer. He wandered to Morocco and Spain on the west, and eastwards to China, through all the mahomedan and many other countries, and he wrote his travels, which he styled *Muruj-ul-Zahab*, or *Meadows of Gold*.—*Elliot*, p. 19.

ALMIRAH, an Anglo-Indian term from *Almarinho* (Port.), a wardrobe.

ALMOND.

Lauz, . . . . . ARAB.	Luz, . . . . . HER.
Mandel, DUT., DAN., GER.	Amygdala, . . . . . LAT.
Amande, . . . . . FR.	Mandorla, . . . . . SP.

This term is applied to the common almond, from the *Amygdalus communis*. The sweet and the bitter almonds of commerce, the Jordan and Valencia almonds, are the kernels of the fruit of different varieties of *Amygdalus communis*, *Linn.* It is a Mediterranean tree, extending into Persia, cultivated in the north of Africa, Italy, Spain, etc., a native of the Himalaya, and abundant in Kashmir. Jordan and Valencia almonds are imported into Britain from Malaga and other Spanish ports; bitter almonds, chiefly from Barbary, Sicily, etc. Almonds, both bitter and sweet varieties, are imported into N. India from Ghoorbund, and into S. India from the Persian Gulf. The 'Indian almonds' are fruits of the *Terminalia catappa*, *Aleurites triloba*, and *Canarium commune*; and the almonds of Gen. xliii. 11 have been thought to be pistachio nuts.

Almond, bitter.

Hang-joh hang, . . CHIN. | Ku-mei, . . . . CHIN.

This is the fruit of the var. *amara*.

Almond confection is the Hang-su of the Chinese.

Almond oil.

Badam ka-tel, . . . . . HIND.	Ingudi-tailam, . . . . . SANSK.
Badam minak, . . . . . MALAY.	Badamcottay-yennay, TAM.
Roughan-i-Badam, . . . . . PERS.	Badama vittula nune, TEL.

This oil is from the fruit of the almond tree. It is colourless, or very slightly yellow, and is congealed with difficulty. It is obtained for native use in India, but does not as yet form a recognised article of export. About 80 tons of this oil are annually imported into Britain, the price being about 1s. per lb. But it is principally the produce of the Arzo tree, forests of which grow to the south of the empire of Morocco, which produce

an exceedingly hard species of almond. In manufacturing the oil, they are well rubbed or shaken in a coarse bag, to separate a bitter powder which covers the epidermis; they are then pounded to a paste in marble mortars, and the paste subjected to a press. The almond is supposed to contain 46 per cent. of oil; but from 5½ lbs. only 1 lb. 6 oz. can be extracted by the cold process, and above 2 lbs. if heated iron plates be used. The oil of almonds is the basis of the great part of the liniments, ointments, and plasters of the European pharmacists. It is, however, little used in Indian pharmacy, the oil of the *Sesamum orientale* answering perfectly as a substitute.

Almond, sweet; Hang Tien-mei of the Chinese.

Almond tea, Hang-jin-tang of the Chinese, is sold in the streets of China as a ptisan. It is made by boiling the kernels mixed with other substances.—*Smith*, p. 9; *Cat. Ex. Cal.* 1862; *Simmonds*; *O'Sh.*

ALMORA, in lat. 29° 35' 16" N. and long. 79° 41' 16" E., a hill station and sanatorium in the north of India, situated on the top of a ridge which runs east and west at elevations of 5425 to 5607 feet above the level of the sea. It is the capital of the province of Kumaon. It is 30 miles from Naini-thal. The Indian Government established a sanatorium at Lohoghat in the Almora hills, a position unsurpassed in India for salubrity of climate and picturesque scenery, and known to be highly suitable for the European constitution. A sulphur mine was discovered at a place called Aina, some 9 miles north-west of Almora. The soil of the neighbourhood yields quantities of saltpetre. It produces graphite, copper, and iron.—*Schl.*; *Robt.*; *Englishman*; *Dr. Buist's Catalogue*; *Imp. Gaz.* See Kumaon; Sanatoria.

ALMS and almsgiving have ever taken an important place in the religious systems of the world. The Hebrews were commanded to leave for the poor, and Ecclesiastes xi. 1 bids to cast their bread upon the waters, with an assurance that after many days it would return to them again. In the Buddhist, Hindu, and Mahomedan religions, as also amongst the Romish Christians, it is not only deemed good to give alms, but the giving bestows a merit on the individual, and gifts are generally delivered with much openness, in such case differing from the injunction in Matt. vi. 2: 'When thou doest thine alms, do not sound a trumpet before thee.' Hindu and Mahomedan sovereigns bestow much to the shrines of their respective faiths, and annually, on the Maharram, the Mahomedan kings entertain many Syuds on permanent pay. Some mendicants, alike Hindus and Buddhist, are not allowed to solicit or demand alms, but have to go with a quick step, and with or without a bell, through the streets, and without comment accept whatever is thrown into their wallet. With Mahomedans the duty next in importance to prayer is that of giving alms. Certain alms are prescribed by law, and are called *Zekat*; others, called *Sadakah*, are voluntary. The obligatory alms were, in the earlier ages of El-Islam, collected, by officers appointed by the sovereign, for pious uses, but now it is left to the conscience to give them, and to apply them. They are to be given once in every year to the poor, provided the property be of a certain amount. The proportion

is generally one-fortieth, which is to be paid in kind, or in money or other equivalent. It is a common custom to give what the donor can afford in alms during the month of Maharran, especially on the tenth day; hence the phrase, the alms of the 'Ashr.' This custom seems to have been copied from the Jews, who are accustomed to abound in almsgiving during the ten days commencing with their New Year's Day, and ending with the day of atonement, more than in all the rest of the year. Ali, the son-in-law of Mahomed, twice in his lifetime gave away all his property. But the Hindu pilgrims to sacred shrines are often exacting, even insolent, and, though rarely so to Europeans, will sit down at a door and refuse to stir until their day's food be given; also Mahomedan fakirs, of whom there are several sects, often continue to demand till alms be given. The Buddhist mendicants of Burma are the least clamorous; but so completely is the act of offering to their shrines the final individual merit, that costly gifts can be immediately removed, while outside the great temples at Rangoon and Prome, such vast quantities of food-offerings are daily thrown, as to be disgusting, and the temple servants, who are slaves or of unclean race, clear it away. All these classes have distinguishing costumes,—the Buddhist with his yellow robe; the Hindu sanyasi or viragi smeared in ashcs, and with ochre-dyed clothes; and the Mahomedan fakir may have a loin-cloth and taj or crown. Amongst them all are many true ascetics; and recently, in 1867, a Hindu devotee was to be seen, who had at that time sat for five years in one of the Ellora caves. But there are amongst them also many impostors. See Ali; Alms-bowl of Buddha; Buddhism; Fakir; Groul; Jhula; Kashgul i Ali; Mendicant; Patra; Pinjrapole; Sanyasi; Viragi.

ALNUS GLUTINOSA, grows at the foot of Fusiyama mountain.

ALNUS NEPALENSIS. *D. Don.*

Himalayan alder, ENG. | Kunch, Koish, . HIND.

A very large and straight tree of Darjiling, Kullu, and Kangra, and fringing the Pabur river banks above the junction of the Touse. Its bark is used in tanning, and its wood for gunpowder charcoal.

ALNUS NITIDA. *Endl.*

*Clethropsis nitida*, *Spach.* | *Betula nitida*, *Don.*

Ryain, . . . . . BEAS.	Koe, . . . . . RAVI.
Champ, Taapu, . . . CHENAB.	Kunsh; Kimich, SUTLEJ.
Srol, Rikimra, . . . JHELUM.	Piak; Niu, . . . . .
Srol, Sawali, Silein, KANG.	Gira, Ghuzhbe, TR. INDUS.

This handsome tree of the N.W. Himalaya and the Panjab rises to 90 or 100 feet, with a girth of 10 or 12 feet. Its twigs are used for binding loads, and for parts of the foot-bridges; its leaves as fodder; the bark for tanning, dyeing, and for making red ink; its wood for bedsteads, and for the crooked stick of rope bridges.—*Dr. J. L. Stewart.*

ALNUS OBTUSIFOLIA. *Cleghorn.* This alder, the Kunch of the Panjab, is found in the Sutlej valley, between Rampur and Sungnam, at an elevation of 4000 to 5000 feet. The charcoal from it is employed in iron-smelting.—*Cleghorn, Panjab Report*, p. 64.

ALOA LACTINEA. See Insects.

ALOE plants belong to the Liliaceæ, and are spread throughout India, 104 species having been

introduced into the Calcutta Botanical Society's Garden. In Arabia and in Egypt, the aloe plant is hung, like the dried crocodile, over houses as a talisman against evil spirits. Burckhardt assigns, as a motive for its being planted in graveyards, that its Arabic name Sabar (it is also called Sibar) denotes the patience with which the believer awaits the last day. Lane remarks that the aloe thus hung over the door, is put there to ensure long; and flourishing times to the inmates, and long continuance to the house itself; and women believe that the Prophet visits the house where this plant is suspended. In India it is hung up to attract eye-flies and mosquitos entering a room. Burton believes this practice to be a fragment of African fetishism, and mentions that the Galla race, to the present day, plant aloes on graves, and suppose that when the plant sprouts the deceased has been admitted into the gardens of 'Wak' the Creator. The African *A. spicata* is common in the Peninsula of India. It is a good hedge plant, and the leaves yield a useful fibre.—*Lane, Useful Plants; Burton's Mecca*, iii. p. 350.

ALOE CHINENSIS. *Smith.*

Lu-wei, Lah-wei, . CHIN. | Siang-tan, . . . CHIN.

Grows in the Canton province of China; also, it is said, in Java, Sumatra, and Persia. The drug obtained from it is bitter, coal-black, and porous.—*Smith*, p. 9.

ALOE FIBRE, Pita fibre, Nita, and Pita, are the commercial names given in Southern India to the fibres of the American aloe, or *Agave Americana*; of the *A. vivipera*, or Bastard aloe; the fibres of *Fourcroya gigantea*; those of the Adam's needles, the *Yucca gloriosa*, or common-leaved, and *Y. aloefolia*, or aloe-leaved, *Yucca*. And Dr. Hunter also mentions the *Y. angustifolia*, tenacissima, filamentosa, and regia as species yielding fibres, to all of which perhaps the same commercial term is applied. *Agave Americana* and *A. vivipera* have become so naturalized in India as to seem indigenous. They are, however, not yet sufficiently abundant in Southern India to be employed to any very great extent for the production of fibre; but as they take root and grow readily, there is nothing to hinder their very extensive application. Aloe fibre now forms an article of export from the western coast. In Mexico, a highly prized thread is manufactured from the leaf fibre, and made into the ropes used in their mines, and for nets and rigging of ships. Also, the famous hammocks of Panama are made of agave fibre. From the *Aloe perfoliata* (which Dr. Royle deemed identical with his *A. Indica*), Dr. Hunter of Madras obtained a fibre two feet long, white, and of fine quality, which readily took colours. The *Agave Americana* has a short cylindrical woody stem, terminated by fleshy, spiny, bluish green leaves, and it flowers once, on a tall flower stem, 20 to 40 feet. The roots as well as the leaves contain the ligneous fibres styled 'Nita' thread, useful for various purposes. The leaves are sometimes eight feet long, one foot broad, and five inches deep, and abound in fibres of great length; tough and durable, their separation is effected by crushing or bruising, steeping in water, and afterwards beating. In applying them for the manufacture of fibres, it is very essential to have the sap removed as early as possible after the leaves are cut, and with this

view a grooved cylinder press is found very effectual, while frequent beating removes a thick viscid milky juice, which, if allowed to remain after cleaning, imparts a stiffness to the fibre.—*M. E. J. R. of 1855 and 1857; Drs. Royle, Riddell, Hunter; Balfour's Com. Pro.; Simmonds; Faulk. See Aloe; Agave; Fourcroya; Yucca.*

ALOE INDICA. *Royle. Indian aloe.*

*Aloe perfoliata, Roxb. ii. 167.*

Ghrito-kumari, . . .	BENG.	Kadenaka kate-	
Mok, . . . . .	BURM.	vala, . . . . .	MALEAL.
Kanwar, . . . . .	DUK.	Kwar, Gandal, . .	PANJ.
Ghi-komar, . . . .	HIND.	Masti, . . . . .	"
Ban-ustaki, . . . .	"	Kumarika, . . . .	SINGH.
Jivak Pat, . . . .	"	Kattale, . . . . .	TAM.
Ghigowar, . . . .	"	Kalabanda, . . . .	TEL.
Ulna-tan, . . . . .	MALAY.	Chinni kalabanda,	"
Gahru, . . . . .	"	Yerra kalabanda var.,	"

It is common in dry situations in the N.W. of India, and is probably the source of some of the common aloes (Musabbir) of the bazaars. This aloe is chiefly planted to form hedgerows, and makes an excellent fence. It flowers in the rains, has large reddish flowers, and the stem grows to the height of ten or twelve feet. The leaves make a good common cordage, or rope, used for mats, etc.; the fibre is two feet long, white, and of fine quality, and readily takes colours. The pulp is eaten by the natives, after having been carefully and repeatedly washed in cold water; they generally mix it with a little sugar, and reckon it cooling.—*Ainslie's Mat. Med. p. 260; O'Sh. p. 665; Dr. Hunter, Madras Esh. Jur. Reports; Voigt, 658; Roxb. ii. 167; Dr. Stewart.*

ALOE LITORALIS. *König. Sea-side aloe.*

Kumari, . . . . .	BENG.	Sirughu, . . . . .	TAM.
Chota-kanwar, . . .	DUK.	Siru Kattalay, . .	"
Taif, . . . . .	SOCOTR.	Chinna kalabanda,	TEL.
Kariapolam, . . . .	TAM.		

A reddish-leaved species growing near the coast, and plentifully at Cape Comorin and its neighbourhood. It yields good aloes. Ink is prepared from its juice, and its pulp mixed with alum is largely used in conjunctivitis.—*Waring; Birdwood.*

ALOE SOCOTRINA. *Lam. A native of the island of Socotra; leaves minutely serrated; flowers scarlet at the base, pale in the middle, green at the point. Yields Socotorine aloes, also the true hepatic and Mocha aloes.—O'Sh.; Birdw.*

ALOE SPICATA. *Thun. A native of the interior of the Cape of Good Hope; leaves distantly toothed, with a few white spots, the flowers filled with purplish honey.—O'Sh. p. 665.*

ALOE VULGARIS. *Lam. Common aloe.*

*A. Barbadosensis, A. perfoliata, Royle.*

Kattalay, . . . . .	TAM.	Kalabanda, . . . .	TEL.
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This plant is common in the Peninsula; it is said properly to be a native of Greece, or, as some say, of the Cape Colony, but has long been naturalized in both Indies, and is cultivated in many tropical and hot countries. The leaves are armed with spines, and are a little mottled; flowers yellow. This species yields the Barbadoes aloes of commerce, by some called hepatic aloes.—*Useful Plants; O'Sh. p. 664.*

## ALOES; Bitter Aloes.

Sibr, also Sabr, . .	ARAB.	Katasha, . . . . .	MALEAL.
Musabbar, Pikkros,	"	Bol Siah, . . . . .	PERS.
Mok, . . . . .	BURM.	Kumarilla, . . . .	SINGH.
Chin-hiang, Lu-wei,	CHIN.	Komarika, . . . .	"
Alia, Elwa, . . . .	HIND.	Carriabolam, . . .	TAM.
Gaharu, Alua-tan,	MALAY.	Mussambram, . . .	TEL.
Alivah, . . . . .			

Many species of the aloe furnish aloes, but the best known are—

- A. Abyssinica, *Lam.*, of Abyssinia.
- A. Arabica, *Lam.*, the A. variegata, *Forsk.*
- A. Indica, *Roxb.*, N.W. India, the A. perfoliata, *R.*
- A. Socotrina, *Lam.*, of Socotra.
- A. spicata, *Thun.*, Cape of Good Hope; and
- A. vulgaris, *Lam.*

Aloes is the bitter, resinous, inspissated juice of the leaves, and is imported into Britain under the names of Socotorine, East Indian or hepatic, Barbadoes, Cape, and Caballine aloes. In the four years 1852–53 to 1855–56, Madras exported 515 cwt., valued at Rs. 4037, and imported in the last year to the value of Rs. 2686. In the year 1853, Britain imported to the extent of 33,393 lbs., and re-exported 157,506 lbs. to the various countries of Europe. The usual way of extracting the substance is by making a transverse incision in the leaves or cutting them off at the base, and scraping off the juice as it flows if done in the former way, and allowing it to run in a vessel placed for the purpose, if in the latter. The aloes, after being received into a vessel, are exposed to the sun or other heat, by which means they become inspissated. The Cape aloes is deep brown, shining, of greenish tint and resinous fracture; edges transparent, odour strong. Barbadoes aloes, commonly termed hepatic, is exported in gourds, ranges in colour from dark brown or black to red or liver colour; odour disagreeable. Socotorine aloes, although long considered the best kind, fell below Barbadoes in commercial value. Kurachee aloes are intermediate in properties between the Socotorine and Dekhan kind. Aloes, although aperient, unlike other cathartics, the effect is not increased if given in large doses beyond a certain point. To persons predisposed to apoplexy it is more beneficial than most other purgatives. The compound decoction is a valuable emmenagogue, particularly when combined with preparations of iron.—*Ben. Phar. 192; O'Sh., 665; Balfour, Commercial Products; O'Sh., Beng. Pharmac.*

## ALOES-WOOD. Eagle-wood, lign-aloes.

Kakal, Halhal, . . .	ARAB.	Agallochum, . . .	HEB., LAT.
Sak-hiang, . . . . .	CHIN.	Kavoriki, . . . . .	JAP.
Habulai? . . . . .	EGYPT.	Aghil, Karaghil, .	MALAY.
Hahulai? . . . . .	"	Garu, Kayu-garu, .	"
Bois d'aigle, . . . .	FR.	Kassina (the tree),	SIAM.
Adlar Holz, . . . .	GER.		

This natural product is repeatedly mentioned in the Old Testament, in Num. xxiv. 6, Prov. vii. 17, Ps. xlv. 8, Cant. iv. 14, as a valued perfume. It is possible that the substance met with in commerce is obtained from more than one plant. See Agallochum; Aquilaria alcoxylon; Calambeg, Eagle-wood; Lign-aloes; Excoecaria.

ALONZO TALESSO, a great navigator, who left the Tagus river, and in 1506 entered the Eastern Archipelago, and made the discovery of Sumatra.

ALOON-ALOON. JAV. A square or parterre in front of a chief's house, usually ornamented with the waringi tree.

ALOR, or Aror, an ancient capital of Sind. Its ruins are in the Shikarpur district, in lat. 27° 39' N., and long. 68° 59' E. It was the capital of the Sogdi of Alexander, and it appears to have been the capital of the kingdom of Sigertis, conquered by Menander of Bactria. The Imperial Gazetteer says it was destroyed by an earthquake, which

## ALOYSIA CITRIODORA.

about A.D. 962 diverted the Indus into its present channel. It is written Alror in Biladuri, Edrisi, and other Arab authors.—*Tod's Rajasthan*, i. p. 42; *Burton's Scinde*, i. pp. 128, 166; *Dr. Buist's Catalogue*; *Postan's Personal Observations*; *Imp. Gaz.* p. 30.

### ALOYSIA CITRIODORA. *Ort.*

*Lippia citriodora*, *Kth.* | *Verbena triphylla*, *L'Her.*  
Much esteemed for the delightful fragrance of its leaves, and is much cultivated in gardens, generally thriving well.—*Voigt*.

### ALPAM. MALEAL. Bragantia Wallichii, Br.

**ALPHABET.** The Phœnician traders carried the invention of letters with their trade. They were imported into Greece by an eponym named Cadmus, a word of Semitic origin, and meaning ancient. Rouge and others traced the Phœnician alphabet to an Egyptian source, and the cuneiform letters and the figures of the Chinese are supposed to be corrupted hieroglyphics. At present, the Hindustani or Urdu, the Panjabi and the Persian, are written and printed in the same character; but the Arabic, Bengali, Burmese, Canarese, Chinese, Gujrati, Hindi, Japanese, Mahratta, Malealam, Malay, Siamese, Singhalese, Tamil, Telugu, and Tulu are each written and printed in a separate character. The Sanskrit alphabet has 50 letters, English 26, Egyptian 25, Greek 24, Hebrew 22, Gujrati 21, Bengali, Uriya, and Malealam, each 22, Telugu 23, Canarese 23, Tamil 14, and the Tamil consonants carry the sound of short a. Letters of the English alphabet are, however, used by the natives of Great Britain for all the East Indian words, and Dr. Hunter has recommended, for the words in use in British India, the unaccented a as u in but, the unaccented u as u in put, the unaccented i as i in pit; and to accented a, i, and u, the sounds of a in far, ee in feet, and oo in boot. This will increase, by three, the number of English letters in use in British India. The Arabic, so largely used by all Mahomedans, has 28 letters, but amongst them are two with the sound of s, two with that of h, three with that of z, two with that of t, two with that of d, two with the sound of a, two with that of k, so that its letters might be reduced to 19. In the south of India, the Arabic numerals have been generally introduced into Government accounts. This was on the recommendation of Sir Erskine Perry, in the middle of the 19th century; and it has been supposed possible to use the Roman and Italian characters for all the other tongues, but the 19th century will see the bulk of the educated people of India using English, with comparatively little knowledge of their respective mother tongues. The alphabets of the Thai or Siamese, of the Burmese, and of the Mon of Pegu, are of Indian origin. With the native Indian tongues s and h are everywhere interchangeable, p and f amongst the Mahrattas equally so, l and z and j amongst the Tamil. The European languages with difficulty accept the English j and sh. The latter in French has to become sch, as in schah for shah, a king; Jami has to be written djami.

**ALPHEUS**, a genus of prawns common in the Indian Ocean. See Prawns; Shrimps.

### ALPHONSEA LUTEA. *H. f. et T.*

*Uvaria lutea*, *Roxb.* ii. 666.

Muvi, Muvvi, . . . TEL. | Chiri dudduga, . . . TEL.

## ALPINIA GALANGA.

A fine tree of the mountains of Orissa, of Silhet and Ava.

*Alphonsea Madrasapatana*, *Bedd.*, a very handsome, evergreen, shade-yielding tree, common on the banks of streams on the Cuddapah and North Arcot hills up to 3000 feet.

*Alphonsea ventricosa*, *H. f. et T.*; *Uvaria ventricosa*, *Roxb.* ii. 658; a beautiful tree of Chittagong.

*Alphonsea Zeylanica*, *H. f. et T.*

*Guatteria acutifolia*, *Wall.* | *Uvaria lutea*, *W. and A.*

A branchy, leafy tree of Travancore and Courtallum.—*H. f. et T.*; *Beddome*, *Fl. Sylv.* p. 76.

**ALPINIA**, a genus of the Zingiberaceæ. Some of the species yield aromatic fruits, and some of the plants are wholly aromatic. *A. aromatica* is named as a plant of the eastern valleys of Bengal, the fruit of which is often sold as cardamoms; *A. porrecta*, *Wall.*, from China, and *A. spicata*, *Roxb.*, from Sumatra, may also be noticed. *A. alba* and *A. Chinensis* are much used by the Malays and Chinese. The latter has an aromatic root, with an acrid, burning flavour. The fragrant root of *A. nutans* was sometimes taken to England, according to Dr. Roxburgh, for Galanga major. Its leaves, when bruised, have a strong smell of cardamoms. *A. mutica*, *Roxb.*, is a native of Penang, has large flowers, with lips crimson yellow and orange-edged. *A. Roscoeana*, *Rom. and Sch.*, is a native of China.—*Roxb.*

### ALPINIA ALLUGHAS. *Roscoe.*

*Hellenia allughas*, *Linn.* | *Heretiera allughas*, *Linn.*  
*Taruka*, *Tara*, *BENG.*, *HIND.* | *Mali-inshi-kua*, *MALEAL.*

This is found in Coromandel, in the S. Konkan, in the Kotah jungle marshes, in the estuary of the Irawadi at Sarampur, in Silhet and Assam. It has large and beautiful rose-coloured inodorous flowers; its roots are aromatic.—*Roxb.* i. p. 60; *Voigt*, 570; *Gen. Med. Top.* p. 171.

### ALPINIA BRACATEATA. *Roxb.*

*A. Roxburghii*, *Sweet.*

This is one of the smallest of the India Alpinias. It is a native of the eastern parts of Bengal, and is found at Chappedong in Tenasserim. Its flowers are white, with a crimson yellow lip.—*Roxb.* i. 63; *Voigt*, 571.

### ALPINIA CALCARATA. *Roscoe.*

*Alpinia cernua*, *Sims.* | *Renealmia erecta*, *Redoute.*  
*Renealmia calc.*, *Andh.*

A native of China; has large white flowers, their lips coloured with dark purple veins on a yellow ground.—*Roxb.* i. 69; *Voigt*, 571.

### ALPINIA GALANGA. *Swz.*

<i>Maranta galanga</i> , <i>Linn.</i>	<i>Amomum galanga</i> , <i>Lour.</i>
<i>Galanga major</i> , <i>Rumph.</i>	
<i>Kulanjan</i> , <i>ARAB.</i> , <i>HIND.</i>	<i>Kulanyoga</i> , . . . <i>SANSK.</i>
<i>Hung-tau-k'au</i> , . . . <i>CHIN.</i>	<i>Dhamula</i> , . . . . .
<i>Kau-liang-kiang</i> , . . .	<i>Tikshra mula</i> , . . . .
<i>Greater Galangal</i> , <i>ENG.</i>	<i>Suganda yoga</i> , . . . .
<i>Galanga cardamoms</i> , . .	<i>Koluwala</i> , . . . <i>SINGH.</i>
<i>Chitta-ratta</i> , <i>MALEAL.</i>	<i>Ferre-aretei?</i> . . . <i>TAM.</i>
<i>Sugandha-vacha</i> , <i>SANSK.</i>	<i>Dumba-stacam?</i> . . <i>TEL.</i>
<i>Mahabhara vacha</i> , . .	<i>Pedda dumpa-</i>
<i>Kulanjana</i> , . . . . .	<i>rashtrakam</i> , . . . .

This is a perennial plant, a native of Sumatra, cultivated in the Indian Archipelago, Moluccas, China, Cochin-China, Singapore, Penang, Chittagong, Travancore, the S. Konkan. Its tubers constitute the true Galanga major roots of the druggists, and are used for the same purposes as ginger. It has a faint aromatic smell and strong

## ALPINIA MALACCENSIS.

pungent taste, with some bitterness, pungency, and acidity, on which account it has fallen into some disuse, though in 1850, 64 tons were exported from Canton, value 2880 dollars. Hungtau-k'au of the Chinese means red nutmeg. The fruits have the same properties as the root. The flowers are said to be antidotal to the effects of wine. A lesser Galanga is said to be obtained from the *Alpinia Chinensis*, also from a species of *Hedychium*.—*Smith*, pp. 9, 10; *Roxb.* i. 59; *Voigt*, 570; *Ainslie*; *Hogg*, p. 786; *O'Sh.* 652; *Simmonds*, *Useful Plants*; *Thucytes*, p. 319.

ALPINIA MALACCENSIS. *Roscoe*.

Maranta Malaccensis, Bur. | Renealmia Sumatrana, Galanga " Rumph. | Donn.

A native of the Moluccas and Chittagong; a beautiful, stately plant, with large pure white flowers, their lips orange crimson.—*Roxb.* i. 64; *Voigt*, 571.

ALPINIA NUTANS. *Roscoe*.

Renealmia nutans, Andr. | Globba sylvestris, Rumph. Globba " Linn. | Zerumbet speciosum, Jacq. Costus zerumbet, Pers.

Punag champa, . . BENG. | Pa-gau-theing, . . BURM. Pa-gau-gyi, . . BURM. | Ilachi, . . HIND.

This very beautiful plant is a native of the Eastern Archipelago; is found on the banks of the Salwyn, at Silhet and in Coromandel; is cultivated in gardens, and was brought by Dr. Irvine from Tonk to Ajmir. The flowers are beautiful, and the whole plant is fragrant like the cardamom; the seeds do not ripen. Its leaves, etc., when bruised, have a strong smell of cardamoms, and are sometimes named Ilachi or Punag champa.—*Roxb.* p. 65; *Voigt*, 571; *Genl. Medl. Top.* 171.

ALPTIGIN. One of the dynasties formed after the breaking up of the empire of the khalifs was that of the Samani, which terminated after a lapse of 120 years. Abdul Malik, the fifth prince of his race, had a Turki slave, by name Alptigin, a man of good sense, courage, and integrity, who rose to be governor of Khorasan. Alptigin afterwards assumed the independent government of the country about the mountains of Suliman to the Indus, making Ghazni his citadel. This he held for fourteen years, up to the time of his death, A.D. 976, and thence founded the house of Ghazni. Alptigin had a slave named Sabaktagin, purchased from a merchant who brought him from Turkestan, and whom by degrees he had raised to so much power and trust, that at his death he was the effective head of his government, and became his successor. He also married a daughter of his benefactor. In the action that Sabaktagin had with Jaipal, raja of Lahore, at Laghman, at the mouth of the valley which extends from Peshawar to Kabal, he conquered and made great slaughter among the enemy, took possession of the country up to the Indus, leaving an officer with 10,000 horse as governor of Peshawar. On this occasion the Afghans and Khilji of Laghman not only tendered their allegiance, but furnished useful recruits to the country. Sabaktagin died 997. His eldest son, Ismail, succeeded him for a few months, and, after him, the second son, the renowned Mahmud of Ghazni.—*Marshman*.

ALSANDA. TEL. *Dolichos sinensis*, Linn.

ALSEODAPHNE SEMICARPIFOLIA. *Nees*. Weowarana, Raane, SINGH. | Yaverne, . . SINGH.

This large glabrous tree is not uncommon on

## ALSTONIA SCHOLARIS.

the Western Ghats of the Madras Presidency, from Canara south down to Cape Comorin, up to 5000 feet elevation, and it also occurs in Ceylon. The wood is valued in Ceylon, and is procurable of very large size. It is of a light yellow colour, and is said not to warp. It is used for building and other purposes, and as it resists the attacks of the teredo, is much in use in the construction of boats. It is exported from Trincomalee.—*Beddome*, *Fl. Sylv.* part xxv. p. 297.

ALSI. HIND. Linseed. *Linum usitatissimum*.

ALSINACEÆ. *Lindl.* The Chickweed tribe of plants. The Indian genera are—*Buffonia*, *Sagina*, *Minuartia*, *Arenaria*, *Cerastium*, *Stellaria*, *Alsinella*, *Cherleria*, *Brachystemma*, *Leucostemma*, and *Larbreia*.

ALSOPHILA, a genus of tree-ferns of India and the islands of the Southern Ocean. *A. Australis*, a tree-fern of New Zealand, attains to 60 feet in height. *A. excelsa*, the tree-fern of Norfolk Island, measures 40 to 80 feet in height, and has a magnificent crest of fronds from 7 to 12 feet long. It usually has its root near the course of some main stream; and as its top does not affect the shade, like many of its congeners, it forms a striking object in the landscape. The heart or cabbage at the extremity of the trunk in some species affords a coarse food. It is in substance like a Swedish turnip, but is too astringent in taste to be agreeable, and is not much altered by cooking. The black portion of the trunk is used for stringing by cabinetmakers. *A. Cooperi* is the tree-fern of Queensland. All the *Alsophila* should be introduced into India. *A. gigantea*, *Wall.*, is common to the Himalaya, from Nepal eastward to the Malayan peninsula, Java, and Ceylon; it ascends nearly to 7000 feet in the outer Himalayas. It is far more common than *A. spinulosa*. *A. spinulosa* is the 'Pugjik' of the Lepchas, who eat the soft, watery pith. This tree-fern grows also in Sikkim abundantly, in East Bengal, and the Peninsula of India.—*Hooker's Him. Jour.* i. 110, 142, ii. 13; *Von Mueller*; *Keppel's Indian Arch.*

ALSTONIA, a genus of plants belonging to the Apocynaceæ. *A. macrophylla* and *A. spectabilis* are Penang trees; of the former, with large white flowers, nothing is known, and equally little of *A. neriifolia*, a Nepal shrub, and *A. venenata* of the Indian Peninsula, the last being Roxburgh's *Echites venenata*. *A. constricta*, *F. v. Mueller*, is a small tree of E. Australia; bark an aromatic bitter, useful in ague.—*Von Mueller*.

ALSTONIA SCHOLARIS. *R. Br., Don.*

<i>A. Oleandriifolia</i> , Lodd.	<i>Echites Scholari</i> , Linn.
Book Attene, ANG.-SINGH.	<i>Septa-pima</i> , . . SANSK.
Lutiana, . . . ASSAM.	<i>Rukatanna gass</i> , . SINGH.
Chatin, . . . BENG.	<i>Ir-illay-palai</i> , pala, TAM.
Satwin, . . . BOM.	<i>Wodrade</i> , . . .
Lit-htuk, . . . BURM.?	<i>Eda-kula-ariti</i> , . . TEL.
Hori-kowan, . . MAHR.	" pala, . . .
Stawin, . . .	" ponna, . . .
Pala, Mukanpala, MALEAL.	<i>Pala-garuda</i> , . . .
Ayugma parma, . SANSK.	<i>Eda-kuta-nati</i> , . . .
" chadda, . . .	

This considerable-sized tree grows in the Moluccas, Bengal, in the vale of Sawitri, in the hilly parts of the South Konkan, and in the moist valleys of Kamaon. In Ceylon it is common up to an elevation of 3000 feet. In Canara and Sunda it is not very common, but is found near the ghats above and below of great size. It is

also found in the Travancore forests; it is very common in the plains on the western side of the Madras Presidency and in Mysore, and is also found in Assam, Burma, Africa, and Australia. The excellent boards or thin planks it affords are used by their children and by children in Ceylon and in the Indian Peninsula to write their lessons on, hence its name. The whole plant abounds in a milky juice. Its wood is white, light, and close-grained, but rather coarse, and in Assam is much prized for beams and light work, such as boxes, trunks, scabbards, etc. It is valuable for the turning-lathe, and in Ceylon is used for coffins and packing-cases. It is as bitter as gentian, and is possessed, it is said, of similar virtues. The bark is a powerful tonic in bowel complaints, and, in the form of tincture, Dr. Gibson found it useful as a febrifuge.—*Ind. Ann. Med. Sci.*, April 1866; *Mason*; *Hogg's Vegetable Kingdom*; *Useful Plants*; *Dr. Gibson*; *Voigt*; *Thucyides*; *Beddome*; *Mr. Thompson*.

AL SURA, the Arab name of Bassora, from Bel-Sura, signifying the stony soil on which it is built.

ALTA, or Mahawar. HIND. Balls of cotton impregnated with a lac dye; a thin red stuff of cotton, like paper, consecrated to Durga, with which Hindu women colour their feet, and is supposed to promote happiness and prevent distress.

ALTAI, a great mountain chain on the west of Asia, between which and the Himalaya is the vast tract of pasture lands on which from time immemorial the nomades of high Asia have fed their flocks, and multiplied into those hordes which from time to time have swept into Europe and into southern and eastern Asia. The southern mountains of the Altai chain are rich in gold and silver mines (altai, in Mongol, signifies gold). And the same may be said of the chain of the Khigan which separates Mongolia from Daouria.—*Timkonetski's Journey to Peking*, ii. p. 284.

ALTAMGHIA. TURK. Literally red stamp. A grant under the seal of the former rulers of Hindustan, recognised by the British as conferring a title to rent-free land in perpetuity, hereditary and transferable from generation to generation. In reality, such were never so treated, being invariably resumed as occasion demanded. The imperial decisions of China are noted in red ink.—*Wilson*.

ALTAMSH. This emperor of India succeeded to the throne in A.D. 1210. He completed the conquest of the greatest part of Hindustan proper (1226-1232), and appears to have been the first Mahomedan that made a conquest of Bengal, the government of which was from this time bestowed on one of the reigning emperor's sons. It was during his reign (1225) that Chengiz Khan, among his extensive conquests, accomplished that of the empire of Ghazni, putting an end to the dynasty of Kharasm, which then occupied that throne, and driving before him the unfortunate Jalal, son of the sultan of Kharasm, who swam the Indus to avoid his fury, and fled to Dehli. Altamsh was succeeded for a few months by his son, and his sister Razia was then raised to the throne.—*Rennell's Memoir*, p. xlviii.; *Marshman*.

ALTAR.

Mihrah, . . . . . ARAB. | Altare, . . . . . It.  
Autel, . . . . . FR.

The altar is a sacred place inside Jewish, Buddhist, and Hindu places of worship, and Christian

churches, and revered in the eastern mode alluded to in Psalm xxvi. 6: 'So will I compass thine altar,'—compassing being a mark of reverence, common among Hindus and Buddhists, many of whom may be seen morning and evening circumambulating their temples from right to left, with their right hands towards the temple. Hindus call this Pradachana; and it is with them a reverential act, which they sometimes also perform to men. Mai-omedans also circumambulate, but only the Kāba at Mecca, into which is built the Hajar us Siah, or Black Stone that is believed to have fallen with Adam from paradise; but in their religious poetry they often allude to the custom, as in the words from the Persian, Tuaf i kaba i dil kun agr dili dari, Encompass thou the kaaba of thy heart, if thou hast a heart.

ALTERNANTHERA SESSILIS. *R. Brown*.  
Achyranthes triandra, *R.* | Altern. triandra.  
" sessilis. | Illecebrum sessile, *Linn.*  
Poonaghutti bhaji, *DUK.* | Poonaghanti koorā, *TEL.*  
Priasatti, . . . . . SANSK. | Madana-ghanti, "  
Poonarkany kirai, *TAM.*

In many parts of India this is a common annual, but is greatly prized as greens by the natives, and sells at a high price. *A. campestris* and *A. sessilis* are figured in Wight's *Icones*.—*Jaffrey*; *Voigt*, p. 518.

ALTHÆA ALHUGAS.

Guimaue, . . . . . FR. | Gul khyar, . . . HIND.  
Althia of Dioscorides, *GR.*

This is a native of Europe and of Kashmir, and used precisely as the marsh-mallow, and at Kandahar as greens.—*O'Sh.* p. 214; *Bellw*; *Stewart*.

ALTHÆA ROSEA. *Cav.*

Fu-Sang, . . . . . CHIN. | Gul Khaira, . . . HIND.  
Hollyhock, . . . . . ENG. | Khatmi, . . . HIND., *PERS.*

This plant, with very large rose-coloured flowers, has produced about 20 varieties of splendid border flowers. Its leaves are said to yield a colouring matter resembling indigo.—*Voigt*, 112; *Smith*, 10. See *Dyes*; *Hollyhock*.

ALTI MARAM. *TAM.* Hardwickia binata.

ALTISHAHR, or the Six Cities, a designation of the western part of Eastern Turkestan, and embracing the towns of Yarkand, Kashgar, Aksu, Khoten, Yanghisar, and Oosh-turfan, with the districts dependent on them. See *Bokhara*, *Little Chinese Tartary*, and *Eastern Turkestan*.

ALTUN-SU. The river Caprus of antiquity is called the Lesser Zab by Abul Fazl. It joins the Tigris below Diarbahr; but it is wrong to call the river Altun, which is an epithet only belonging to the bridge, from what it cost, Altun meaning gold or money. Both Altun and Altai are Turki words for gold.—*Rich's Kurdistan*, ii. p. 13.

ALU. HIND., *PERS.*, *PUSHT.*, *TEL.* A term, with affixes and suffixes, employed in Persian, Afghan, and Indian countries to designate several shrubs, pomaceous fruits, edible fruits and roots. The Alu of India generally is the common potato, the *Solanum tuberosum*. The Alu-i-Bokhara is the prune; the Nathar Alu, *Batatas edulis*, the sweet potato. In Telugu, the Alu-bachchali, is the *Basella alba*. In Bombay, Alu is a name of *Vangueria spinosa*; in Persia, of several rosaceous plants. Gurd-alu is *Prunus Armeniaca*; Kir-alu is *Arum speciosum*; Rat-alu is *Dioscorea sativa*; Shaft-alu is *Amygdalus Persica*; and Alu-balu is the *Cerasus caproniana*. Alu-cha is a variety of prune. Alu Bokhara, prunes, *Prunus domestica*; also dried plums and apricots.



ALUBO. SINGH. *Calyptanthus jambolana*.  
ALUGLUTA, and Algochh. BENG. *Cymbidium*  
*tessaloides*.

ALUKA. HIND. The leech. See *Hirudo*.

ALUK ur REMBUT. ARAB. *Pistacia terebin-*  
*thus*.

ALU-KYOO. BURM. *Arundo*, *sp.*

## ALUM.

Shabb, . . . . .	ARAB.	Zaj-balur, . . . . .	PERS.
Ky-ouk Ky-en, . . . . .	BURM.	Shab-i-Yemeni, . . . . .	"
Aluin, . . . . .	DAN.	Pedrahume, . . . . .	PORT.
Alun, . . . . .	FR.	Kwassze, . . . . .	RUSS.
Alaun, . . . . .	GER.	Puttaki, . . . . .	SANSK.
Phatakri, . . . . .	HIND.	Chinna karam, . . . . .	SINGH.
Alume, . . . . .	IT.	Allumbre, . . . . .	SP.
Alumen, . . . . .	LAT.	Paddicaram, . . . . .	TAM.
Tawas, . . . . .	MALAY.	Patticaramu, . . . . .	TEL.

The first alum works known to Europeans were those of Edessa (formerly called Roccha) in Syria. The alum of commerce, however, is manufactured from alum shale, alum rock, bituminous shale, and slate clay. In British India, at Dera Ismail Khan, it is manufactured from a black shale, principally at Kalabagh, on the Indus, and Kutki, where some 900 tons are annually sold, at the rate of 78 rupees per ton. The process of manufacture is almost identical with that employed in European alum works. Alum occurs native in Nepal and at Chownsilla. It is obtained in the Tenasserim valley, about 40 miles below Matak, from a reddish slate clay. The shales are roasted, and, after being reduced to powder, the alum is obtained by washing. Red alum is brought to Ajmir from Lahore, and used in medicine as an astringent, but chiefly employed in dyeing. One maund sells for 10 rupees. The great importation of alum is from China. Surgeons apply it variously, after depriving it of its water of crystallization; and in domestic life it is used for precipitating vegetable substances suspended in potable water. When Chinese fishermen take one of those huge rhizostoma which abound on the coast, they rub the animal with the pulverized styptic to give a degree of coherence to the gelatinous mass. Chinese architects employ it as a cement in those airy bridges which span the water-courses. It is poured in a molten state into the interstices of stones; and in structures not exposed to constant moisture the cohesion is perfect, but in damp situations it becomes a hydrate, and crumbles. In the Sung-yan hills bordering on Foh-kien, in the district of P'ing-yang, Wan-chan prefecture, and in close proximity to Peh-kwan harbour, several alum-making establishments occupy about a mile of the side of a lofty hill. In the alum district, the typhoon of September 1855 was preceded by a rising of water in wells and ponds many miles inland. When the cyclone reached the coast, it submerged about a hundred square miles, occasioning a vast destruction of life and property. The waters of the sea were retained in the country by strong easterly winds for several days, leaving a strip of land bordering on the sea quite dry. Alum shale, Fan-shih of the Chinese, is found very pure in the provinces of Cheh-kiang, Hunan, and Ngan-hwui. It is deflagrated by throwing the alum shale into brushwood, and macerating the residue in vats. The liquor is concentrated in large boilers, having iron bottoms and wooden sides, then poured into reservoirs to crystallize into large solid masses,

which are broken into smaller pieces for shipment to India and the Archipelago, and for sale. 6000 tons leave the district of P'ing-yang in one year. The purified alum, called Ming-fan and Peh-fan, is equal to the best Roman alum. Ferruginous alum, Tieh-fan, is a friable mineral of a faint red colour, brought from Shen-si Province, China. This mineral is largely employed by the Chinese in dyeing, and to some extent in paper-making, as in Europe.—*H. Piddington in As. Soc. of Bengal; Calc. Cat. Exhib. of 1862; Hon. Mr. Morrison's Foreign Commerce with China; Irvine's Ajmir*, p. 149; *O'Sh. Beng. Pharmac.* p. 366; *Simmonds' Comm. Prod.; Faulkner's Comm. Dict.; N. China Herald*, 23d January 1856; *Powell's Handbook; Smith's Ch. Mat. Med.*

ALUMINA is an earth of common occurrence in the mineral kingdom, in a state of silicate; as in felspar and its associate minerals, and in the various modifications of clay thence derived. Native alumina exists in the sapphire; the oriental emerald, ruby and topaz, corundum, and emery consist chiefly of alumina, with a small portion of oxide of iron and silica. Alumina has a strong affinity for various organic compounds, and its use in dyeing and calico printing depends on its attraction for different colouring principles, and for ligneous fibre. If ammonia be added to a solution of alum in an infusion of cochineal or madder, the aluminous earth falls in combination with the red colouring matter, and the liquor is left colourless. Colours thus prepared are called Lakes. The Ch'ih-Shih-Chi of the Chinese is a pale reddish friable aluminous earth. See *Dyes; Precious Stones*.

ALUMU KADA. TEL. *Ipomoea filiformis*.

ALUMZAI, a branch of the Momund tribe, whose headquarters are at Gandao.

ALUNDY, a place near Poona where Vishnu is believed by the Hindus to have become incarnate about the 15th or 16th century. See *Naneshwar*.

ALU PUHUL. SINGH. *Cucurbita hispida*.

ALUTE. MAR. A share in the corn and garden produce of a village, given to the Balute or village officers. See *Balute*.

ALUVA. TEL. *Manis pentadactyla*, *Linn.*

ALUVAR or Alvar. TAM. Alvaru, TEL. Amongst the southern Vaishnava in the Peninsula of India, twelve reputed saints are said to have each written a portion of the *Dravida Prabandha*, or Tamil Veda, chiefly designed for Sudras and women. Ramanuja, the founder of the Sri-vaishnava sect, is sometimes supposed to be the same as Yembiru Manaru, the last of the Alvar. Their names are—

Poyalvar;	Tirupanalvar;
Puthatalvar;	Tirumangalvar;
Peyalvar;	Tondamalvar;
Tirumal peyalvar;	Yempramanar, or Yetaraja,
Namalvar;	or Ramanuja chariar;
Kula Sec'haralvar;	Kurattalvar.
Periyalvar;	<i>Wilson.</i>

ALUWIHARA. See *Sripada*.

ALWAN, KASHM., or Alwan-i-Sadah, undyed shawl stuff; plain pashmina. Alwan ek tara, or single thread alwan, is a plain woven pashmina, or shawl-wool cloth. Alwan-do-tara is shawl-wool cloth woven with fine double thread, hence richer and heavier than the ek tara fabric. Alwan is also a Turkey-red cotton cloth.

ALYA SANTANA, or nephew inheritance; in Canara, the law of descent to sisters' sons; the descensus ab utero. The management of property vests ordinarily in the females. See Polyandry.

ALYSICARPUS, a genus of small trees or under-shrubs of India and Burma, of the natural order Fabaceæ. *A. bupleurifolius*, Heyneanus, *styracifolius*, monilifer, vaginalis, and nummularia, Nagbala, HIND., are known.—*Voigt*, p. 224.

ALYXIA, a genus of plants of the natural order Apocynaceæ. The bark of *A. stellata*, Roxb., of the Eastern Archipelago, Society and Friendly Islands, contains benzoic acid, and is possessed of properties analogous to those of canella and Winter's bark, used in chronic diarrhoea and nervous disorders. *A. gynopogon* of Norfolk Island and *A. Moonii* of Ceylon are also known.—*O'Sh.* p. 448; *Roxb.* i. 609.

AM. HIND. The mango; fruit of *Mangifera indica*, also *Hippophae rhamnoides*.

AMADA. BENG. *Curcuma amada*.

AMADA KADA. TEL. *Cyanotis axillaris*.

AMADIYAH, a district in Kurdistan near the Van and Taurus, for about 800 years the headquarters of the Kurdish family of Behdir, who trace their descent from one of the early Abbasside khalifs. After the overthrow of the Mir of Rowanduz, it passed without a struggle into the hands of Rashid Pacha.

AMADOU, German tinder.

Spunk, . . . . . ENG. | Agaric; Amadouvier, FR. Surgeon's Agaric, . . . | Zunderschwamm, . . . GER.

A substance similar to agaric is prepared from *Polyporus fomentarius*, parasitical on the oak, birch, etc., and *P. igniarius*, growing on the willow, plum, etc. Amadou is prepared by beating thin slices of the fungus and soaking them in solution of nitre. Black amadou is impregnated with gunpowder.

AMAKARUM. MALEAL. *Physalis somnifera*.

AMAL. ARAB. Business affairs. Amaldar, an agent, a revenue officer.

AMAL. HIND. Opium. Amal-lar-khana, 'to eat opium together,' is the most inviolable pledge amongst the Rajputs, and an agreement ratified by this ceremony is stronger than any adjuration. If a Rajput pay a visit, the first question is, 'Amal khyā?' 'Have you had your opiate?'—'Amal khao;' 'Take your opiate!' On a birthday, when all the chiefs convene to congratulate their brother on another 'knot to his years,' the large cup is brought forth, a lump of opium put therein, upon which water is poured, and by the aid of a stick a solution is made, to which each helps his neighbour, not with a glass, but with the hollow of his hand held to his mouth.—*Tod's Rajasthan*, vol. i. p. 644.

AMAL, or Aonla. HIND. *Embolica officinalis*.

AMAL. PANJ. Sour; hence Amal-bel, *Cissus carnosus*; Amal-gach'h, *Prunus puddum*; and Amli, *Tamarindus indica*.

AMALAH is a subdivision of the Peshkoh clan of the Luri Kuchak tribe in Khuzistan, comprising about 2000 families. Their summer quarters are about Khoramabad and Terhan, and in winter they go to Saemara and Koh-dasht.—*Layard*; *M'G.* p. 22.

AMALARI, a division of the Brahui tribe Bizungi, on the same hills as the Minghal.

AMALE ARISI. TAM. A variety of rice.

AMALGAM. Mercury dissolves most of the

metals, and forms a class of compounds termed amalgams. They are usually brittle or soft. The amalgam of tin is readily formed, by triturating the metals together, or by fusion at a gentle heat, and is extensively used for silvering looking-glasses. An amalgam of three parts mercury, one part lead, and one part bismuth, is remarkable for its fluidity, and may be squeezed through leather without decomposition. It is used for silvering the inside of hollow glass spheres, previously made clean and warm. All the amalgams can be decomposed at a moderate heat; and advantage is taken of this property in the arts of water gilding and water silvering, and the cold tinning of cast iron, wrought iron, steel, copper, and many other metals. The processes are followed in India. The amalgam used in dentistry consists of gold of purest kind and tin, each one part, silver two parts. Melt, and when required for use reduce to a fine powder, and make an amalgam with mercury. In China, Yin-kau, Yin-ts'ui, is a mixture of pewter and silver leaf with mercury, used internally as a medicine, but also employed for stopping teeth and for making false teeth.—*Tomlinson*; *Smith*.

AMALITAS. HIND. *Cathartocarpus fistula*.

AMAMA. HIND. A large loose turban of shawl, etc., worn by Musalmaus; qu. Imama.

AMAN. HIND. Low lands yielding one crop a year. Also AR., free; the soldier's cry for quarter.

AMANAKU ARISI. MALEAL. Seeds of *Ricinus communis*; lit. lamp-rice.

AMANAT, also Amāni. HIND. Held in trust by the State, as an estate.

AMANJI. TAM. Compulsory labour.—*W.*

AMARA KOSHA, by Amara Sinha, also called Amara Deva, is the most esteemed of all the Sanskrit vocabularies. The author was one of the nine poets who adorned the court of Vikramaditya, who seems to have been a Buddhist. Another of this name is supposed to have lived about A.D. 948. His book was translated into English by Colebrooke, and printed in India, and into French by A. L. Deslongchamps, and printed in Diglot in 1839. The Amara Kosha, Trikanḍa Śeṣha, Haravali, and Medini Kosha, four original vocabularies, were printed at Khidurpur in 1807. The poems of Amara Sinha perished during the persecutions to which the Buddhists were subjected.

AMARANTUS, a genus of plants of the natural order Amarantaceæ; several which have brightly-coloured leaves are ornamental. About 26 species and varieties are grown. *A. anardana*, *A. frumentaceus*, and *A. lappica* produce seed in sufficient abundance to be gathered as grain crops; their stems and leaves are used as greens and spinach. *A. paniculata* in three months yielded 8 oz. of seed on a square yard. Under the vernacular name of 'nuteyaz,' they are used as emollients, cataplasms, and for diluent drinks. *A. tricolor*, *A. caudatus*, or 'Love lies bleeding,' *A. hypochondriacus*, or 'Prince's feather,' are flowering plants. The last is found wild in the south of England. *A. Blitum*, *Linn.*, of Europe, *A. campestris*, *Willde*, have minute greenish flowers, as also has *A. polystachys*, the Kupei-kiré of the Tamils.

*Amarantus anardana*, *Ham.*

Siril, sarairi, sariara,	Dartu, . . . . .	PUSHT.
batu, ganhar, . . .	Kali suval, Lal siwal,	
Siul, sawal, bhabri, CHEN.	siwalarn,	RAVI.
Lal chanlai, . . . . .	Sarera, dankar, bithu	
Ganhar, JHELUM, KANGR.	chanloi, tulsia, SUTLEJ.	

Dr. Stewart gives these as vernacular synonyms both of *A. anardana* and *A. Gangeticus*. He says *A. anardana* is often in the Panjab grown among other crops, up to 9000 feet. *A. Gangeticus* appears to be wild also in the plains. The leaves are eaten as a pot herb, but it is grown chiefly for the seed, used as a food-grain after parching.

*Amarantus atropurpureus*, *Roxb.*

Banspata-lal-nuti, . . .	BENG.	Shegapu thandu-kirai,	
Lal-nutiya, . . .	"	TAM.	
Kunka nuti, . . .	"	Yerra totakama kura,	TEL.

This is probably a variety of *A. oleraceus*, an annual with beautiful red foliage and diminutive flowers. It gives a good spinach, though seldom used by Europeans.

*Amarantus campestris*, *Willd.*

Churi-ki-bhaji, . . .	DUK.	Sirru kirai, . . .	TAM.
Mekanada, Ganna, SANSK.		Sirru kura, . . .	TEL.

*A. campestris* and *A. polygonoides*? are commonly cultivated by native gardeners for spinach, during the hot months; require to be used when three or four inches high, are of rapid growth, and should be sown every third or fourth week.

*Amarantus caudatus*, *Linn.*, the Ye-hien-tsai of the Chinese, the love lies bleeding of our gardens, is commonly cultivated for ornament. The Chinese formerly ate it as a vegetable.

*Amarantus cruentus*.

Batu zard, . . .	PERS.	Bostan-afroz, . . .	PERS.
Taj-i-khurus, . . .	"		

Bread cakes made from its seed are a common food with the peasants of the Himalayas.

*Amarantus fasciatus*, *Roxb.*

Tun-tuni-nuti, . . .	BENG.	Ban-nuti, . . .	BENG.
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Has minute greenish flowers.

*Amarantus frumentaceus*, *Buch.*

Bathu, . . .	PANJ.	Pungh-kirai, . . .	TAM.
Kirai, . . .	TAM.		

A large luxuriant species, grows in the hills between Mysore and Coimbatore, also on the Neilgherries. In the Calcutta Botanic Garden, forty square yards, sown in June, yielded 21 lbs. of clean seed in September. It is cultivated by the hill people of S. India for the seeds, which are ground into flour, and form one of their principal articles of diet. Seeds used by the Hindus as the kernel of comfits. The leaves are of a reddish brown colour, and the plant averages in height from four to six feet.

*Amarantus Gangeticus*, *Linn.*

Lal-shak, Ranga-shak, . . .	BENG.	Lal-sag, . . .	HIND.
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Sown broadcast, and always procurable. The leaves are very generally used as spinach. There are many varieties, with colours from green to bright red. They cannot be cut.

*Amarantus lanceolatus*. *Banspata nuteeya*, BENG. Bamboo-leaved amaranth. The leaves and tender tops are eaten by natives in their curries, and used as emollient poultices.

*Amarantus oleraceus*, *Linn.*, country greens.

Var. *a. viridis*. *b. ruber*. *c. albus*. *d. giganteus*.

Shedakh-nindi? . . .	ARAB.	Tota kura, . . .	TEL.
Sadanuti, . . .	BENG.	Var. alba—Tella	
Ma-ch'i-hien, . . .	CHIN.	tota kura, . . .	"
Dant-ki-bhaji, . . .	DUK.	Var. rubra?—Yerra	
Dat-ki-bhaji, . . .	"	tota kura, . . .	"
Sada-tam-pala, . . .	SINGH.	Var. gigantea—	
Thandu-kire, . . .	TAM.	Mokka, also Peruga, . . .	

This amaranth is, more than all the others, in use with Europeans in India. The peeled stalks resemble asparagus in form, and are pleasant to eat. The variety *A. viridis*, the common green

sort, is most cultivated. *A. ruber*, with its bright stems but rusty-coloured leaves, is showy in a garden. *A. albus*, with white shining stems, is the sada-nuti of Bengal, and is much cultivated there. But the *A. giganteus*, from five to eight feet high, is that which Europeans mostly esteem.

*Amarantus polygamus*, *L.*; var. *ruber*.

Champa nuti, . . .	BENG.	Chumli sag, . . .	HIND.
Champa nuteya		Chulai, . . .	"
(var. lal.), . . .	"	Sulu-kura-tampala, . . .	SING.
Shakini, . . .	"	Mulli kirey, . . .	TAM.
Poorika, . . .	"	Dela kura, Doggali	
Ragiri-ki-bhaji, . . .	DUK.	kura, Erra Dog-	
Chulai-gaji, . . .	GUJ.	gali kura, . . .	TEL.

This is cultivated all over southern Asia. There are three or four varieties, with various coloured leaves. It is one of the best of the Indian spinachs. It is raised from seed during the hot months, and requires to be sown thick, and eaten when young; generally used when two feet high. The humbler natives are seldom able to purchase this vegetable, it being too costly.

*Amarantus polygonoides*, *Roxb.*

Chiru nuti, . . .	BENG.	Ban tanduli, . . .	HIND.
Chilu nutiya, . . .	"	Chira-kura, . . .	TEL.

Very small and common garden weed, used as a pot herb, and deemed by natives wholesome for convalescents.

*Amarantus spinosus*, *Linn.*

Kanta nuti, . . .	BENG.	Mulu kire, . . .	TAM.
Thorny amaranth, . . .	ENG.	Mulu tota kura, . . .	TEL.
Mullan-chira, . . .	MALEAL.	Nalla doggali, . . .	"
Mula-karang-varai-		Erra mulu gor-	
Puttai, . . .	TAM.	anta, . . .	"

This grows as a very troublesome weed all over Southern India and Burma. It has sharp spines in the axils of its leaves, and it is troublesome to pick them, though they make a good spinach and pot herb.

*Amarantus tenuifolius*, *Roxb.*

Ghinti-nuti, . . .	BENG.	Mulleero, . . .	SIND.
Jeel-chumli, . . .	"	Katoo-sirroo-kirai, . . .	TAM.

A weed with clusters of green flowers proceeding from the axils of the leaves; stem much branched; found everywhere spreading in cultivated grounds.

*Amarantus tricolor*, *Wight.*

Mat-ki-bhaji, . . .	DUK.	Aray-kirai, . . .	TAM.
Jillaka, . . .	SANSK.	Quoi-tota-kura, . . .	TEL.
Kuppai-kirai, . . .	TAM.	Tanta-kura, . . .	"

Remarkable for its variegated leaves; the centre of it is red and pale yellow; propagated by seed only.

*Amarantus tristis*, *Linn.*

Mat-ki-bhaji, . . .	DUK., HIND.	Kuppi kire; Ara kire, . . .	TAM.
Jillaka, . . .	SANSK.	Koya tota kura, . . .	TEL.

This annual is cultivated and held in great esteem by the natives. It may be cut down several times without destroying the plants, which are much used for food.

*Amarantus viridis*, *Linn.*, has minute greenish flowers, and its tender tops are eaten, but less esteemed than others of this genus.—*Ainslie*; *Cleg-horn*, *Panj. Report*; *Jaffrey's Hints*; *Mason's Burma*; *O'Sh. Beng. Disp.*; *Powell, Handbook*; *Riddell's Gardening*; *Roxb. F. Ind.*; *Smith, Chin. M. M.*; *J. L. Stewart*; *Voigt*; *von Mueller*.

AMARAPURA, on the east bank of the Iravadi river, in lat. 21° 57' N., long. 73° 4' E., a former capital of Burma. The name is derived from the Pali, and means the immortal city. It was re-occupied when Ava was abandoned. The Burmese kings vary their capitals, and Amara-

pura was abandoned in 1860.—*Yule's Embassy*, p. 180.

AMARA SINHA. See Amara Kosha.

AMARAVATI, the capital of Indra; also a name given to several towns in peninsular India, frequently spelt Oomraoti or Amraoti. Amaravati, in lat.  $20^{\circ} 55' 45''$  N., and long.  $77^{\circ} 47' 30''$  E., a large commercial town in Berar, built on a plain with hills to the west. It is in the Hyderabad Assigned Districts, 928 feet above the sea. The district holds the Pola and other fairs.

AMARAVATI, a small town on the S. bank of the Kishna river, 20 miles W. of Guntoor, in the Madras Presidency, in lat.  $16^{\circ} 34' 45''$  N., and lat.  $80^{\circ} 24' 21''$  E., with a population of 2155 persons. It was one of the chief centres of the ancient buddhist kingdom of Vengi; and a ruined buddhist tope there has created an interest in the place. The town was called Dipaldinna, translated by Colonel Mackenzie, the 'Mound of Lights,' which resembles the name of a similar place of Buddhist celebrity in Ceylon (Dambadinna). He found its outer diameter 195 feet and 165 feet. Portions of its remains were sent by the Editor in 1857 to Great Britain, and they are now in the British Museum. The portions sent were of three kinds, viz.—1. Large and coarse, belonging to the central building; 2. Carvings belonging to the inner rail, so delicate as to seem rather to belong to ivory than to stone; 3. A group belonging to the outer rail. The quantity of the sculptures was amazing. The central discs of the pillars alone contained from 6000 to 7000 figures. If we add to these the continuous frieze above, and the sculptures above and below the discs on the pillars, there probably were not less than from 120 to 140 figures for each intercolumniation, say 12,000 to 14,000 in all. The inner rail probably contains even a greater number of figures than this, and they are so small as more to resemble ivory carving. But except perhaps the great frieze at Nakhon Vat in Cambodia, there is not, even in India, and certainly not in any other part of the world, a storied page of sculpture equal in extent to what this must have been when complete. The subjects of these sculptures are very various,—animals, bulls, elephants, etc., very well depicted; feasts, concerts of instruments, scenes from the life of Buddha.—*Jour. Ben. As. Soc.*; *E. Balfour in Journ. Madras Lit. Soc.*, 1850; and *Govt. Central Museum Report for 1857*; *Sewell's Report on the Amraoti Tope*, 1880; *Darwinism in Morals*; *Fergusson's Tree and Serpent Worship*; *Fergusson and Burgess's Cave Temples*; *Imp. Gazetteer*.

AMAR BAURIA. HIND. *Cuscuta reflexa*, literally the undying creeper, used medicinally in rheumatism, and by alchemists.

AMARDAD-SAL, a Parsee holiday, held on the day following the Khurdad-sal, of which festival it is merely a continuation.—*The Parsees*.

AMAR-DHOB, also Dhoorba. HIND. *Cynodon dactylon*; amongst the Rajputs, the father binds its root around the arm of a new-born son.

AMARKANTAK, a hill in the Bilaspur district of the Central Provinces, in lat.  $22^{\circ} 40' 15''$  N., and long.  $81^{\circ} 48' 13''$  E. The mean height above the sea of the plateau Vishnapuri, is 3590 feet. The tank of Pach Kund, the source of the Narbada, is 3504 feet. The top of the hills skirting the Vishnapuri plateau to the north, 3700 feet, 100

feet above the Vishnapuri plateau, by aneroid. Near this, Captain Jenkins of the Madras Army discovered coal. Amarkantak plateau forms the watershed of the Mahanadi, Son, Tons, Johilla, and Nerbudda. These rivers, though large and full of water, even halfway from their mouths, are very irregular in the slopes of their beds, and are disturbed by frequent rapids, so that, owing to these impediments, increased still further by the rocky character of the river beds or their banks, navigation is limited for the most part to the lower portions of their course.—*Madras Museum Records*.

AMARNATH or Ambernath, a temple five miles from Kallian, about forty miles from Bombay; it means immortal lord. It is now a Saiva institution, and in ruins, but has evidently belonged to some prior creed, probably buddhist, and re-arranged for the Saiva sect A.S. 782, A.D. 800. The lingam, yona, and vahan nandi are still there. It is sacred to Shambha. An inscription found in it is dated Saka 982, A.D. 1060.

AMARYLLIS, a genus of the *Amaryllaceæ*, the narcissus tribe of flowering plants, the species being known as Americana, Asiatica, aurea, Barbadoes, Cape, equestrian, fritillaria or snake's head lily, golden, Mexican, parrot, tiger lily, and Turk's cap, mostly natives of China, Cape of Good Hope, and America, but quite acclimated in India, and found almost in every flower garden. They blossom during the rainy and cold season. The colours are of every variety,—red, white, pink, etc. The wild flower of fritillaria hangs pendulous, and is chequered with pale dark purple; specific name from fritillas, a dice board. In India, several are known as Sosan, a Mahomedan name, the Susan of Christian women. A. aurea, golden amaryllis, the Zard Sosan of the Persians, is very ornamental. A. Belladonna has large veined greenish white and carmine coloured flowers. The roots of the Shan-tze-ku or Man-ku of the Chinese, a splendid flowering plant, are used medicinally.—*Smith; Roxb.; Voigt; Riddell; Hog*, 768; *Gen. Med. Top.* p. 188.

AMARYLLIS GRANDIFLORA, Stewart, the Suk'h-darsan of India, is cultivated for its flowers; the strained juice of two drams reduced to a pulp with water is said to be a good emetic, and is dropped into the ear for earache.—*Stewart, Panjab Plants*, p. 232.

AMARYLLIS RADIATA, Willde, the Yuk-lan of the Chinese; a native of China, blossoming during the rainy season.—*Roxb.* ii. 140.

AMAS. SANSK., TEL. Moonless period of the month. See Amavasya.

AMATSJA. JAVAN. *Hydrangea Thunbergii*. AMATUM. TEL. *Spondias mangifera*, Pers.; S. dulcis, *Forster*.

AMAVASYA, or Amasi, or Amas. SANSK., TEL., TAM. The conjunction of the sun and moon; the ides of the month, also called Arcendu Sangama (written Arca Indu); Ama and Darsa Tithi are other names given to the lunar day, on which the conjunction occurs, which in the Hindu calendar is always reckoned the 30th of the lunar month. Amavasya Tithi, the lunar day of the moon's change. The Amavasya is observed as a fast-day by all Brahmans and strict Hindus, during which they perform various religious ceremonies for their deceased parents.—*Captain Edward Warren's Kala Sanhita*.

AMAWATURA, a book of legends in Singhalese.

AMAZON STONE, a compact felspar of an emerald green colour, opaque, with nacreous reflections. It is hard, and takes a high polish.

AMBAGARH CHIAUKI, a zamindari on the N.W. frontier of the Chanda district. Gonds, with a sprinkling of Gaulis, inhabit it; the languages spoken are Gondi and the Ch'hattisgarhi dialect.

AMBAKAPI, the Amakatis of Ptolemy, a town in the Eastern Panjab.

AMBA KURB. MAHR. Cupania canescens.

AMBALA, a large military station in the Panjab, in lat. 30° 21' 4" N., and long. 76° 48' 88" E., and 1026 feet above the sea.—See Umballa.

AMBALA CHETTU. TEL. Spondias mangifera.

AMBALAKAREN, the tribal titular appellation of the Kollari tribes of Madura and the Tondaman country.

AMBALAM. MALEAL. Spondias mangifera.

AMBALAM. TAM. A public hall in Malabar; a Hindu temple. Ambala Vasi, a caste in Travancore who make garlands; they are attendants in temples, and rank between Brahmans and Nairs.

AMBALAY. MALEAL. Carica papaya.

AMBALIKA, mentioned in the Mahabharata was the younger widow of Vichitra Virya, and mother of Pandu by Vyasa. Ambi or Ambika, her sister, was the elder widow, and was mother of Dhritarastra.—*Douson*.

AMBALITA, a small tree of Ganjam. The juice of the leaves is mixed with mercury, and taken internally for rheumatism and other diseases.

AMBALU. MALEAL. Lac.

AMBARA. TEL. Spondias mangifera.

AMBAR-BATTI. HIND. A perfumed pastille, made from frankincense, used in India.

AMBARI. HIND. A howdah with a canopy or umbrella cover; a canopied seat on an elephant; a litter borne by a camel.

AMBARI. DUK., MAHR.

Dekhani hemp, Bombay.	Mesta pat, . . . BENG.
Brown hemp of Bombay.	Puli numaji, COIMBATORE.
Pallang hemp of Madras.	Valaiti sunn of MUTTRA.
Pulchi fibre,	Ambaya pata in PURNEYA.
Kudrum . . . of BEHAR.	Sunni . . . of SAHARUNPUR.
Pat, . . . . . BENG.	Gong kura, . . . TEL.

This fibre is manufactured from the Hibiscus cannabinus, largely used in India, and exported as one of the hems. Ambari ki bhaji, DUK., greens of Hibiscus cannabinus.—*Lin.*; *Riadell*; *Royle*.

AMBASHTIA, or Ambhashta, a Hindu of the medical profession. They are numerous in Behar, and are said to be Sudras in caste.

AMBASSADOR.

Baliyus, . . . ARAB. | Elchi, . . . HIND., PERS.

In Mahomedan traditions, it is mentioned that Au-Rafia was sent as an ambassador to Mahomed by the unbelievers of Mecca. But when he heard Mahomed preach, he embraced Islam, and refused to return to Mecca; whereupon the Prophet spoke of the sacred character of ambassadors, declined to sanction Au-Rafia's breach of duty, and persuaded him to go back. On another occasion, an ambassador who claimed to be a prophet, and was an enemy of the new faith, expressed his contempt for Islam in the presence of Mahomed; but the Prophet merely replied that but for the respect with which Islam re-

garded ambassadors, his presumptuous language might have cost him his life. Respect for the representatives of other nations was enjoined upon his followers by Mahomed in the last moments of his life.

AMBATCH, a wood seldom larger than a man's waist, and, as it tapers naturally to a point, canoe rafts are quickly formed by lashing the branches parallel to each other, and tying the narrow ends together. It is a curious combination of raft and canoe; the Ambatch wood is so light, that the whole affair is portable.

AMBATI MADDU. TEL. Trianthema obcordatum, *Roxb.*

AMBATTAN. TAM. Barber.

AMBATTEEYO, an outcast race in Uvah in Ceylon, deemed so degraded that even the Rodiya prevent their dogs from eating the fragments of food cooked by them.—*Tennent*.

AMBAYA-PATA. BENG. Crotalaria juncea.

AMBEL. MALEAL. Nymphaea pubescens.

AMBER, or Dundhwar, in lat. 26° 58' 45" N., and long. 75° 52' 50" E., the early capital of Jeypore, built by Jey Singh, and a city of great architectural beauty, situated in a rocky mountain gorge, where there are several Hindu temples, and the palace is still kept up. According to Tod, Amber gave its name to a Rajput dynasty, of the Surya Vansa race, a scion of Nirwar, and, according to Prinsep, the ranns of Amber are of the Cuchwaha race of Rajputs, who claim descent from Cush, second son of Rama, king of Ayodhya, who migrated, and built the fort of Rotas on the Sone. Authentic history commences in A.D. 294, with Raja Nola, who founded Narwaz or Nishidr. The political power of this family dates from Hamayun, the son of Baber.—*Thomas' Prinsep's Antiquities*, p. 259; *Tod's Rajasthan*, pp. 299-331; *Imp. Gaz.*

AMBER.

Inkitriun, . . . . . ARAB.	Ambre, . . . . . FR.
Kuru-ul-Bahr? . . . . . " "	Bernstein, . . . . . GER.
Ambeng, . . . . . BURM.	Chastop, . . . . . GR.
Hu-peh, . . . . . CHIN.	Chashmal, . . . . . HEB.
Kiang-chu, . . . . . " "	Ambra, . . . . . IT.
Kahruba, . . . . . DUK.	Ambar, succino, . . . SP.
Barnsteen, . . . . . DUT.	Ambar, . . . . . TAM.

Amber is first mentioned in Ezekiel i. 4, 27, and viii. 2. Thales noticed it B.C. 600, and Theophrastus B.C. 300. It has always been held in estimation by eastern nations for medicinal use and for ornament. It is found on the shores of the Baltic and the Adriatic, on the eastern coast of England, and on that of Sicily; and in Prussia it is obtained by sinking shafts to the depth of 100 feet, to a stratum of fossil wood, in which the amber is found in rounded pieces from a few grains to five pounds in weight. It is also obtained along the coasts of America, Africa, and the Archipelago islands. Dr. Smith mentions that the Chinese market is supplied from Annam, the Indian Archipelago, and, according to Dr. Williams, from Africa; but Corea, Cambodia, and Japan are also said to yield it; small pieces of an indifferent colour are brought from Li-kiang-fu and Yung-chang-fu in Yunnan. A dark jade-like amber comes from Tangut. The best pieces are all made into court-beads and ornaments. The Chinese name Hu-peh is from a legend that the soul (peh) of the tiger (hu) is changed into this substance after death. The Burmese, perhaps more than any other nations, use it. In every bazaar of India, medicine vendors

retail what they call amber, though the bulk of this is a scorched gum or copal dried by artificial heat, or fossil copal. Amber is of a yellow colour, varying from a bright golden yellow to yellowish white; it is semi-transparent, and shining with a resinous lustre. It is now generally believed to be the gum of some coniferous plants, and often has ants, flies, or other insects embedded in it, indicating its once softer condition. It is electric when rubbed, hence its Latin and Greek names. Roman ladies highly prized it. Japanese particularly value the transparent yellow kinds. Dr. Hooker tells us (*Journal*, ii. 194) that the lumps of amber forming the necklaces of the women of Sikkim (called Poshea) are procured in East Tibet, but he surmises that they are brought from Burma, where Dr. Bayfield first, and since his time Yule, tells us (*Embassy*, p. 147) that it is found in the valley of Hukong (which takes its Burmese name of Phyeudwen from the amber mines), near the sources of the Kyendwen, in lat. 26° 20' N., and long. 96° E., and close to the Assam border. It is found with small masses of lignite (which furnish the indication in seeking for it) in a dark carbonaceous earth covered with red clay. It is extracted from square pits, reaching sometimes to a depth of forty feet, and so narrow that the workmen ascend and descend by placing their feet in holes made on two sides of the pit, no sheeting being used. Mr. Walton mentions that the Hukong valley, occupied by the Singpho, is a tract of small hillocks, the highest not exceeding fifty feet. Pits, he says, about three feet square are dug to a depth of six to fifteen feet, in a reddish and yellow clayey soil, which when first broken has a fine aromatic smell, but afterwards acquires that of coal tar. In 1837, only about a dozen people found employment at these mines. The valley of Hukong produces salt, gold, and ivory in addition to amber. The common mixed amber is sold at Ava at 2½ tikals a viss, or 4 rupees for 1½ seers; the price varies according to colour and transparency. For mouth-pieces of pipes it varies in price from 10s. to £15 the pound, according to its colour and size.—*Ainslie's Mat. Ind.*; *Mason's Burma*; *Yule's Embassy*, p. 147; *Thunberg's Japan*, ii. 51; *Hooker's Him. Journ.* ii. 194; *Walton's Stat.* p. 38-9; *Bingley*, i. 162.

AMBERBOA, a genus of E. Indian flowering plants of the natural order *Matricariaceae*. There are *A. Indica*, with large purplish rose-coloured flowers; *A. odorata*, and its variety *anbracca*, with bright-scented sweet-smelling flowers; and *A. moschata*, the shah-pasand of India, and sweet sultan of England.—*Roxburgh*, iii. 417; *Voigt*, p. 424.

#### AMBERGRIS.

Amber, ARAB., FR., DUT.	Ambra, . . . . . LAT.
Payen-anbhat, . . . BURM.	Mussumbra, . . . SINGH.
Ambragrigia, . . . IT.	Ambur-gris, . . . SP.
Kun-sura-no-fun, . . JAP.	Miu-Amber, . . . TAM.

This opaque, solid substance is generally found in the intestines or stomach of the *Physeter macrocephalus*, the blunt-headed cachelot, or spermaceti whale, though every species of cachelot is said to yield it. It is usually of a bright grey colour, or white, or yellow, or black, or ash colour, mottled with yellow and black, and is generally supposed to be a morbid product, analogous to biliary calculi, and not to be found in the healthy animal. 362 oz. have been taken from the body

of a small whale. It occurs in lumps from three to twelve inches thick, weighing from 4 oz. to 182 lbs., and mixed with vegetable and animal remains. It is softened by heat, in which state it has a powerful smell, which to some persons is very disagreeable. Indeed, when first taken from the intestines, its fetid smell is disgusting. It is often found floating in the Red Sea, on the east shores of Africa, on the ocean south of Asia, and the countries it surrounds export it largely to China. Some sorts met with in Japan resemble coarse bitumen, or asphalt, or black naphtha dried, consequently more or less black and heavy, and all differing in consistence. Other sorts are whiter in various degrees; and some sorts are exceedingly light, and not unlike a mushroom, which induced Scaliger to concur with Serapion, that it might well be a sort of a fungus marinus, or sea mushroom. The Chinese test its goodness by throwing some of it, scraped very fine, into boiling hot tea, when, if pure, it will diffuse itself equally through the fluid. It swims on water. A factitious article appears in the Chinese market, pure white, and apparently smooth and homogeneous. *Garcias-ab-Orta* tells (*A. H. l. i. c. i.*) of very large pieces; and when Thunberg was in Japan, a very good piece of a fine greyish ambergris was found upon the coasts of Kijnokuni, which weighed upwards of a hundred catt Japanese, that is, 130 lbs. Dutch weight, and, being by much too large to be purchased by one person, it was divided into four parts, in form of a cross, and one of the four parts was tendered to him. In 1693, after he had left Japan, a tortoise-shaped piece, weighing 185 lbs. Dutch, was sold by the king of Tidore to the Dutch East India Company for 11,000 rixdollars, or upwards of £2000 sterling. It was sent to Amsterdam the year after, and was kept in the Company's museum. It was of a greyish colour, and of a very good sort. It was bought on condition that if it should be discovered to have been in any way adulterated, the money should be restored. Dr. Valentine, professor at Gissen, figured it in his *Museum Museorum*, lib. 3. c. 28, as did also Rumph in his *Amboinsche Rariterkammer*, t. liii. and liv., from which, it seems, Valentine took it. Lane tells of a piece weighing about 12½ lbs.—*Bingley*; *Thunberg's History of Japan*, ii. p. 48; *Pennant's Hindoostan*, i. p. 148; *Lew's Sarawak*, p. 90; *Tavernier's Travels*, p. 152; *Bennet, Whaling Voyage*, ii. p. 226; *Lane*.

#### AMBER, LIQUID; Liquidamber.

Mia-Sailah, . . . ARAB.	Liquidamber, . . . ENG.
Nan-tu-yok, . . . BURM.	Rasa-Malay, . . . MALAY.

A resinous fluid, obtained from trees that grow in North America, Mexico, the Levant, in the Tenasserim Provinces, and Java, and used to mix with balsam of Peru. The bark of Liquidamber altingia is bitter, hot, and aromatic, and when wounded affords this balsam. A similar substance is obtained from *L. orientale* of the Levant islands, and *L. styraciflua* of Mexico.—*Mason's Tenasserim*; *Osh.* pp. 255, 610. See Liquidamber.

AMBHA, a goddess worshipped by the Kathi race. Ambha-mat'ha, a goddess of the Jaina sect, worshipped in many parts of India.

AMBHOTA. URU. Bauhinia, species.

AMBI-HALDI. HIND. Curcuma zedoaria.

AMBI JOGHI, a town in the Dekhan, in long. 76° 30' E., and lat. 18° 51' N. It is generally called Mominabad, a military station of the

Hyderabad contingent. It has some ancient Brahmanical temples.

**AMBIKA**, a name of Parvati; also the patron goddess of Neminath. Ambika is one of the Girnar guardian deities. Her temple occupies a prominent position. See Girnar.

**AMBISACES**, king of the Indian mountaineers, who sent ambassadors with presents to Alexander, on his crossing over to Taxiles. Rennell supposes his tribe to have been the ancestors of the Ghikar.

**AMBLYCEPHIDÆ**, the family of blunt-headed innocuous snakes. See Reptiles.

**AMBLYRHYNCHUS CRISTATUS**, a sea-shore lizard of the Galapagos, from 3 to 4 feet long, with a crest on its head, which is short and obtusely truncated, and broader than long. The mouth can be opened to a very small extent. It is common on all the islands on that archipelago, on rocky sea-beaches, is never found ten yards in shore, and lives on sea-weed. It is a hideous-looking creature, of a dirty black colour, stupid and sluggish in its movements.

**AMBONG**, in Borneo, a small town in lat. 6° 18' 26" N., long. 116° 15' 33" E. The famous mountain Kina Balu lies in an E.S.E. direction from the head of the harbour, distant 27 miles, and adds much to the beauty of the neighbouring scenery. The Orang Dusun aborigines reside close to the coast. Bullocks of a good breed are obtainable.—*Jour. Ind. Arch.* iv., 1850.

**AMBOORESIA**. **TAM. TEL.** Women's coloured cotton cloths. See Cloths.

**AMBOYNA**, the name of a high island in the Eastern Archipelago, 33 to 36 miles long, and the largest of the Moluccas group, and also its chief town. In this island, on 16th February 1623, the Dutch put eighteen Englishmen to the rack, and afterwards beheaded nine of them. One Portuguese and nine Japanese were put to death at the same time, as accomplices with the English, a deed known in English history as the Massacre of Amboyna. Amboyna was captured by the British, 16th February 1796. The Amboynese are of the Malayan race, short, squat, and darker in complexion than the Javanese. They are gentle, brave, easily managed, and make good mounted and foot soldiers; a considerable number of them have embraced christianity. They are good-tempered, though impetuous, and generally very sober. Amboyna, like the other spice islands, is volcanic; and with Banda, Ternate, Tidore, and smaller islands in their neighbourhood, are fertile in fine spices. But the Dutch nation, to secure a monopoly of this class of products, for years rooted up and destroyed, at a great cost, often by force of arms, every nutmeg or clove tree not required for the production of that quantity of spices which they calculated they could dispose of. Rosisingin, near Banda, was almost abandoned after the extirpation of its spice trees, its people emigrating to the neighbouring islands in search of a livelihood. The volcanic soil of Amboyna is rich in the finer woods; and a Dutch botanist presented to a Duke of Tuscany a cabinet inlaid with 400 specimens, all obtained in the island.

On the 17th February 1674, according to Valentin, Amboyna suffered from a heavy earthquake, and Mount Ateti or Wawanu on Hitu, west of the village of Zyt, poured out a great quantity of hot mud, which flowed down to the sea. The west

side of the island is called Hitu, and the east side Lai-Timur.

In 1815, during the eruption of Tomboro, on Sumbawa, an earthquake was felt at several parts of Amboyna.

On the 1st November 1835, earthquake shocks of great violence began, and continued for three weeks, during which the whole population left their houses. The island, previously healthy, then began to be subject to a gastric fever, which continued till 1845.

On the 20th July 1845, another heavy earthquake occurred, when the gastric fever gained fresh strength, and, after other shocks on the 18th and 20th March 1850, the disease again reappeared.

Amboyna and Banda are supposed to have been discovered by Antonio d'Abreu, a Portuguese captain, who left Malacca in 1511, but Ludovica Bartheima (Vartoma) of Bologna claimed to have been there in 1506.—*Wall.* ii. pp. 79-90; *Hogen-drop, Coup d'œil sur Java; St. John's Indian Archipelago; Crawford's Malay Grammar and Dictionary*, i. p. 131; *Horsburgh; M'Farlane, Japan*, p. 44; *Bikmore*, pp. 129, 169. See India.

**AMBOYNA WOOD**, or Lingoa, or Kayu-boka, a fragrant and very beautiful wood of various colours, used in cabinet work in Great Britain, supposed to be from the *Pterospermum Indicum*. It is beautifully mottled and curled, of various tints from light red to dark yellow, and is always in lumps, evidently excrescences or burrs cut from trees. The several varieties of this wood are principally used for inlaying, and by the makers of ornamental snuff-boxes. It is brought from Ceram and Amboyna, and at the Great Exhibition of 1851 it was sent from Singapore.—*Archer; Faulkner; Lond. Ex. Juries' Reports*.

**AMBUJ.** **HIND.** Lotus; *Nelumbium speciosum*.

**AMBUL-BEL.** **BENG.** *Pythonium bulbiferum*.

**AMBUNG.** **MALAY.** Basket, a measure.

**AMBUPRASA-DANA.** **SINGH.** *Strychnos potatorum*, clearing nut, for purifying water.

**AMBUR**, in lat. 12° 50' 25" N., and long. 78° 44' 30" E., a town in the Karnatic, on the right bank of the Palar river, elevated above the sea 1053 feet. A battle was fought here, 23d April 1749, the British supporting Anwar-u-Din on one side, the French supporting Muzaffar Jung on the other, in which Anwar-u-Din was slain. It was the first pitched battle in India in which Europeans were engaged.—*Schl.; Imp. Gaz.*

**AMBUSI.** **HIND.**

Dried Mango, . . .	ENG.	Manga-vattal, . . .	TAM.
Amurya, . . .	Guj.	Mamidi varagu, . . .	TEL.
Kucherian, . . .	HIND.		

Green mangoes sliced lengthways, salted, and sun-dried, and used in curries.—*Faulkner*.

**AMBUVACHI.** **SANSK.** In Hindu belief, four days in Asharh (June-July) when the earth is unclean, and agriculture is prohibited.—*W.*

**AMDHUKA.** **HIND.** *Vitis Indica*, *Linn.*

**AMDOAN**, a Tibetan nomade race who dwell in tents of linen, hexagonal, and without frames.—*Latham*.

**AMERI.** **MALEAL.** *Indigofera tinctoria*, *Linn.*

**AMERICA** has been supposed to have been peopled from Phœnicia, Asia, Africa, and Iceland, and to have been the haunt of Northmen centuries before Columbus. There are physiological resemblances amongst some of the tribes, but differences

in language, physiognomy, and modes of existence. Mr. Logan, in the *Journal of the Indian Archipelago*, mentions that the prevailing types of physical structure amongst the Chinese have relation to the Mongolian and Tibetan and American forms, and adds that the American heads in plates 30 to 37 of Prichard's *Natural History of Man*, are Chinese. Abbé Domenech supposes their origin to have been from Scythians, Hebrews, Tartars, Scandinavians, and Welsh. M. de Guignes, in his *Recherches sur les Navigations des Chinois du Côte de l'Amerique*, states that, under the name Fu-Sang, America is accurately described in a Chinese work of the 5th century as a land in the far east. According to M. Paravey, the Fu-Sang of the Chinese is Mexico, which, he says, was known to the Chinese as early as the 5th century of the Christian era; and carved figures, representing Buddha of Java seated on a Siva's head, were found in Uxmal in Yucatan. According to Sandoval, a succession of emigrations went from Ceylon, and from the south of India, to America many centuries before Columbus. Marco Polo and John Banking state that Manco Kopac, the first Inka of Peru, was the son of the great Kablai Khan, and Montezuma the grandson of Askam, a noble Moghul of Tangut. Humboldt was of opinion that the Taltéc derive their origin from the Huns. The American practices of raising tumuli or mounds over the dead, of scalping, and of circumcision, were common throughout Scythia or Tartary. Herodotus mentioned the scalping of Scythia as common in his time.—*Kennedy's Ethnological Essays*, pp. 23-25; *Priest's American Antiquities, Albany*, 1838; *Abbé Domenech; Prichard; Jour. Ind. Arch.*, Dec. 1852, p. 663.

AME-SA. BURM. Anona squamosa.

AMETHI DUNGAR, a town and district in Oudh, held by the Bandhalgoti, who claim to be Kshatriya, but are said to be descendants of a female bamboo-splitter, and that they periodically worship the banka, or splitting-knife.

AMETHIYA, a tribe of Chohan Rajputs in Gorakhpur, originally from Amethi in Oudh.—*W.*

AMETHYST.

Martas, . . . .	ARAB.	Amethystus, . . .	LAT.
Amethyste, . . .	FR.	Ametisto, . . .	PORT.
Sang-i Sulimani, .	IND.	Skuandi, . . .	SINGH.
Anatista, . . . .	IT.	Sugandi kallu, . .	TAM.

Under this term two different minerals are now known, viz. occidental or common amethyst, a quartzose mineral found in amygdaloid trap rocks in all countries, but in quantities amongst the volcanic rocks of the Dekhan. Beautiful amethyst crystals occur in dykes of quartz near Bowenpilly, at Secunderabad. Its colour is of every shade of purple violet; some of these are valued, for it is almost the only stone that can be worn with mournings. When the colour of a specimen has to be equalized, it is placed in a mixture of sand and iron filings, and exposed to a moderate heat. The oriental amethyst is also of a purple colour, but is an extremely rare precious stone, and belongs to the corundums. Its colour can be destroyed by heat, and its purity then resembles that of the diamond.

AMGOOLEE. HIND. Elcagnus conferta.

AMHARA, a Semitic race in Africa. See Abyssinia; Africa.

AMHERST, a small town and pilot station in a peninsula on the left bank at the mouth of the

Moulmein river, in lat. 16° 4' 40" N., and long. 97° 35' 30" E. It gives its name to a revenue district of British Burma, lying between long. 97° 30' and 98° 53' E., and lat. 14° 59' and 17° 51' N. In the roads, the greatest rise and fall occurs in two days after full and change, is 21 to 23 feet. The velocity of tide at springs is 6½ knots per hour. It was proposed to be formed into a sanatorium for the European soldiers in Burma, but the ailments there are of a kind needing a cool or a dry climate. A dangerous reef of rocks runs across the mouth of the Moulmein river, from Amherst lighthouse, which the British Government has tried to remove. The district has many Buddhist pagodas. Up till British annexation, it was a theatre of continuous wars between the Siamese and the Peguar. Its population in 1872 was 239,940, Talain, Karen, Toung-thu, Arakanese, Shan, Burmese, Chinese, Malay, Hindus, and Mahomedans. Its towns are Amherst and Moulmein; its rivers, Salwin, Gyaing (Gwyn), and Ataran, and it has valuable teak forests.

AMHERST, LORD, left England on the 8th February 1816 as ambassador to China. He disembarked in the Gulf of Pe Chi Li, and marched to the capital, but as he refused to follow the Chinese ka-tou or ko-tou mode of reverence, his visit was refused. Lord Macartney, and the Russian ambassador, Count Galowkin, had acted similarly; but the Dutch ambassador, in 1795, had performed the ko-tou. In 1817, he re-embarked on the 'Alceste,' which was wrecked on the 18th February in the Straits of Gaspar. On the 1st August 1823, Earl Amherst became Governor-General of India, and held that office until he re-embarked on the 10th March 1828. During his administration, the British waged a successful war with Burma, the army being led by Sir Archibald Campbell in 1824-25; Bhurtpur fell, in 1826, to the assaults of the army under Lord Combermere, and the fortress of Deeg was stormed and taken.

AMHERSTIA NOBILIS, Wall., the finest indigenous flowering tree in Chin-India, has very large pea-blossom-shaped flowers of brilliant red and yellow, which hang down in tassels more than a yard long. It was discovered by Dr. Wallich on the Salween near Troekla, and named by him after Lady Amherst. There is scarcely a Burmese monastery near which one or more of these trees is not found planted. The tree is not known to grow wild. Even the finest trees, which attain a height of 30 or 40 feet, and in girth of perhaps four feet, produce seed very sparingly indeed. It flowers in March.—*Mason; Voigt.*

AMIDAM. TEL. Ricinus communis.

AMIL. PANJ. Cuscuta reflexa.

AMIN, a revenue officer of government; a confidential agent. Under the Oudh Government, the Amin was a judicial officer presiding over a court of first instance, called Murafa-i-Awala, for the hearing of cases in all departments that might be made over to him from the royal office. They usually held their courts at Lucknow.

AMIN RAZA, uncle of Nur Jahan, was the author of the Haft Aklim, A.H. 1002 (A.D. 1594).

AMIR. ARAB., HIND., PERS. A noble; also a title of nobility equivalent in some Asiatic countries to king, like the Amir of Kabal. Also an official designation, as Amir-ul-Bahr, admiral,



or in some places harbour-master; Amir-us-Sooq, chief of the markets, equivalent to the Indian Kotwal. Amirzadah, literally a born chief or prince. This word reappears abbreviated as 'Mirza,' which is always suffixed to the individual name in designating a prince of the blood, as Abbas Mirza, who was the king of Persia's son, but is a prefix when honorific, like the English Mr., as Mirza Abdul Baki Khan. Amir-ul-Muminin, literally prince of the faithful, is a title adopted by the khalif Omar, and retained by his successors. Amir-ul-Umra, a Mahomedan honorary title or title of the commander-in-chief of an army. Pl. Umra.

AMIRANTE ISLANDS, the S.W. group of the Seychelles, consisting of several detached small islands, coral reefs, and banks.—*Horsburgh*.

AMIR AZAN DELEMI, in the tenth century, constructed the Band-Amir over the Araxes, and from whence the river Kum Firoz, after its junction with the Murghab, derived its name. See Bendameer.

AMIR KHAN, a leader in the campaign of 1817-18 against Jeswunt Rao Holkar. A treaty, dated 6th January 1818, confirmed him in the territories granted to him by the E. I. Company.

AMIRKOT, a town on the border of the desert of the Gharra. Babar was born here whilst his father Humayun was flying from India.

AMIRTA KAVIRAYAR was the court poet of Reghunata Setu Pati, who reigned at Ramnad between A.D. 1649 and 1685. He composed an erotic poem, the Oruturai-Khovai, in honour of his patron.

AMIRTASA KARAR, a Jaina who was famed as a Sanskrit and Tamil scholar. He wrote a grammar in Tamil verse.

AMIR YAHIA, a native of Kasvin, hence his patronymic Kasvini; died there A.D. 1552. He wrote the Lubb-ut-Tuarikh. See Abdul Latif Kasvini.

AM-KALANG. TAM. *Physalis somnifera*, var. *P. flexuosa*, *Nees*.

AMKUDU, *Wrightia tinctoria*, *R. Br.*

AML. ARAB. An act, a reign, a rule, carrying into effect; hence Amil and Amildar, a revenue officer. Pl. Amla. Amli, in Bengal, the revenue year, the same as Fasli; also assessment or land rent paid in kind.

AMLA, also Amlaki, SANSK. pronounced Aonla. *Eublica officinalis*, eublic myrobalan.

AMLAI, of Sutlej. *Zizyphus vulgaris*.

AMLAK. PUSHT. A tree of Afghanistan, producing a small edible berry.

AMLANCH. PANJ. *Ribes grossularia*.

AMLA VETASAMU. SANSK. *Calamus fasciculatus*, *Roxb.* The compound signifies 'sour-cane.'

AMLEEA PAT. BENG. *Corchorus*, *sp.*

AMLI or Imli. HIND. Anlika, Tintil. SANSK. *Tamarind*, *Tamarindus indica*.

AMLI-KAR. HIND.—In the shawl manufacture, needle- or hand-worked, as opposed to Kanikar or loom-woven; of shawls.

AMLOK. PANJ. *Diospyros lotus*.

AMMA, in almost all languages, mother; in Tamil and Telugu, it is added to the names of Hindu women, as Sitamma, Vangamma. It is also a title of non-Aryan goddesses, as Mari-amma, Yagath-amma, supposed by some to be the Virgin Mary and Sta. Agatha. Ammai is a name of

Parvati, and more especially of her image in the pagodas. Ai, Em, Amma, Ma, Mamma, Amman, are the natural terms amongst many races for mother, as in the 'Em of the Hebrews, the Ma of the Egyptians. The most high god, Eliun, or Helyun, the creator of man, seems to have been worshipped under various names, all meaning Lord; and a wife was given to him, also known under various names—Baltis, i.e. mistress, queen; Hastoreth, i.e. in the Greek form, Astarte, who as Baltis was worshipped at Byblus with her husband Adonis. But the secret worship of the mother of God, also called Amma, was especially celebrated in the shrine of Aphaka at Byblus, near the river of Adonis. The Amman of the southern Tamil Hindus may therefore be a cosmogonic term indicative of the great Creator's power, the most high God's will. In the Tamil part of the Peninsula of India, the Amman is an idol worshipped by the non-Aryan races in every village, is identical with Amma, and in some places with Ammani Amma. It is one of the many village deities of which neither the Vedas nor Puranas make any mention. Every hamlet has its own, always supposed to be a goddess, and it is usually a stone turned black by oil offerings and time. The word is understood by the villagers to mean mother. The Tamil villagers style their deity by many affixed names:—Ankal-Amman, Mang-Kali-Amma, Poni Amma or golden mother, Kani-Amma, Mutial-Amma or pearl mother, Paleri Amma or great goddess, and other local affixed names, the meanings of which are not apparent. The Mahratta villagers have the same female village deity, whom they name Ai, or mother. The villagers offer sacrifices of sheep, goats, fowls, cocoa-nuts, dhal, palm wine, and fruits; and frankincense, camphor, and ghi are burned. The villagers believe that the village goddesses protect them from sicknesses and from losses, or mitigate these. A pujali or pujari, a worshipping priest, of the sudra caste, is appointed for the daily worship. He anoints it with ashes on its head, or rather on the top of the stone, for it is no image, but a mere shapeless stone. In a small pot he cooks the rice, which he collects from the hamlet people in rotation, presents it to the idol, and then takes it to his own house. He breaks a cocoa-nut in front of the idol, and offers it also, but the one-half he keeps to himself, and gives the other to the family from whom he obtained the fruit. The village offerings are in fulfilment of vows, or offerings, are made of fowls and sheep, praying the goddess will grant their desires; and once a year the villagers collect money by subscription, and celebrate a festival in honour of their deity, during which sheep and fowls are largely sacrificed. The sudra Hindus, and the entire non-Aryan tribes in the south of India, have the fullest faith in their respective village goddesses. When they or their children are overtaken by sickness, they seek the idol, and consult the pujari, who sings songs, affects to hear the Amman's voice, and then announces to the worshipper the offering that must be presented. If cholera break out, it is not unusual for some neighbouring village deity suddenly to rise into great importance, and the sacrificial rite is then almost unceasingly performed. The Hindus have even personified that pestilence into a goddess, whom they have named Maha-Kali, and believe

that if they neglect her worship she destroys them by the disease. Indeed, gods are still in process of establishment, and smallpox and cholera have thus been personified, Maha-Kali of Ujjain being the goddess of cholera, and Mari-Amman of the Tamils a smallpox deity. In South India, the village deity is invariably female. The Amman is brought out from time to time, and carried around the village or town. The protecting goddess of Madras town is one of these Amman, and her temple is in the middle of Black Town. Once a year it is carried around the city bounds, and into the fortress, halting for a week or two at certain recognised resting-places. See Ammavaru; Hindu; Sacrifice.

AMMA KODAGA, a high class of the Coorg or Kodaga race, who do not intermarry nor associate with the other Coorgs.

AMMANI AMMA, the Tamil term for the image of the Virgin Mary. See Hindu; Amman.

AMMANIA VESICATORIA. *Roxb.*

Ban marach, . . . BENG. Kallar vanchi, MALEAL.  
Agin buti, . . . DEK. Miumel-nerupa, . . . TAM.  
Dad mari? . . . HIND. Agni vendrapaku, . . . TEL.

An annual found in India in wet land during the rains, 6 to 36 inches high. It has a strong smell like muriatic acid; leaves exceedingly acrid, employed by the natives as blisters in rheumatism. Dr. O'Shaughnessy tried them in eight cases. The bruised leaves had been removed from all after half an hour; blisters were not produced in less than 12 hours in any, and in three individuals not for 24 hours, and the pain occasioned was agonizing until the blister rose. These leaves cause more pain than cantharides, and are far inferior to the plumbago (*Jal chitra*) in celerity and certainty of action. The Telugu name, indeed, means fire-leaf. Dr. Stewart says that in the Panjab the leaves of *A. auriculata*, *Willde.*, are similarly employed and similarly named; both plants grow in the hills up to 5000 feet. Other Indian species mentioned by Roxburgh, Wight, and Voigt are *A. Indica*, *multiflora*, *nana*, *octandra*, *pentandra*, *rotundiflora*, and *vesicatoria*.—*O'Sh.*; *Voigt*; *Roxb.* i. 427; *W. Ic.*

AMMA VARU. TEL. Literally, honoured mother; a cruel sacrificial rite, practised among the Hindu sudras and low-caste non-Aryan races of the southern part of peninsular India, on occasions of a cholera, epidemic, or other calamity; a bullock was impaled alive to appease the angry goddess Devi.

AMMON, an oasis in Egypt on which stood the temple of Amun-Ra, whose figure was that of a man having the head and horns of a ram (*Sharpe's Egypt*, i. p. 222). He was displaced afterwards in favour of another idol, in the reign of Tuthmosis III. He is the hidden god of the Thebaid, supposed to be the Zeus of the Greeks, and was styled Amn or Ammon, Amn-ra or Ammonra. He originally corresponded with the Sun-god, and was the highest of the first order of gods, and was the ruler deity. He was styled the son of Isis, and his son was Khunsu. The origin of this worship is supposed to have been Semitic, and amongst northern people was directed to the warm sun, and to the earth in the sunny south.—*Bunsen*, iv. 232.

AMMONIA, liquid ammonia, volatile alkali.

Ch'i-sha, . . . CHIN. | Spirits of Hartshorn, ENG.

This is a limpid colourless fluid, exceedingly

volatile; has a pungent smell and a caustic taste, and in medicine is a useful stimulant. Its name is derived from the oasis of Ammon in Upper Egypt, where the hydro-chlorate was gathered as the product of animal remains. It is now obtained in Europe from coal in the process of gas-making, and converted into several compounds by other processes.

Carbonate of ammonia was known to the Hindus, who obtained it by mixing one part of sal-ammoniac with two parts of chalk. It is now obtained in Europe by a subsequent process after the manufacture of coal gas.

Hydrochlorate of ammonia, sal-ammoniac.

Armina, . . .	ARAB.	Ammon. Hydroch.,	LAT.
Dza-wet-tha, . . .	BURM.	Sadar, . . .	MALAY.
Sohaga; Noshahr, . . .	HIND.	Navasaram, . . .	TAM., TEL.
Salaminak, . . .	GER.		

This is met with in great abundance in every bazaar of India, obtained from brick kilns. It is, however, also a volcanic product. It is the Nashadar of Avicenna and Serapion. It was obtained in Egypt by sublimation from the soot of the dung of pigeons, cows, camels, and other animals, mixed with chopped straw and made into cakes as firewood. It is now manufactured largely in Europe, from the ammoniacal salts contained in the liquor resulting from the distillation of coal in the gas-works. During its solution in water, the temperature falls several degrees. It is used by tinmen to clean the surface of their metals, and to facilitate the soldering of iron and copper, also prevent the oxydation of the copper; it is also sometimes employed by dyers to brighten their colours. Dissolved in nitric acid, it forms the aqua regia of commerce, used for dissolving gold, instead of nitro-hydrochloric acid. It is also used in small quantities in steam boilers, to prevent the formation of calcareous deposits; and is likewise used to adulterate tobacco.—*Tomlinson*; *Ainslie*; *Beng. Pharma.*; *Bingley*; *Royle*; *Niebuhr's Travels*, i. p. 90; *Peacock's Description of the East*, i. p. 259.

AMMONIAC, GUM, Gum ammoniac.

Feshuk? Ushak?, . . .	ARAB.	Samagh. Hamama?	HIND.
Gomme Ammoniaque, FR.		Gomma Ammoniaco, IT.	
Ammonik, . . .	GER.	Ammoniacum, . . .	LAT.
Ammoniak, . . .	"	Samagh b'us Shirin?	PERS.
Astrak, . . .	GUJ., HIND.	Goma Ammoniaco, . . .	SP.

The *Dorema ammoniacum* of Don (*Linn. Trans.* xvi. 601) yields this product from its stem and fruits. According to Lindley, the plant grows in Persia on the plains of Yazde Kaust and Kumisha, in the province of Irak, growing in very dry plains, and gravelly soil exposed to the sun. It was imported into ancient Greece from the desert of Egypt, from near the temple of Jupiter Ammon, hence its name, as well as from the confines of Cyrene. The gum resin is now imported into India via Bombay from the Persian Gulf, and re-exported to different countries. It is obtained by incisions in the plant, and occurs in masses of yellowish colour, enclosing white almond-like tears. It is principally employed as an expectorant in the chronic catarrhs and asthmas of old persons. It is also applied externally as a warm and stimulating plaster.—*O'Sh.*; *Faulkner*; *De Bode's Tr.* p. 63; *St. John's Ancient Greece*, p. 383.

AMMONITE, Shih-shie of the Chinese, a genus of fossil mollusca, which seem to have existed extensively in all parts of the world during the period that the chalk formations were being

deposited. They occur in great abundance and of great size, some three feet across, in the supracretaceous strata between Trichinopoly and Pondicherry, and were described by Mr. Brooke Cunliffe, Captain Newbold, and Mr. Kayes. Dr. Gerard found them in the Himalaya, at an elevation of 16,000 feet. Amongst those discovered in India are *A. Madrasianus*, *Kandi*, *Kali*, *Emilianus*, *Bhima*, *Bhawani*, *planulatus*, *Denisonianus*, *Beudanti*, *Vaju*, *peramplus*, *Durga*, *Cala*, *revelatus*, *garuda*. The Hindu specific names so frequently applied were so in consequence of Hindu sects worshipping several species of ammonites under the name of *Saligramma*. See *Saligramma*.

AMMONITES, the children of Ben-Ammi, the son of Lot, by his younger daughter. They were dispossessed by the Hebrews, and afterwards, for 18 years, strove to reconquer their lands, greatly oppressing all the Israelites who dwelt beyond the Jordan river. They were ultimately driven back by Jephthah the Gileadite. See Judges x. 8, 9, xi. 1, 4, 27.

AMMU INGUROO. SINGH. *Zingiber officinale*.

AMNA. BENG. *Spondias mangifera*.

AMNAK, a general term for a large class of high-caste Hindus,—Brahmans, Kshatriyas, and Kayasths,—cultivators in Oudh and in Sind. Numbers of them were until recently liege men or military retainers; all had a sword ready at their landlord's call. They employed a working ploughman or Halwaha, because to plough with their own hands would have been to the Annak indelible disgrace. They held their lands at a remission (*Kur*) to meet the pay of the ploughman.

AMOGHVERSHA, king of Tonda Mundalam, in the south of India, in whose reign, in the 9th or 10th centuries, the Jain faith was introduced.

AMOK, also Amuck. MALAY. A furious reckless onset, the muck or the 'run-a-muck' of the English. It occurs amongst men of Malay race and with Bugis men, and is often followed without any apparent provocation, or to be relieved of the feeling of indebtedness, but the usual cause is some personal affront. The person generally rushes through the streets, kising or cutting down all whom he meets, till he is overpowered and slain. The Singapore Free Press relates a case which took place at Salatiga, on the island of Java. The regent of Salatiga, Raden Tumengong Prawiro Kusumo, had been celebrating the marriages of two of his daughters, and everything had passed off smoothly, when, on the morning of the 23d September, about half-past six o'clock, the brother-in-law of the regent, named Raden Prawiro Direjo, who was coffee mantri of Tengaran, suddenly began to stab every person he met in the palace. The regent, being disturbed by the uproar, came from his sleeping place to see what was the matter, when he was at once stabbed in the heart by the amoker, and fell down dead. The brother of the regent then ran the amoker through the back with a spear, and he was soon despatched. Besides the regent, nine of his relations and followers were killed, and six were more or less severely wounded. The amoker was much given to the use of opium, and had at one time lost a valuable employment under government on account of his indolence and carelessness. Through the intercession of the regent he had received another appointment, but he was not satisfied with this, and appears to have conceived an ill-will

towards his relation for not supporting his claims more strongly. See Bugis.

AMOMUM, a genus of plants of the natural order Zingiberaceae. The paradise grains, or Malaguetta pepper, the *A. grana-paradisi*, is not of India, but of the Guinea coast, as is likewise the *A. grandiflora*. Several plants formerly classed in this genus have been removed to the genera *Elettaria*, *Alpinia*, *Costus*, and *Curcuma*. A species brought from the Chinese provinces of Nantanchau and Kwang-si has thin tapering rhizomes called san-tsih (threes and sevens), also kwang-san-tsih. It has an extraordinary reputation amongst military and fighting men, from which its root sells there at about 12s. 6d. an ounce, and is on this account often called jin-san-san-tsih, also kin-puh-hwan. It is deemed by the Chinese to possess powerful medicinal properties, vulnerary, styptic, astringent, and discutient. *A. aculeatum*, Roxb., of the Malay Archipelago, has crimson spots on deep orange flowers. *A. corynostachyum*, Wall., a plant of the teak forests of Martaban, with large white flowers. *A. dealbatum* is the Barra ilachi of Silhet, according to O'Shaughnessy, but Roxburgh says that the seeds are insipid. It grows in Chittagong and Silhet. *A. maximum*, according to Pereira, yields the great winged cardamoms referred by Lindley to *Elettaria*. It is a plant of the Malay islands. Its seeds are warm and pungent, with an aromatic taste, not unlike that of cardamoms, but less grateful. *A. sericeum*, Roxb., a plant of the Khassya mountains, with large white flowers, lip yellow with pink veins in its centre.—Roxb.; Voigt; O'Sh.; Smith.

AMOMUM AMARUM, Smith, Yih-chi-tsze of the Chinese, a bitter-seeded cardamom growing in Cochin-China, and in China in Qwan-lun-kwoh and Kau-chau-fu. The Chinese believe that it increases knowledge, as it benefits the stomach, with which the Chinese connect the disposition and the wits of an individual. The seeds are very bitter, aromatic, with a flavour like myrrh, and are said to be used like a condiment in pastry.—Smith, p. 13, 14.

AMOMUM ANGUSTIFOLIUM. Roxb. A native of Madagascar, cultivated in the Mauritius and India; the fruit is the greater cardamoms of the old writers. Its flowers are pretty large, blood-red, yellow, spicy and fragrant; and every part of the plant, when bruised or wounded, diffuses a strong pleasant aromatic smell.—O'Sh. p. 650; Roxb. i. 39; Voigt, 567.

AMOMUM AROMATICUM. Roxb. Morung-ilachi, HIND. Has middle-sized flowers, with lip tinged with red down the middle. It is a native of Chittagong and the valleys of the eastern frontiers of Bengal; the fruit has similar properties to those of the true cardamoms, for which they are often sold to the druggists of India.—O'Sh. 650; Voigt, 568.

AMOMUM CARDAMOMUM. L. Cardamom.

*Cardamomum minus*, Rumph.

Ben, . . . . .	BURM.	Kapa laga, . . . . .	MALAY.
Peh-tau-k'au, . . . . .	CHIN.	Yelarsi, . . . . .	TAM.
Tung-po-tau, . . . . .	To kuh, . . . . .	Yelakulu, . . . . .	TEL.
Elachi, . . . . .	DUK., HIND.		

Su-tung-po, of the Sung dynasty, a celebrated poet, gave his name to this plant. This seems the round and clustered cardamom of the shops. It grows in China, Java, the Atteran forests, Sumatra, and the Moluccas, and is cultivated in India. It has middle-sized pellucid flowers, with a yellow

middle line on the lip. Its seeds are agreeably aromatic, and are used by the Malays for the true Malabar cardamoms, from the *Elettaria cardamomum*.—*Ainslie*; *Roxb.*; *O'Sh.*; *Voigt*; *Smith*.

AMOMUM GLOBOSUM. *Loureiro*.

*Tau-k'au*, . . . CHIN. | *Tsau-tau-k'au*, . . CHIN.  
A native of the provinces of Foh-kien and Canton, also of Cochin-China. It resembles the *Alpinia galanga* in appearance, and bears a magnificent red flower in the axils of the leaves, which are compared to those of the wild ginger. The large capsules are oval, roundish pointed, and usually pedicellate. The three-lobed mass of seed has a pleasant smell. It is chewed to correct offensive breath, and, like the flowers of the plant, is said to counteract the fumes of wine. The unripe capsules are the small round China cardamom of Guibourt, devoid of much flavour, and used by the Chinese as a salted condiment; and the large globular capsules furnish the large round cardamom of English druggists.—*Smith*, p. 14.

AMOMUM MEDIUM. *Loureiro*.

*Ts'au-kwo*, . . . CHIN. | Ovoid cardamom, . . ENG.  
Grows in Cochin-China and in the Kwang-si and Yunnan Provinces. The seeds are in a reddish mass, large, hard, angular, with a warm turpentine flavour, and are used similarly to those of *A. globosum*.

AMOMUM SUBULATUM. *Roxb.* Bengali ilachi, BENG.—A large-flowered species of the Khassya hills.

AMOMUM VILLOSUM, *Smith*, Yang-ch'ur-sha of the Chinese, grows in the western part of China. The seeds are used like cardamoms.—*Smith*.

AMOMUM XANTHOIDES. *Wall.*, *Schomburgh*.  
*Shuh-sha-nih*, . . CHIN. | *Si-sha-jin*, . . CHIN.  
*Sha-jin-kuh*, . . " | *Shu-sha-jin*, . . "

A plant of the province of Canton or Kwangtung of Burma and Siam. Its seeds are said by Hanbury to be substituted in the London market for those of the officinal *Elettaria* or cardamom of Malabar.—*Smith*, p. 16.

AMOOKANAM VAYR. TAM. Root of *Phyllis somnifera*.

AMOORA CUCULLATA. *Roxb.*

*Andersonia cucullata*, *R.* | *Amoora*, BENG.

A timber tree of the Sunderbuus, with small yellow flowers.—*Voigt*.

AMOORA LAWII. *Wight*.

*Nimmonia Lawii*, *Wight*. | *Nemedia Nimmonii*, *Dalz.*  
*Boorumb*, . . MAHR.

A middling-sized tree of the Bombay and Canara ghat forests.—*Beddome*, *Fl. Sylv.* p. 133.

AMOORA POLYSTACHIA, *W. and A.*, the *Aglaia polystachia*, *Wall.*, is a tree of the Khassya hills, with pale yellowish fragrant flowers.—*Voigt*.

AMOORA ROHITUKA. *W. and A.*

*Meleacea Wightiana*, *Wall.* | *Andersonia rohituka*, *R.*  
*Sphaerosace rohituka*, " |  
*Tikta-raj*, . . . BENJ. | *Hingul gass*, . . SINGH.  
*Chayau-ka-yoe*, . . HURM. | *Shem maram*, . . TAM.  
*Harrin-hara*, . . HIND. | *Chawa-manu*, . . TEL.  
*Chem-mara*, . . MALEAL. | *Rohitaka*, . . "

This small, or middling-sized, tree is met with sparingly throughout the Western Ghat forests, and is rather common in the Annam hills of the Madras Presidency up to 3500 feet elevation. It grows in the central province of Ceylon, where it is called Hingoot, in Moulmein, and in the Tounghoo forests. The wood is white-coloured, and adapted to every purpose of house-

building. The seeds yield an oil, which is used for various economic purposes.—*Roxb.*; *Voigt*; *McClelland*, *Cal. Cat. Ex.*, 1862; *Useful Plants*; *Thwaites*, *Zeyl. i.* 60; *Beddome*, *Fl. Sylv.* part xi. 132.

AMOOS. ARAB. *Ptychotisajowain*; *Ajwainsced*.

AMOQUID. BICOL. *Musa textilis*.

AMORITES, an ancient mountain race who joined with the Hittites to oppose the Hebrews, but were driven by Joshua from their positions near Hebron, and their kingdom and country to the south of Jabbok captured.

AMORPHOPHALLUS CAMPANULATUS, *R.*

*Arum campanulatum*, *R.* | *A. Zeylanicum*, *Commel.*  
*A. Rumphii*, *Gaudich.* | *Candarium Roxb.*, *Schott.*  
*Wa*, . . . BURM. | *Soorun*, . . . MAHR.?  
*Shina*, *Mulen Shina*, CAN. | *Karina*, MALEAL, TAM.  
*Tolings Potato*, . . ENG. | *Kanda*, *Kalla*, . . SANSK?  
*Ol*, *Jamkund*, . . HIND. | *Manchi kandagadda*, TEL.

This species of the Araceæ is much cultivated in the Northern Circars, being highly esteemed for the wholesomeness and nourishing quality of the roots. The usual time of cultivation is immediately after the first rains in June. A very rich loose soil suits it best, where the swelling of the root meets with little obstruction, and where they draw the greatest nourishment, for which reason it requires to be very well and repeatedly ploughed. The small tuberosities that are found in the larger roots, are what they employ for sets, and are planted in the manner as potatoes are in England, and about the same distance from one another. In twelve months they are reckoned fit to be taken up for use. The larger roots will then weigh, if the soil has been good and the season favourable, from four to eight or more pounds each; they keep well if they are kept dry, and are boiled or roasted. It is very acrid when raw.—*Roxb.*; *Wight's Icones*; *Voigt*; *Hogg's Veg. King.* 796; *Irvine's Ajmir*, 207; *Hornigb.*

AMOY, called by the fishermen Haenun, also Hia-men-seu, is an island on the S.E. of China, about 22 miles in circumference. The town of Amoy is situated on the S.W. part of the island, opposite the small island of Ku-lung-su, which affords protection to the town anchorage or inner harbour. On the western side of Amoy island is that of Woo-seu-shan, also that of Woo-an. Amoy was taken 26th August 1841, and 9th June 1842, and delivered over to the British after the first Chinese war of 1841-42, and forms one of the consulates with Shanghai, Hong-Kong, and others. Amoy means Summer gate.—*Horsburgh*.

AMPANA. MALEAL. *Borassus flabelliformis*.

AMPHIBIA. See Reptiles.

AMPHICOME ARGUTA. *Royle*.

*Incemodi*, *Royle*. | *Incarvillea emodi*, *Royle*.  
*A. arvillea arguta*, "

These names are supposed by Dr. Stewart to be applied to the same plant, the Chali of the Sutlej, where it grows up to 8000 feet. It has perhaps the finest flowers of all the Panjab herbs, and generally occupies striking habitats, hanging with its handsome green leaves and pinkish trumpet flowers from the face of perpendicular cliffs.—*J. L. Stewart*.

AMPHIDESMA, a genus of marine bivalve shells, which are found in the sand on the sea-coast of tropical climates. The shells are oval or rounded, sometimes rather twisted and slightly gaping behind. They have two hinge teeth in

each valve, and often distinct compressed lateral ones. The elastic cartilage is placed in a small triangular cavity just behind the hinge teeth. The cartilage has opaline reflections; and those of some large shells, as the mother-of-pearl shells, are sold by the jewellers under the name of Peacock-stone, or Black Opals. They are much sought after in Europe, especially in Portugal.—*Eng. Cyc.* p. 185.

AMPHIDONAX KARKA. *Lind.*

Arundo karka, *Retz, Roth.* | Trichoon karka, *Roth.*  
 „ Roxburghii *Kunth.* | Calamagrostis karka, *Gm.*  
 Nal, Nul; Darma, *BENG.* | Kikkasu gaddi, „ *TEL.*  
 Munia fibro, „ *SIND.* | Puvvu-gutti gadda, „

This plant is one of the Panicææ. It grows in Bengal and Sind, and from its split stalks are made the common Durma mats of Bengal, used there as ships' dunnage; the fibres also are made into ropes. *A. bifaria* and *A. Bengalensis* are also known.—*Voigt, 714; Roth.*

AMPULLARIA, a genus of molluscs with globular-formed shells, many of which are found in the moist meadows, rivers, and tanks of India. Their colours are usually tame.

AMRA. *SANSK.* Spondias mangifera. On the Sutej. *Zizyphus vulgaris*. Am-rai, a mango grove.

AMRAH SUNN. *BENG.* Corchorus olitorius.

AMRAI, in Kashmir. *Ulmus erosa*.

AMRAN, a hill, so named by Mr. Rich in his Memoir on the Ruins of Babylon, and who designated it by that appellation, from its supporting a small tomb erected to the memory of a son of the khalif Ali, who fell at the battle of Hillah.

AMRANI, a Beluch tribe. The Amran mountains of Beluchistan bound the table-land of Shal and Peshin on the west, as the Hala range does to the east. The highest part, in lat. 30° 50' N., and long. 66° 30' E., is about 9000 feet. The Kojak pass, 1451 feet.

AMR-ibn-ul-AAS, who joined Mahomed in the 8th year of the Hijira, conquered Egypt.

AMRITA. *SANSK.* From a, priv., and mrita, death, in Hindu mythology, the beverage of immortality which, by churning the ocean, was produced along with fourteen other precious gifts to man. The Vishnu Purana relates that the gods (Sura), on being discomfited by the Daitya, fled to Vishnu, who advised them to make a temporary peace with the Daitya, and with their aid to churn the ocean, using Mount Mandara as a churning rod, the serpent Vasuki as a thong, and the tortoise Vishnu as a prop. Hindu legends relate that this advice was followed. Chitra-Ratha describes, in song, how—

'Whilom from the troubled main  
 The sov'reign elephant Airavan sprang;  
 The breathing shell, that peals of conquest rang;  
 The patient cow, whom none implores in vain;  
 The milk-white steed; the bow with deaf'ning clang;  
 The goddesses of beauty, wealth, and wine;  
 Flow'rs, that unfading shine;  
 Narayan's gem; the moonlight's tender languish;  
 Blue venom, source of anguish;  
 The solemn leech, slow moving o'er the strand,  
 A vase of long-sought Amrit in his hand.—  
 To soften human ills, dread Siva drank  
 The pois'nous food that stain'd his azure neck;  
 The rest, thy mansions deck,  
 High Swerga, stored in many a blazing rank.'

The word Amrita has been carried into the Teutonic; and the Immur'thal, or 'vale of immortality,' at Neufchatel, is as good Sanskrit as

German. According to another legend, the Amrita was the occasion of the war between the Sura and Asura, in which the gods took a part. This indicates the occurrence of the first solar eclipse on Indian record. Modern European commentators conjecture that it fell on the 25th October, B.C. 945.—*Sir W. Jones' Hymn to Indra*, vol. xiii. 273; *Tod's Rajasthan*, i. 71; *Warren's Kala Sanhita*; *Coleman's Hindu Mythology*; *Williams' Nala*.

AMRITSAR, a town of the Panjab, in lat. 31° 37' 15" N., and long. 74° 55' E., nearly half-way between the Beas and the Ravi, and 32 miles E. from Lahore. Ram Das, the fourth Sikh Guru, formed a reservoir here in 1581 (the Imperial Gazeteer says 1761), to which he gave the name of Amrata Saras, or fount of immortality, from amrita, the water of life, and saras, a pool. This became the name of the town, which was also called Ram Das Pur, and in the midst of the piece of water stands the chief temple of the Sikhs. It is their principal place of worship, and the town is the chief commercial emporium of Northern India. The reservoir is a square of 150 paces, containing a great body of pure water, and multitudes bathe in it. On the edge is a small structure, in which Ram Das is said to have passed his life in a sitting posture. In the centre is a small island with a temple of Hari or Vishnu, richly adorned with gold and other ornaments. In it the Sikh guru sits, and 500 or 600 acoli are attached to the temple. The temple is reached by a bridge; and, when visited by Baron Hugel, two large banners were waving before the entrance of the bridge, on one of which were the words, 'Wah! Guru-ji ka fattah,' and on the other the name of Ram Das. In the 18th century (1761), Ahmad Shah blew up the shrine with gunpowder, and desecrated the spot by slaughtering kine in it. On his return to Kabul, the Sikhs repaired it, and commenced the struggle which ended in the overthrow of the Moghul rule. The town is strongly built and fortified, but could not stand a siege with guns of a large calibre. The annual value of the imports is 2 millions, and of the exports 1½ millions. Its chief manufacture is, by Kashmir men, of shawls, to the value of £200,000, from the fine Tibet wool, which occupy about 4000 looms. Its population is about 133,925 Hindus, Mahomedans, and Sikhs. The area of the division is 5335 square miles, with a population of 2,743,880 souls. The Baba Atal is a lofty column erected over the tomb of a son of Har Govind.—*Baron Hugel's Panjab*, i. pp. 125-6; *Thomas' Prinsep's Antiquities*, p. 130; *McGregor's History of the Sikhs*, i. p. 19; *Imp. Gaz.* See Panjab; Sikh; Shawl.

AMRU, a son of Saba or Abd-u-Shamsh, and a grandson of Joktan. He first imposed a khiraj tax on Egypt. See Joktan.

AMRU, also Amrita? a tree alluded to in the mythic tales of Krishna and Radha, whose dalliance was in groves where 'the Amrita tree with blooming tresses is embraced by the gay creeper atimucta;' again, 'delightful are the flowers of the Amru trees on the mountain-tops, while the murmuring bees pursue their voluptuous toil;' it has not been identified.—*Coleman*, p. 39.

AMRU-bin-LAIS, one of the Arab governors of Khorasan whilst the capitals were Merv, Nasha-

pur, and Bokhara. In A.D. 900, A.H. 287, he was defeated by Ismail-bin-Ahmad, the Samani.

AMRUD. BENG. The pear; *Pyrus communis*, also *Psidium pyrifera*.

AMRUDDHA. SANSK. In the doctrines taught by Ramanuja Acharya, one of the forms of Indra's manifestations. See *Sri Sampradaya*.

AMRUJ. BENG. *Oxalis corniculata*, Linn.

AMSIN, a pargana in the Fyzabad district of Oudh, formerly held by the Bhar race, who have left many ruins, and the Barwar and Raikwar Kshatriyas still occupy it.

AMU, the Oxus or Bactrus of the Greeks, the Jaihun or Ab-i-Balkh of Turkish and Persian writers, and the Amu Darya of moderns. The Amu rises in the Pamir from two small lakes, one of which is the Sar-i-Kul, 14 miles by 1. It then flows through Wakkan, encloses in an angle Badakhshan, of which it forms the natural frontier, and passes alongside the desert within 40 miles of the city of Balkh. Eighty miles below this Afghan outpost is Khojak ferry, to which came the Russian war steamer Samarcand. Sir Alexander Burnes describes the channel as being 'straight and singularly devoid of rocks, rapids, and whirlpools, and rarely impeded even by sandbanks. The depth varies from 6 feet to 20 feet, with an average current of three and a half miles an hour.' In the spring the river is liable to be flooded with the snows of the Hindu Kush, and in the winter the ice collects on the surface near the Aral sufficiently thick to permit of caravans crossing over it. The absence of towns and villages along its course is to be ascribed to the merciless rapacity of the Turkomans on the one side, and the Kirghiz nomades on the other, both of whom unite in their hatred of settled life and their insatiable desire for plunder. The Tekki Turkomans alone boast of 15,000 horsemen. The Amu Darya has slightly diminished in volume during the present century, through the drying up of some of its affluents, due to the oasis being laid waste and the villages destroyed by the nomades. The fruitful oasis of Khiva, with its canals fifty feet broad, its rows of stately elms, its orchards of mulberry trees, apples, apricots, and cherries, and its lovely gardens, is simply a slice of the desert irrigated by the Oxus. According to Sir Henry Rawlinson, the Amu Darya, from B.C. 600 to A.D. 500, with the Jaxartes, the Syr Darya, emptied itself into the Caspian, and the Aral as an inland sea did not then exist. Even in A.D. 570 the Aral was only a reedy marsh; and it was not till quite thirty years later that the influx of the Oxus caused it to swell out in the hollow in which it now lies. In 1224 the Oxus again forced its way into the Caspian, and the Aral dried up once more, exposing the ruins of cities which had been swallowed up during its previous expansion. In 1330 the river was described by an Eastern traveller as flowing into the Caspian close to the mouth of the Atrek; and the accuracy of this is attested by the remains of the bed which General Abbott saw in 1840. During the whole of the 14th century the Oxus poured itself into the Caspian, while its fellow-stream, the Jaxartes, was swallowed up in the sands. In the 15th century, Ruy Gonzalez de Clavijo describes it as being a noble river, 'three miles in breadth, very deep, and traversing with wonderful force a flat country before falling into the Caspian.'

In 1720 a Dutch geographer speaks of the river as having two branches, one flowing into the Caspian, and the other into the Aral. Anthony Jenkinson, and English officers employed in the 18th century in Persia, and Russian explorers of recent date, all agree that the Amu Darya up to very recent times flowed into the Caspian Sea. Like to other great rivers, the Indus, Ganges, Yang-tze-Kiang, and Pei-ho, this river never confined itself to any particular outlet, but during a series of centuries scored one opening and then another in the soft, sandy cliffs that stretch between Persia and Krasnovodsk. Efforts have been made by the Russians to confine the river to a former bed. Both Strabo and Pliny mention that in the early days of the Christian era the merchandise of India used to come down the Oxus to the Caspian, whence it was conveyed up the river Kurr on the one side of the Caucasus, and down the river Rion on the other, till the Black Sea and Europe were finally reached.—*Trotter, Central Asia*.

AMUDAPU CHETTU. *Ricinus communis*, L. AMULETS.

Tawiz, . . . . . ARAB. HIND.	Brieve, . . . . . IT.
Amulette. Preservatif, FR.	Mustika, . . . . . MALAY.
Nadoli, . . . . . HIND.	Amuleto, . . . . . SP.

Amulets are worn by almost all eastern nations. They are specially prized by Mahomedans, of whom both young and old wear them. They are usually put on the young to ward off disease and to guard from the evil eye, and consist of figures with numbers on pieces of paper, or Arabic words engraved on potstone, or silver, or gold, and worn from the neck,—often extracts from the Koran. They are also put over the door porch or on the house wall. Amongst the Malays of Java, the amulet is always some very scarce product. The Mustika Kerbo, or Buffalo amulet of the Malays, is quite white, and round like marble, nearly an inch in diameter, and semi-transparent; it is stated to be found at Panggul. The Mustika Waringin, a calcareous concretion, found at Ngali Rejo; it is quite black, and a little smaller than the Mustika Kerbo. Waringin is the name of the Ficus Benjamina tree, which always adorns the open plain in front of the houses of Javanese chiefs. The Burmese formerly used to insert pellets of gold under the skin in order to render them invulnerable. And Marco Polo, in a story about Japan, specifically speaks of these 'consecrated stones in the arm between the skin and the flesh,' and Conti mentions the amulet, so used in Java Major, as a piece of an iron rod which is found in the middle of certain rare trees.—*Journ. Ind. Archipelago*, 1853, p. 274; *Mission to Ava*, 1855, p. 208; *Polo*, iii. 2; *Conti (Hak. Soc.)*, p. 32; in *Yule, Cathay*, i. p. 94.

AMULGUCH. PANJ. *Cerasus puddum*.

AMUL KUCHI. BENG. *Casaliptia digyna*.

AMUMILLA. SINGH. *Berrya ammonilla*.

AMUR, a river in Manchuria; the Manchu call it Sagalin, also Sagalinoula, or Black Dragon river. The Russians under the treaty of Aigun annexed great tracts of little peopled country on the north banks of this river, and arranged them into the Amur Province, 164,000 square miles, Ussuri, Sofyevsk, Nikoloyevsk, 179,000 square miles, and Russian Sakalin, 18,000 square miles. In 1858, Count Mouravieff Amoorsky, and again in 1859 Count Ignatieff, obtained further cessions,

and by the second convention Russia secured the lower Ussuri region and the bay on which Vladivostock is now situated, and thus obtained a magnificent naval station in the Pacific. The river rises in lat. 50° N. and long. 110° E., by two sources, and flows from the centre of Northern Asia into the Pacific Ocean not far north of Japan. The length, including its many windings, is computed at 2800 miles. Its basin contains a surface of 900,000 square miles; the mouth is obstructed by a great bar over which there is not more than two fathoms of water at high tide, and by numerous sandbanks, which are yearly increasing in number and extent. Mongolia, Manchuria, Northern China, all the Tartaries, Tibet, and Siberia, with a population of 20 to 30 millions, are approached by this river. Irkutsk, the capital of Eastern Siberia, can be approached with only about 300 miles of land carriage. The Tungus races of the Lower Amur are the Yeniseisk, Nerchinsk, Manyarg, Manchou, and Orochi, small nomade or fishing tribes. At its mouth members of the Aino are settled; and due north of Pekin is a Mongol tract which nearly separates the true Tungus part of Manchuria. Other small nomade tribes on the Lower Amur include the Goldi and Gilyak. Further north to Behring Straits are Tunguz, Lamooti, Noryak, and Kamtschatdals, in all about 44,189 souls. They are all shamanists and polygamists, and purchase their wives.—*Stanton's Narrative*, p. 15; *Latham's Nationalities of Europe*, i. 269; *Atkinson's Travels*; *Atkinson's Siberia*.

AMURKALEE. BENG. *Ardisia colorata*.

AMURNATH, a place of Hindu pilgrimage in the Kashmir state. It is a cave among the mountains, in lat. 34° 15' N., and long. 75° 49' E., in a rock of gypsum, and is about thirty yards high and twenty deep. It is held to be the dwelling-place of Siva. Qu. Amarnath?

AMURTA GUDUCHI. SANSK. *Tinospora cordifolia*, *Miers*.

AMURYA. GUJ. Slices of mangoes.

AMUS. ARAB. Ajwain seed.

AMUSADA NELLI. SINGH. *Emblica officinalis*.

AMUTHOO. MALAY. *Cocculus cordifolius*.

AMYGDALUS COMMUNIS. L. Almond tree.

Louz (sweet), . . . ARAB.	Louzan, . . . MALAY.
„ ul muer (bitter), „	Badam-i-Farsi, . . . PERS.
Kataping, . . . BALI, JAV.	„ talq (bitter), . . .
Badamsi? . . . BURM.	Amendo, . . . PORT.
Badam mitha, . . . HIND.	Mandel, . . . RUS.
„ karwa, . . .	Inghurdi, . . . SANSK.
Amandelin, . . . DUT.	Walu-luway, . . . SINGH.
Amandes, . . . FR.	Almendra, . . . SP.
Mandeln, . . . GER.	Parsi vadam, . . . TAM.
Mandorli, . . . IT.	Parsi badama, . . . TEL.

The almond tree is cultivated for its fruit, and for the oil expressed from it. Botanically, there is but one species, though there are many varieties and sub-varieties; the most important of them are the sweet and the bitter almonds of commerce,—the latter the talkh or karwa badam of India. The sweet almond contains 24 per cent. of albumen and 54 per cent. of fixed oil, the latter forming the principal product of the tree. The bitter almond trees are smaller than those of the sweet almond, but in every other respect the structure and appearance of the trees and fruits seem to correspond. The taste, composition, and properties of the fruits are, however, totally different. It has been asserted that the sweet and

bitter fruits have been gathered from the same tree, and that culture will change the bitter to the sweet, as it has changed the sour crab to the sweet apple, and the bitter, half poisonous, wild potato to its present state. The sweet and bitter kinds are imported into the northern parts of India from Ghorbund, and into the southern parts from the Persian Gulf.

The oil is colourless, very slightly yellow, with difficulty congealed; taste sweet, smell light, agreeable, and resembling that of the seeds. In all its properties and uses it is nearly identical with olive oil. It is obtained for native use in India, but does not form an article of export. The fruits are imported into England at from £2, 10s. to £6 the cwt.—*O'Sh.* pp. 319–322; *Hog*, 298; *Voigt*, 200; *Faulkner, St. of Com.*; *Bingley*; *Riddell's Gardening*, p. 97; *Cleghorn's Panjab Report*. See Almond.

AMYGDALUS CORDIFOLIA. R. A native of China, and, in Roxburgh's time, common in gardens about Calcutta, where it grew to be a large, very ramous tree. He says that it was cultivated for its small yellow succulent acid fruit, of which tarts were often made. Flowering-time in Bengal, the cool season; the fruit ripens in the hot season.—*Roxb.* ii. p. 500.

AMYGDALUS PERSICA. Linn. The peach.

*Persica vulgaris*, Mill.

Khook? . . . ARAB.?	Kalloo, Kardi-aru, PERS.
Chinannu, Arui, CHENAB.	Moondla-aru, . . .
Sunnu, Tsunnu, KANGRA.	Bun, . . . SUTLEJ.
Aru, . . . JHELMU, PANJ.	Ghargashtai, . . . TR. IND.
Shaft-alu, . . . PERS.	Ghwareshtai, . . .

A native of the Himalayas, abundant in Kashmir, the Hindu Kush, Persia, Taurus, and the Caucasus, also in Barbary, whence it has spread into all the countries of the south of Europe. Several varieties are extensively cultivated in China, also in several parts of India, as in Ahmadnagpur and Poona in the Dekhan, also in Mysore, at Bangalore. Three varieties of this fruit are met with in the Dekhan,—a large round white sort, of a delicious flavour; the flat China; and a small thin-skinned description, more resembling an apricot in appearance, and much harder than the others. The peach is easily cultivated by seeds or layers. A seedling will throw out blossom in the second year, and be ten or twelve feet in height; it requires to be carefully pruned, wintered, and watered. No branches should be allowed to grow on the stem closer than three feet from the ground; all spurious and misplaced shoots should be rubbed off before gaining strength to exhaust unnecessarily the juices of the tree; and all distorted leaves, the work of insects, of parasitic plants, mildew, etc., should be picked off and destroyed. The kernels of the peach should be carefully removed from the shell, and in no ways injured, if required for planting; they should be sown in small beds at the commencement of the rains, about eighteen inches apart, and, as soon as the trees are fit for removal, a good-sized ball of earth must be taken up with the roots, to prevent the root fibres from receiving injury. The time for opening the roots of the peach tree is after the close of the rains; remove the earth with care, so as not to injure the roots, for the space of three feet round the stem; pull off all the leaves, and cease to water the tree until the blossom buds appear; then cover up the roots with good loam mixed



with old rotten manure; water freely every third or fourth day, until the fruit begins to ripen, after which be guided by circumstances. It is necessary sometimes to thin the fruit, and also to put the peaches in bags, as they begin to ripen, otherwise the birds destroy them. In the Dekhan peach: first come in about February, and with care may be continued until the rains commence, after which the excess of moisture received by the leaves and roots causes the fruit to swell and burst. The flowers are purgative, but also narcotic. The leaves and kernels, on distillation, yield abundance of prussic acid. The fermented fruit gives an excellent brandy, chiefly manufactured in the United States of America. The bark gives a large quantity of gum during the hot season. In Persia there is a kind of peach tree intermediate between the almond and the peach. In Europe also there are varieties of peach almonds. The nectarine, the downy peach variety, is much cultivated in parts of India and in Afghanistan. The natives of the Panjab believe the fruit useful in worms, *Ascaris lumbricoides*.—*Smith*, p. 8; *Cleghorn's Panjab Report*, p. 65; *J. L. Stewart, Panjab Plants; Riddell on Gardening*.

AN, in Mewar, the oath of allegiance. Three things in Mewar were royalties: a subject cannot meddle with the An, or oath of allegiance; the Dan or transit dues on commerce; and the Kan, or mines of the precious metals.—*Rajasthan*, i. p. 172.

AN, also Jan and Kal of Beas. *Urtica heterophylla*, *Rorb.*; also *Morus serrata*.

ANA. SANSK. Food. See Ana-ch'hatra; Anacuta; Ana-devi; Ana-prasanam; Ana-purna.

ANAB. ARAB. Grapes.

ANABAS SCANDENS. Palmyra climber.

*Anthias testudineus*, *Blach.* | *Perca scandens*, *Daldorf*.  
Kode, . . . . . HIND. | *Panci-eri*, *Telli*, . . . TAM.

This little fish, of the family Anabadae, is very common in the marine lagoons and near the mouths of the rivers of southern and south-eastern Asia. It is about five inches in length, mottled brown and yellow. They may be seen hanging on to the mangrove stems in Ceylon, by spines arranged along the margin of the gills, three and four feet above the level of the receding tide, from which elevated position they drop into the water when disturbed by a boat or a steamer passing. *A. oligolepis*, *Bleeker*, occurs in Ceylon.—*Tennent's Ceylon*, p. 354.

ANAB-us-SALEB. ARAB. *Solanum nigrum*.

ANACARDIACEÆ, a natural order of plants, trees, or shrubs, which abound in a resinous, acrid, or even poisonous juice. Its genera in S.E. Asia are the *anacardium*, *Buchanania*, *Cambessedia*, *coniogeton*, *gluta*, *holigarna*, *mangifera*, *odina*, *melanorrhoea*, *pegia*, *pistacia*, *phlebochiton*, *rhus*, *rumphia*, *semecarpus*, *solenocarpus*, *stagnaria*, *syndesmis*, *thysanus*, and *tricros*.

ANACARDIUM OCCIDENTALE. *Linn.*

*Acajuba occidentalis*, *Gartn.*

*Cassuvium pomiferum*, *Lam., Rheede.*

Hijli badam, BEN., HIND.	Wattu-kaju, . . . SINGH.
The-ho-thayet, . . . BURM.	Jambo-iring? SUMATRA.
Cashew nut tree, . . . ENG.	Kola mavah, . . . TAM.
Kaju, . . . HIND., MALAY.	Mundiri maram, . . . "
Jaibu-monat, . . . MALAY.	Thab-ambu, . . . TAVOY.
Parunki-mavah, MALEAL.	Jidi mamed, . . . TEL.
Kapa-mavakum, . . . "	Munta mamidi chettu, . . . "
Bijura sala, . . . SANSK.	

This is a small tree, sixteen feet high, very ornamental when in leaf. It was introduced into the

East Indies from the West Indies, where, as also in Mexico and the two Americas, it grows; but it is now cultivated in Ceylon, all over India, Burma, Pegu, and the Tenasserim Provinces eastwards to the Moluccas. In Pegu it is much cultivated about Phonngye houses, and in groves near towns. The wood is dark brown, and is not generally deemed of value in carpentry, but, in Tavoy, Captain Dance says it is used in boat-building, and it forms a charcoal, which the iron-smiths there consider the best for their trade. It bears sweet-smelling flowers, succeeded by a pea-shaped fruit of a yellow or of a red colour, very acrid, and with an astringent juice. The cashew nut hangs at the end of the fruit outside, and is about an inch long, of a kidney shape, edible and wholesome when roasted. It is found in every bazar in India. The nuts are used for imparting a flavour to Madeira wine. Also, ground up and mixed with cocoa, they make a good chocolate, are said to yield a spirit by distillation, superior to rum or arrack, and are described as possessing powerful diuretic properties. They are also said to yield, by expression, an edible oil, equal to olive or almond oil. The cashew nut has two shells, between which there is a thick inflammable oil, called cardole or cashew apple oil. It is a powerful vesicating agent, and, owing to its caustic properties, is sometimes applied to ringworm, warts, corns, cancerous ulcers, etc., and to floors or wooden rafters of houses to prevent the attacks of white ants. It is a very dangerous drug, and ought never to be used. Exposure to the vapour of the oil, when under preparation, will produce violent swelling and inflammation. An astringent gum is exuded from the trunk of the tree to the extent of 5 to 12 lbs. weight annually, which should be collected when the sap is rising. It makes a fair substitute for gum arabic, forms a good varnish, and is particularly useful where the depredations of insects require to be guarded against. The milky juice which flows from incisions in the trunk of the tree imparts an indelible stain to linen.—*Drs. Ainslie, Roxb., Voigt, McClelland, Riddell, Mason; Mr. Jeffrey, Useful Plants; Hogg's Vegetable Kingdom; M. E. Jur. Report; Captain Dance*.

ANACHANDRA. TEL. *Acacia ferruginea*.

ANA-CH'HATRA. HIND. A charitable institution from which food is distributed.

ANA-CHUNIDA. MALE., TAM. *Solanum ferox*.

ANACOLOSA DENSIFLORA. *Bedd.* A very lofty tree in the moist forests of the Ananallais, at 2000 feet elevation; it flowers in November and December, when the boughs are a perfect mass of very fragrant flowers.—*Beddome, Fl. Sylv.* p. 138.

ANA-DEVI, a Hindu goddess, the nourishing deity to whom the Rajputs offer the first portion of a repast.

ANAGALLIS. *Linn.* A genus of plants of the natural order Primulacæ. *A. arvensis*, var.  $\beta$  *cærulea*, with light blue flowers, is a native of Kamaon, Nepal, and Khassya, and is cultivated as a flowering plant in India. It is the Giah surkh gul of the Persians, and Anasu kala bhangra of Kashmir, is said to be poisonous to dogs, producing inflammation of the stomach. It is used by native doctors in epilepsy, mania, and hydrophobia, also occasionally in dropsy. Wight figures, also, *A. latifolia*.—*Riddell; Voigt; Powell*, i. p. 368; *W. Ic.*



ANAGAMI PALI, in Buddhism, the third of the four paths leading to nirwana.—*Hardy*, p. 433.

ANAI. MALAY. Termites; white ants.

ANAI PULIA MARAM. TAM. *Adansonia digitata*.

ANATIS, an Assyrian deity introduced into Egypt. See Ken.

ANAJ. HIND., PERS. Corn; grain.

ANAK. ARAB. Lead.

ANAKALA BHRITA. SANSK. One of the 15 kinds of slaves in Hindu law; a man who has become a slave voluntarily, for food during famine.

ANAKAN. MALEAL. A low person.

ANAK BIRI KULIT. MALAY. Lamb-skins.

ANAKONDA of Ceylon, is the Python reticulatus, *Gray*. It is occasionally of great size, but perhaps rarely exceeding 20 feet, though Mr. *Sirr* mentions that when full grown it is said to measure from 17 to 25 feet long, with a circumference of 2½ feet.—*Sirr's Ceylon*.

ANAKURU. TAM. A tree of Western India, about 30 feet long and 18 inches in diameter; the natives make small canoes of it, and use it in house-building.—*Edgc, M. and Can.*

ANA-KUTA-YATRA, a Hindu festival on the 9th of November, in which they make a pile of boiled rice to represent Govardhan. In Rajputana, this festival was held annually in honour of Krishna, at which the seven statues were wont to be assembled from the different capitals, and food in great quantities (Ana food, Kuta mountains) prepared for the multitudes who collected. On one occasion, about A.D. 1740, most of the Rajput princes were present,—Rana Ursi of Mewar, Rajas Beejy Singh of Marwar, Guj Singh of Bikanir, and Bahadur Singh of Kishengarh. Rana Ursi presented to the god a tora or massive golden anklet, Beejy Singh gave a diamond necklace of value Rs. 25,000; and an aged woman from Surat placed at the foot of the god Heri, a bill of exchange for Rs. 70,000.—*Wilson; Tod, Rajasthan*, i. p. 547.

ANAL. BENG. A reed; *Amphidonax bifaria*.

ANAMIRTA COCCULUS. W. and A.

A. paniculata, <i>Coleb.</i>	Cocculus suberosus.
Menispermum cocculus, L.	W. and A.
M. heteroclitum, <i>Roxb.</i>	„ lacunosus, D. C.
M. monadelphum, <i>Roxb.</i>	„ orbiculatus, D. C.
Khanak-ul-kalb? ARAB.	Gaarla Phalla, MALEAL.
Bakain-ka-phal? BENG.	Polla, Kakandaka-
Cocculus indicus, ENG.	conueh, . . . MALEAL.
„ Levanticus, FR.	Kaka-mari, . . . SANSK.
Coques de Levant, FR.	Kaka-calli maram? TAM.
Kakmari, . . . HIND.	Pen-kottai maram, „
Bacca orientalis, . LAT.	Kaki-champa, . . TEL.
Tuba bidji, . . MALAY.	

This one of the Menispermaceæ is a strong climbing shrub, with the bark corky, ash-coloured, and deeply cracked into fissures; leaves roundish, hard, and leathery. It grows throughout S.E. Asia, in Ceylon, in Malabar, the Konkans, the Circar mountains, Orissa, Assam, Burma, the Moluccas, and Timor. The seeds are about the size of a cherry; the kernel is oily. They are devoid of smell, of extremely bitter taste, and poisonous in moderate doses to animals, and to vegetables. Twelve grains of the seeds given to a dog killed it in five minutes; a solution prepared from an extract made with the seeds killed a bean plant in twenty-four hours. *Cocculus indicus* was largely employed in Australia in destroying the parasitic animals which attack the skins of sheep. It is also used for stupefying fish;

mixed with crumbs of bread and thrown into ponds, the fish which eat the crumbs become intoxicated, float on the surface, and are easily taken. Fish thus caught are exceedingly dangerous. The only use of the *Cocculus indicus* in medicine is as an external application, as a powder or ointment, to destroy vermin in the hair, and in the treatment of some cutaneous diseases. Its imports into England largely and rapidly increased.—*Drs. Ainslie, Materia Indica; Roxb., Voigt, O'Sh., Mason; Hook. et T.* 185; *Pool's Statistics of Commerce; Simmonds; Hogg*, 31; *Useful Plants*.

ANA MULU. TEL. Lablab vulgaris.

ANAN (BURM.) is the *Fagraea fragrans*, or *Cyrtophyllum fragrans*, *Falconar*, of Burma, and stands pre-eminent in its characteristics as a forest tree of the largest dimensions, for its straightness and freedom from internal decay, and in its indestructibility under all circumstances of useful appliance. A specimen of this wood was brought to Mr. O'Riley's notice, which for 60 years had formed the supports of a native bridge over a creek in his vicinity; embedded in mud, and exposed to the alternations of wet and dry during each tide, it had undergone no change beyond the decay of the sap parts immediately below the bark; the posts of the bridge consisted of young trees cut on the spot and so applied at once. The supplies to be obtained from these forests are unlimited. It would be found to answer admirably for such ship-building purposes as require extra strength and durability, and would afford the finest keel-pieces in the world.

ANA-NARINGI. TAM. *Petalium murex*.

ANANAS SATIVUS. *Schult.* Pine-apple.

<i>Bromella ananas</i> , L., R.	<i>Ananassa sativa</i> , <i>Lindley</i> .
„ sativa, R. Fl. Ind.	
Ananas, ARAB., DEKH.	Purithi, . . . MALEAL.
Manas, . . . BALI.	Pina, . . . PHILIPPINE.
Nanas, . . . BURM., MALAY.	Anassi, . . . SINGH.
Pandang, . . . CELEB.	Anasa maram, . . TAM.
Kamas, . . . LAMP.	Ananas, . . . TEL.
Lunas, . . . MADURESE.	Anasa chettu, „
Karda cheeka, MALEAL.	Ananas Pandu chettu, „

The pine-apple is a West Indian plant, which has been domesticated in hothouses in the colder places of Europe, but in the moist warm localities of the Indian Peninsula, of Bengal, Ceylon, the Tenasserim Provinces, the Straits, Moluccas, Philippines, and China, it grows in great abundance, is even wild, forming hedges; but the flavour of the fruit, which is a general favourite, is greatly improved by cultivation in rich soil. The native women of Bombay believe that eating the pine-apple injures their fertility. The leaves yield a very valuable fibre, from which, in the Straits and in Java, a much-prized delicate fabric, the pina silk of commerce, is manufactured. The leaves are gathered, and, in the same way as the aloe, are placed on a board and scraped with a blunt knife. The fibres that are loosened are drawn out, the leaves turned over, and from four to six inches of the stem end scraped as before, and as soon as the fibres are loosened by the removal of the pulp in that part of the leaf, the fibres are taken hold of by the fingers and drawn out. These fibres are again laid on the board, and any remaining portion of the pulp gently scraped out with the aid of water, when they are gathered and dried in the sun. By another mode of treatment, the leaves are laid in

the sun, so as to dry up a portion of the sap, when, on being taken up and bruised by the hand, the fibres become loosened, and may be taken hold of and drawn out. But a great loss of fibre results, so that this method cannot be recommended.—*Ainslie*; *Voigt*; *Hogg*, 764; *Mad. Ex. Jur. Report*.

ANANDA, the nephew or cousin and favourite disciple of Gautama; he was a thero (presbyter) or bhikshu (mendicant), and did not attain the sanctity of the rahathood, or qualification for final emancipation without birth, till the synod held at Rajagriha, in Magadha, soon after the death of Buddha. He was Sakya Muni's personal attendant. At Ananda's intercession, female devotees (Bikshuni) were admitted into the ranks of the Buddhist community, and permitted to embrace an ascetic life, and those at Mathura paid their devotions chiefly to the stupa of Ananda because of this intercession.—*Yule's Embassy*, p. 26; *Hardy's Eastern Monachism*, p. 433. See Buddha.

ANANDA in Sanskrit means joy, and hence Ananda-nat'ha, from ananda, joy, and nat'ha, a lord, the lord of joy. Ananda is an appellation of Siva, also of Bala Rama. Ananda, a cowherd, husband of Yasuda, a couple who fostered the infant Krishna.

ANANDA BHIMA DEVA, a Hindu author of repute, who wrote the polemic work Sankara Digvijaya, on the modifications of religion, celebrating the victory of Sankaracharya over his opponents. He is said to have introduced the Bhakti worship into Puri.

ANANDA TIRTHA. About the early part of the 13th century, Madhavacharya, called also Ananda Tirtha, established a new subdivision of the vaishnava sect.

ANANDRAVER. MALEAL. In N. Malabar, amongst the polyandric races who follow the descent of Marumakattayam, or *descensus ab utero*, this is a term for the more distant relatives of a Tarwada, or united family. See Aka Podwal; Polyandry; Nair.

ANANI. SANSK. Earth, worshipped amongst the Kol under the designation Isuni (Isa, goddess; anani, earth). See Kol.

A-NAN-PHO. BURM. *Gordonia floribunda*.

ANANTA. SANSK. Infinity, eternity, time, endless. In Hindu mythology, a name of Sesha, the king of the serpents. Sesha means duration, and Ananta, endless; in Hindu theogony, Ananta is the serpent on which the deity reposes in the intervals of creation. See Kalpa; Lakshmi; Sesha; Vishnu.

ANANTA, author of the Vira Charita, a book of tales of the wars of the descendants of Vikramaditya and Salivahana.—*Dowson*.

ANANTA-CHATURDASI, a Hindu festival in honour of Vishnu, held on the 14th of Bhadrapad (about the beginning of September), when a figure of Anant Dora is made of silk and gold lace.

ANANTA-MUL. BENG. Indian sarsaparilla; *Hemidesmus indicus*.

ANANTA-PARATI AIYANGAR was born in Tanjore, A.D. 1786. After remaining for a few years as temple accountant, he retired to Tiruvadamarutur, and devoted the remainder of his life to the composition of poetry, chiefly in honour of saiva shrines. He died A.D. 1846.

ANANTA VARMA, a prince mentioned in the

inscription on the Buddha-gaya vaulted cavern or Nagarjuni cave, of about the 9th or 10th centuries.

ANANTI, Anati, or Anti chettu. TEL. Musa paradisiaca, *L.*

ANANTI, a name of the town of Ujain.

ANAPA CHIKKUDA KAYA. TEL. Lablab vulgaris, *Savi.* Anapa kaya, *Lagenaria vulgaris*, *Ser.*

ANA-PRASAM, amongst the Hirdus, is a social and sacred rite, of giving rice for the first time to an infant when six months old, at which, as also at the Choula rite, relatives and friends are entertained. On the first occurrence of the birthday, the child is anointed and decorated with jewels; relatives and friends are entertained; and in the evening the child is carried to a temple, and presented to the deity of their sect. As the second anniversary draws near, or about that time, the boy's head is shaved on a propitious day, which affords another opportunity for feasting friends.

ANAR. HIND. Punica granatum, pomegranate.

ANARADIIKA MUNDA, one of the paricidal Bhattiya family; reigned 8 years from B.C. 478. See Bhattiya.

ANAPADHAPURA, an ancient city in Ceylon, now in ruins. It is the Anurogrammum of Ptolemy. This seems to be described by Baker as Anaraj or Anarajpoora, with several Buddhist daghupas, the heights of which vary. They were built at from B.C. 307 to A.D. 376. The ruins are 16 miles square, comprising a surface of 256 square miles. Those of Pollanarua are much smaller, but they are nevertheless of great extent.—*Hardy's Eastern Monachism*, p. 433; *Baker's Rifle*, p. 99.

ANARKALLI. See Lahore.

ANAS, a genus of birds, teal, ducks, many of which are widely distributed in the world. A. strepera, the Gadwall of northern regions, in Barbary, and tolerably common in India. A. acuta, the Pintail Duck; northern regions, Barbary; very common in India. A. boschas, the Mallard; northern regions, Barbary to Sind, Panjab, and the Himalaya and its vicinity; replaced southward by A. Pacilorhyncha. A. querquedula, the Gargany; Europe, Asia, N. Africa; very common in India. A. crecca, Teal; Europe, Asia, Barbary; common in India. A. Penelope, the Widgeon; Europe, Asia, N. Africa; common in India. Cygnus atratus is the black swan of Australia. A. cygnoides is domesticated in China. A. cinereus, common in India, and A. brachyrhynchus in the Panjab.—*Blyth*. See Birds.

ANAS or Anome. MALAY. Arenga saccharifera.

ANASANDRA or Chandra. TEL. Acacia ferruginea, *D. C.*

ANA SHORIGENAM. MALEAL. *Girardinia Leschenaultiana*, *Urtica heterophylla*, *Roxb.*

ANASHOVADI. MAL., TAM. Elephantopus scaber, *Linn.*

ANA-SHUNDA. MALEAL. *Solanum ferox*.

ANASI. TAM. *Ananas sativus*, Pine-apple.

ANAS PHOOL. HIND. Anasi-pu, TAM. *Illicium anisatum*, Star anise.

ANASUYA, wife of the risi Atri, and mother of the Hindu sage Durvasas. She dwelt with her husband in a hermitage in the forest south of Chitra Kuta, and befriended Sita.—*Dowson*.

ANATIDÆ, a family of water birds. See Birds.

ANAU ANANDAT, a name of Lake Manasarovara.

ANAVALOBHANA, a domestic ceremony amongst the Mahrattas, to ward off miscarriage.

ANA-VINGA. MALEAL. Cascaria canzuala.

ANAXAGORAS, a Grecian whose two reputed followers were Damon and Pythias, supposed by Major Cunningham to be the words dharma, virtue or practical morality, and buddha, wisdom. See Damon and Pythias.

ANAYAN. TAM. A cowherd or shepherd.

ANAY VAL MYR. TAM. Hair of elephant's tail.

ANCHA or Anche. TAM., TEL., KARN. A letter post, or for travelling.—W.

ANCHAL. HIND. Very broad gold or silver ribbon, or edging.

ANCHAR. MALEAL. *Antiaris toxicaria*, Upas antiar.

# ANCHOR.

Langar, . . . . .	BENG., HIND.	Lubi, . . . . .	GUJ.
Ly-ouk-su, . . . . .	BURM.	Ancora, . . . . .	IT.
Ancra, . . . . .	FR.	Sawuh, Jangkar, . . . . .	MALAY.
Anker, . . . . .	GER.	Anclo, . . . . .	SP.
Ankura, . . . . .	GR.	Langaru, . . . . .	TEL.

Of this article of ship's furniture there are many kinds,—sheet, bower, stream, kedje, and grapnel. Those for smaller vessels are manufactured in India of wrought iron, but many are of rude construction, and every coast has its own form, and a particular mode of using it. The Indian fisherman's mooring anchor is generally of stone, from four to five feet in length, four-sided and pyramidal, the apex cut off. At base it is from six to eight inches square, and from four to six at top. At the top is a hole, through which a cable or hawser is passed. Near the base are two holes at right angles to each other; through these, pieces of wood are thrust corresponding to the prongs or flukes of the anchor. The whole weighs from 80 to 150 lbs., according to the size of the vessel, and answers very well the purposes intended. These anchors are most commonly made of limestone, and are on the whole suitable.

# ANCHOVY.

Anchois, . . . . .	FR.	Acciughe, Anchione, IT.
Anchove, Anchove, GER.		Anchova, . . . . .
		PORT., SP.

The anchovies met with in the commerce of India are wholly imported. The true anchovy is the *Engraulis encrasicolus* Cuv., a small fish about four inches long, with bluish-brown back and silvery white on the belly. It is very abundant in the Mediterranean, where, though occurring in other seas; they are chiefly caught at night by nets, their heads immediately taken off, and gutted. Another Mediterranean species, *E. meletta*, is largely substituted for and mixed with the true anchovy, but they are from four to seven inches long; and other fish, Dutch and Sicilian, are also employed to adulterate anchovy paste and sauce. The Madras coast has three species of *Engraulis*; the Netteli or Teran Goonie, *E. albus*, is caught in great nets in immense numbers, and by Europeans is highly esteemed for the breakfast table; and one about six inches long is very delicate eating. The Tamil names of the others are Pota Netteli and Maper Netteli. The Gna-ping-nai-say of the Burmese coast and Tenasserim Provinces was considered by Dr. Mason to be the *E. meletta*.—*Faulkner*; *Mason*; *Hassall*; *Eng. Cyc.*; *Poole*, p. 3; *Bingley*, iii. 221.

ANCHUSA, a genus of plants belonging to the Boraginaceae. *A. italica* is mentioned by Nicander, v. 38. and is called Bugloss, from the supposed resemblance of its leaves to a cow's tongue (*Βουγλωσσα*). In India, the Greek synonyms bugloozun and fooghulus are assigned to *Onosma bracteatum*, *Royle*. In the Bombay bazars, the *Cacalia Kleinia* is similarly termed Gao zaban, or cow's tongue. *Anchusa tinctoria* (Alkanet) is a native of Europe, for which root those of the *Onosma echinoides* and *O. tinctoria* have been substituted. The *Onosma emodi*, *Wall.*, of the Himalaya is closely allied to this, and is called Maharanga, from the intensity of its colour. The alkanet of Constantinople is produced by the root of the *Alcanna vera*. It is imported into England in very small quantities as a dye.—*Poole*, *St. of Com.*; *Voigt*; *O'Sh.* p. 495-6; *Hog.* 541.

# ANCHUSA TINCTORIA. Smith.

Tsz-ts'au, Ti-hiueh, CHIN. | Tsz tan, . . . . . CHIN.

Its root is brought from Hu-peh, Honan, Peh-chih-li, Kwei-chau, and Shan-si. It is cultivated by the Yau or T'ung tribes of Miau-tsze, who live in Li-po-hien, in Kwei-chau, and Lien-chau, in Canton province. The red root is employed by the Chinese in smallpox.—*Smith*, 16.

# ANCISTROCLADUS HEYNEANUS. Wall.

Kurdal, . . . . . MAHR. | Valli Modigam, . . . . . MAL.

Grows at the Parr Ghat ravines at Khandalla, but not common. The *Modira valli*, usually quoted for *Artabotrys odoratissima*, has a great resemblance to this plant. This is a very pretty shrub. *A. Vahlia*, *Arn.*, the Gona wel, or Gona pattan wel, of the Singhalese; grows in the central and southern parts of Ceylon, up to 2000 feet.—*Thwaites*, p. 188; *Gr. Cat.*

# ANCISTROLOBUS CARNEUS. Wall.

*Hypericum carneum*, *Wall.*, *Cat.*

Zin-ga-lao, . . . . . TAVOY. | Zoung-ga-lao, . . . . . BURM.

This tree attains a maximum height of 30 feet; it rarely exceeds 3 feet in girth, and its maximum is 3 cubits. It is plentiful in the Pegu and Tounghoo forests, and is widely scattered all over the Amherst, Tavoy, and Mergui Provinces, but in none abundant. It is also a native of China. Its dark-brown wood, when seasoned, floats in water. It has a long fibre, tenacity, durability, and sufficient lightness, and is very free from knots. It is used by the Burmese for building, for ploughs, and for utensils of all kinds, and is recommended for handles of chisels, hammers, and tools generally.—*Captain Dance*; *Drs. McClelland*; *Mason*; *Voigt*.

ANCISTROLOBUS MOLLIS, *McClelland*, the Yin-hya of the Burmese, is a tree plentiful in the Pegu and Tounghoo forests. The timber grows very tall, but seldom exceeds three feet in girth. Wood dark brown.—*McClelland*.

# ANCORUTTAY. TAM. Trichosanthes palmata.

ANDAGU KYOUK, BURM., or image stone, on Long Island in the Bassein river, is a peculiar, very fine, white or greenish, argillaceous sandstone, which the Burmese carve into images of Buddha.

# ANDAL. PANJ. Cuscuta reflexa.

ANDAMAN RED-WOOD, *Pterocarpus dalbergioides*, *Rorb.*

ANDAMANS, a cluster of four larger islands, with several islets, in about long. 92° 15' to 93° 15' E., and extending from lat. 10° 32' to 13° 45' N.

The islands are mentioned by Marco Polo as the Ongaman. They are indented by numerous bays and inlets, and are covered with forests of lofty trees. These islands were surveyed in 1789 and 1790 by Lieutenant Archibald Blair, and from 1791 to 1796 settlements were formed by the Indian Government, but, proving unhealthy, they were abandoned from 1796 until 1857, when the East India Company again re-occupied them. They are inhabited by a race the least civilised perhaps in the world. Professor Flower has mentioned that the largest skulls he had measured were those of the flat-headed Indians of North America, and the smallest those of the Andamanese and the Veda of Ceylon. Marco Polo mentioned them as savages who killed and ate all strangers. At present their colour is of the darkest hue, and their aspect uncouth. Their limbs are ill-formed and slender, their bellies prominent; and they have woolly hair, thick lips, and flat noses. They go quite naked, the women wearing only at times a kind of tassel or fringe round the middle, which is intended merely as ornament, as they do not betray any signs of bashfulness when seen without it. The men are 5 ft. 2 in. and 5 ft. 3 in. in height. The Andamaner has the appearance of a small-sized Negro race, like others in the south of the Peninsulas of India and Malacca, in the Great Nicobar, as the Kadar the Semang, the Negritos and Negroes of the Philippines and New Guinea. Some have become familiarized to Europeans, and in 1875-76, 79 of them had settled in Viper Island; but formerly they would affect to enter into a friendly conference, and, after receiving articles presented to them, they would set up a shout and discharge their arrows at the donors. They were cunning, crafty, and revengeful; frequently expressed their aversion to strangers in a loud and threatening voice, exhibiting various signs of defiance, and expressing their contempt by indecent gestures. In skirmishes they displayed much resolution and would plunge into the water to seize a boat, and discharge their arrows while in the act of swimming. The women bear the greatest part of the drudgery in collecting food, repairing to the reefs at the recess of the tide to pick up shell-fish, while the men are hunting in the woods, or wading in the water to shoot fish with their bows and arrows. They are very dexterous at this, which they follow also at night by the light of a torch. In their excursions through the woods, a wild hog sometimes rewards their toil, and affords them a more ample repast. They broil their meat or fish over a kind of girdle made of bamboos, but use no salt or other seasoning. A canoe, a moderately-sized one, capable of accommodating about 20 persons, is used for the purpose of obtaining food for about 30. It is scooped out of a tree by the men, who take their turn, working with a sort of adze. The canoe is very fragile, and rarely lasts above a year, for they are constantly making its sides thinner, by ornamenting and scooping out its interior. It is ballasted by stones, and has a prow projecting about two feet, on which the fisherman stands. They are more especially useful for turtle fishing, and the spearing of skates and rays. The bamboo pole has a sharp moveable spear which unships at one end, and to this is attached a long line. When the bamboo is thrown, and the spear becomes imbedded in the prey, it slips away from

the bamboo, but remains attached to the line. Should the fish be large, some of them dive down under water, attacking the victim with knives and spears, whilst others endeavour to pass a line over the captive. For their small nets they use a fibre as thread, which they neatly work up, employing their fingers as a mesh, gradually enlarging it as required. When turtles are scarce, a large net is used. Just before the tide begins to ebb, this is attached to stakes which encircle the whole of a reef where turtle resort for food. As the tide recedes, they are penned in, but they fight most desperately to break through the net. The Andamanese now use spears, and but few, as a rule, escape. Their bows and arrows are used principally for shooting fish in shallow water. The upper two-thirds of the arrow is a hollow reed, the lower a piece of heavier wood, armed with a piece of iron or a nail. They throw stones with considerable accuracy. The Andamaners display much colloquial vivacity, and are fond of singing and dancing, in which amusements the women also participate. Their language is smooth, and their melodies are in the nature of recitation and chorus, not unpleasing. Their language is very limited as to the number of words; but by a marvellous power to imitate which these people possess, every vocal sound was repeated instantly, and with a wonderful precision. Andaman and Fucgian widows wear the skull of their deceased husbands hanging from their neck by a cord.—*Andaman, Adm. Rep.; Horsburgh; Journ. As. Soc. Beng.; Records, Government of India; Rangoon Times; Asiatic Researches*, iv. p. 389; *Personal Observations*.

ANDARU, a mobed or priest of the Parsees. —W.

ANDEH KOH, about a mile east of the village of Mohtur in the Mahadeo hills, running to the Denwa valley, is a ravine, with steep, precipitous sides, believed by the inhabitants to harbour a great snake. Opposite it is the Jambo-Dwip, another great ravine.

ANDERE. SINGH. *Acacia arabica*.

ANDGERI, CAN., the Ind Yeru or Yeru of the Mahrattas, is supposed to be a species of *Sapindus* or *Nephelium*. It is found in the Canara and Sunda forests, above the ghat, chiefly at Nilcoond and in the southern jungles. The wood is serviceable in house-building.—*Dr. Gibson*.

ANDH, a hill tribe, formerly predatory, who, with the Gond, Kurku, and Kolamb, inhabit the Mailghat and the southern skirts of its hills. These four tribes resemble each other in physical appearance, but they each speak a different tongue, and they are quite distinct in features from the inhabitants of the villages.

ANDHER, a little village 10½ miles south-west of Bhilsa and 5 miles west of Bhojpur. It contains remains of Buddhist topes.

ANDHI. HIND. A tempest; a circular storm.

ANDHRA, the ancient name of the country in which Telugu was spoken, now called Telingana; also the Telugu language itself, and likewise a man of that country. Sanskrit writers call the Telugu language Andhra; and there is a division or race of Brahmaas called the Andhra or Dravida. The Andhra dynasty ruled from B.C. 31 to A.D. 429 or 436. Pliny speaks of the Rex Andrarum as a powerful Indian prince. They were known as the Andrae to classical authors. The Puranas

designate them Andrabhritya, and the inscriptions style them Satakarni and Satavahana. The Peutingerian Tables speak of Andrae Indi. They are mentioned in the Vishnu, Vayu, Matsya, and Bhagavata Puranas. Pliny and Hiuen Tsaung (A.D. 630) mention them and the Kalinga kingdom; and at the latter date Andhra was one of the six great Dravidian divisions. Wilson, Tod, Jones, and Fergusson have each calculated their eras, but doubts still surround their history. An Andhra dynasty ruled at Magadha about B.C. 18. The first was Sipraka (B.C. 21), a powerful servant of Suserman, and whom he killed, and then founded the Andhra Bhritya dynasty. Their last powerful sovereign was Gautamiputra (A.D. 312-333). Professor Wilson arrived at the conclusion that the race of Andhra kings should not commence till about 20 years B.C., which would agree with Pliny's notice of them. They established their authority in Magadha only in the first centuries of the Christian era, and ended in A.D. 436. Warangal, Chicacole, and Rajahmundry were the capitals of the territory which is now known as Telingana, and also the Northern Circars.

Sipraka, . . . . .	B.C. 31	Hala, . . . . .	A.D. 266
Krishna, . . . . .	A.D. 8	Mantataka, . . . . .	271
Satakarni I., . . . .	19	Parindrasena, . . . .	276
Purnotsanga, . . . .	28	Sindara, . . . . .	281
Sivaswami, . . . . .	46	Rajadasawati, . . . .	6 mos.
Satakarni II., . . . .	64	Sivaswati, . . . . .	284
Lambodara, . . . . .	120	Gautamiputra, . . . .	312
Apitaka, . . . . .	138	Vasishthiputra, . . . .	333
Saughla, . . . . .	150	Pulomat, . . . . .	335
Satakarni III., . . . .	168	Sivasri, . . . . .	363
Skandawati, . . . . .	186	Skandawati, . . . . .	370
Mrigendra, . . . . .	193	Yajnassri, . . . . .	377
Kuntalawati, . . . . .	196	Vijaya, . . . . .	406
Swatikarna, . . . . .	204	Chandasri, . . . . .	412
Pulomavit, . . . . .	205	Pulomat, . . . . .	422
Gorakhsasawari, . . .	241	„ died	429 or 436

—Ferg. 717, 718; Thomas' *Prinsep's Indian Antiquities*, p. 241; Wilson's *Glossary*; Cunningham's *Ancient Geography of India*, p. 528; *Imp. Gaz.* See Chalukya; India.

ANDHRA DRAVIDA BHASHA is the term by which the Tamil and Telugu languages are designated by the learned natives of the south of India. Shen Tamil (Sen Damir) is the ancient classical Tamil language, and is usually called High Tamil.

ANDI, a religious mendicant of the saiva sect of Hindus in the south of India.

ANDI. PANJ. *Cesalpinia sepiaria*.

ANDIJAN, a town of Ferghana. It has 20,000 inhabitants, and is the chief place in the khamate of Khokand. Khokand is an Uzbek khanate, situated on the Syr Darya or Jaxartes.

ANDI-PANDU. TEL. Banana.

ANDI PULAVAR was born near Gingee. He wrote verses on the Asiriya metre; a commentary on the Nannul called Uraiyari Nannul; and Asiriya Nikandu, a dictionary of Tamil synonyms.

AND-KHARBUZA. PANJ. *Car. ca papaya*.

ANDKHO or Andkhui, in lat. 36° 54' N., and 35° 23' E., in Afghan Turkestan, 100 miles west of Balkh, has a population of 15,000, of Turkman, Uzbek, Tajak. In Balkh and near Andkhui, the harvest is at the beginning of June; in the oasis countries, in July; in Kungrat and in the north of Khokand, not till the beginning of August. Of the rivers in that central region, the Oxus is the most important, and the Zaraf-

shan, Shahr-Sabz, and Jaxartes follow. See Afghanistan.

ANDRACHNE TRIFOLIATA. Rozb.

*Stylodiscus tri.*, Bennett. | *Psychodendron tri.*, Wall.

This tree of quick growth, the Uriam of Assam, is found in Java, Ava, Peninsula of India, at Hurdwar, Chittagong, Nepal, and Assam. Wood and bark red; employed for masts and spars of small vessels.—Voigt; *Cal. Cat. Ex.*, 1862.

ANDRADA. Anthony Andrada, a Jesuit, passed through Kunaoon to the Manasarawara lake, and thence went on to Rudak, on the western confines of Tibet. His journey was made in 1624, and is discredited by commentators and geographers because of his mentioning this lake as the source of the Ganges and Indus, instead of the Sutlej. There is no doubt, however, that the voyage is genuine, though we have no details of it.—*Prinsep's Tibet*, p. 12. See Rudok.

ANDROGRAPHIS ECHIOIDES. Nees.

*Justicia echiioides*, Rozb.

Chavalapuri Kada, TEL. | Gorro Chinnidi, . . TEL.

This plant grows in Ceylon, in the Peninsulas of India and Malacca, and in the Himalaya. It has two varieties, *a. Lamarekiana* and *b. Linneana*.—Voigt; *W. Ic.*

ANDROGRAPHIS PANICULATA. Wall.

*Justicia paniculata*, Burm.

Ufar? . . . . .	ARAB.?	Kara-Kaniran, . .	MALEAL.
Kalo megha, . . . .	BENG.	Kairata, . . . . .	SANSK.
Maha tita, . . . . .	„	Hin-bin-komba, . .	SINGH.
Kriat, CAN., DUK., .	HIND.	Kalpa, . . . . .	„
Hwanglien, . . . . .	CHIN.	Kirat, Nela Vembu, .	TAM.
Kalupnathi, . . . . .	HIND.	Nela Vemu, Kari	„
Kiriatha, . . . . .	MALEAL.	Vemu, . . . . .	TEL.

This valuable annual grows in dry ground, under the shade of trees, and it flowers in the cold season. The roots have long been a popular febrifuge and stomachic. It is the basis of the 'Droge amere,' or a compound of mastic, frankincense, resin, myrrh, aloes, and kariat root, steeped in brandy for a month, and the tincture strained and bottled. According to Ainslie, it was originally brought from the Isle of France; but it is cultivated in Tinnevely and other districts, and is now found wild in Bengal, Ceylon, the Peninsula, and Java. It is the true Chiretta, but it is only one of the plants from which the Chiretta of the bazars is obtained.—Rozb.; Voigt, p. 493; O'Sh. p. 482; Beng. Ph. p. 210; *Indian Annals*, No. 6.

ANDROMEDA LESCHENAUETH. D. C.

*A. Kotaghenensis*, Hook. | *Gualtheria leschen.*, D. C.

The Indian winter-green grows abundantly on the Neilgherries. The oil procured from it is identical with the Canadian oil of winter-green.—*Drury's Useful Plants*, p. 37.

ANDROMEDA OVALIFOLIA. Wall., Don.

Eran, Ellal, . . . .	BEAS.	Eilan, Ellaur, . .	RAVI.
Arur, Rattankat, . .	CHENAB.	Erama, . . . . .	SUTLEJ.
Ayar, Eliyun, . . .	PANJ.	Sar-lakhte, . . .	TR. IND.

A small tree abundant in many parts of the outer Panjab Himalaya, often growing along with *Rhododendron arboreum*, at from 4000 to 7000 feet. The seeds and young leaves are poisonous to cattle, goats, etc., in the spring months only. Rattankat means blood-cutter. Madden states that the honey got from the flower is poisonous. The wood is soft and weak, and used for fuel and charcoal only. *A. fastigiata*, Hook., grows

abundantly on Mon Lepcha at 13,000 feet.—*J. L. Stewart, M.D.; Hook. i. 343.*

#### ANDROMEDA PILIFOLIA. *Smith.*

Yang-Chih-Chuh, CHIN. | Nau-yang-hwa, . CHIN.  
In China, its flowers, and those of the Azalea, are mixed with other substances to form benumbing applications, which, in Chinese surgery, take the place of chloroform, ice-bags, and ether spray.—*Smith.*

ANDROPOGON. Eighteen species have been brought under this genus from the genera anatherum, phalaris, anthisteria, cymbopogon, calamus, holcus, and saccharum. *A. arundinaceus*, punctatus, Bladhii, trispicatus, pertusus, glaber, Roxburghianus, conjugatus, and binatus, are of Bengal; *A. Cymbarius* is of the Coromandel mountains; *A. prostratus* and *A. scandens*, of the Indian Peninsula and Bengal; and *A. milliformis*, of Lucknow. *A. contortus*, as also *A. aciculatus*, are spear grasses. *A. Annuatus*, *Forsk.*, the Palwan and Minyar of the Panjab, is abundant in many parts of the Panjab plains. It is considered excellent fodder for cattle and for horses, when green.—*J. L. Stewart's Panjab Plants*, 248; *Roxburgh; McClelland; Jaffrey; Mason.* See Vegetables.

#### ANDROPOGON GLABER. *Roxb.*

Gundha goorana, . BENG. | Tambut, . . . DEC.  
Grows in the higher parts of Bengal.—*Roxb.*

#### ANDROPOGON INVOLUTUS. *Steud.*

Munji, . BEAS, SUTLEJ. | Baggar, . . . JHELM.  
Common in many parts of the Siwalik tract and outer Himalaya, at from 2300 to 4000 feet, up to and beyond the Indus.—*Panj. Pl.*

#### ANDROPOGON IWARANCUSA. *Blanc.*

Iwarancusha, . . BENG. | Gachea, Guch'eha, SANSK.  
Ghat Yari, . . . HIND. | Allapu kommuvela  
Izkur, . . . . . PANJ. | vantigadda, . . . TEL.

This fragrant grass is a native of the low hills along the base of the Himalaya, at Hardwar and the Kheeree pass, and is also found at Asirgurih and in Malwa generally. The roots are used by the natives in northern India in intermittent fevers. In habit and taste it comes remarkably near *A. schoenanthus*. The oil is used as a stimulant, internally and externally, much in the same manner as cajuput oil.—*Roxb. i. 275.*

#### ANDROPOGON MARTINI. *R. Roosa grass.*

*A. Nardoides*, *Nees.* | *A. Calamus aromaticus*, *R.*  
Grass oil of Nemaure, ENG. | Chor-pillu, . . . TAM.  
Kubel; Ganjui, . . . HIND. | Mandap-pillu, . . .  
Kamaksha-pillu, . . . TAM. | Kamakshi, . . . TEL.

This plant grows in the Balaghat, in Central India, and northwards to Lucknow and Delhi. It has a strong aromatic and pungent taste, and the milk and butter and flesh of animals which feed on it become impregnated with it. It yields the grass oil of Nemaure, known in southern India as the roosa grass oil, which differs but little either in appearance or quality from the lemon grass oil; they are used for the same purposes, and form a good substitute for the more expensive cajuput oil, and are sold in England under the name, oil of rose-scented geranium. The oil is also called ginger grass oil, and is also erroneously termed oil of spikenard. The plant is supposed by Dr. Royle to be the *Calamus aromaticus* of the ancients. The true spikenard of the ancients is supposed to have been obtained from the *Nardostachys jatamansi*, a plant of the

Valerian family. Grass oil is never taken internally by natives; but they have a great faith in it as a stimulant to the functions of the several organs, when rubbed on externally. They also use it as a liniment in chronic rheumatism and neuralgic pains, and place great reliance on its virtues, but its cost prevents it being used generally. It has a fragrant aromatic smell, persistent, and very agreeable at first, but after a time the odour becomes unpleasant, and gives many people a feeling of nausea with headache. The natives use it for slight colds, also to excite perspiration, by rubbing in a couple of drachms on the chest before the fire or in the heat of the sun. At Saugor, twenty seers of the grass, which grows wild over the station and district, are mixed with two seers of sesamum oil, and then slowly distilled. The oil thus becomes highly impregnated with the peculiar roosa flavour, and this spurious article is sold as such at four rupees a seer. It has an odour distinct from that of lemon grass and citronelle. For the 1862 Exhibition, every endeavour to obtain unadulterated oil failed. The best is said to be pressed at Ajmir.—*Voigt, p. 707; Roxb. i. 277; Cal. Cat. for Ex. of 1862; Gen. Med. Topography, p. 176; M. Ex. J. Rep.*

#### ANDROPOGON MURICATUS. *R. Cuscus.*

Anatherum muricatum, *B.* | Phalaris zizania, *Linn.*  
Khor? Kror? . . . ASSAM. | Viratara, . . . SANSK.  
Pan-yen, . . . . . BURM. | Vatte-ver, Vizhal-ver, TAM.  
Bina, Bala, Usir, . . . HIND. | Ila-mitcham-ver, . . .  
Khas-khas, . . . . . " | Viranam-ver, . . .  
Akar-wangi, . . . . . MALAY. | Kuru-veru, Kassuvu, TEL.  
Ramicham, . . . . . MALEAL. | Avuru gaddi veru, . . .  
Jalasayah? . . . . . SANSK. | Vatti-veru, . . .  
Lamajjakamu, . . . . . " | Vidhali-veru, . . .

Grows in most parts of India and in Burma; its roots, the Khas-khas, are used for making the fragrant fans and tatties in general use. The grass is used for thatch. It seeks a low, rich, moist soil, especially on the banks of water-courses. It covers large tracts of waste land in the province of Cuttack, and plentifully in all the jungles of Oudh. It is locally used for much the same purposes as sarsaparilla, and its roots and oil are used in native medicine for other purposes. Khas-khas attar, an essential oil extracted from the roots, sells in the bazar at two rupees per tola. It is probably merely a perfumed sesamum oil.—*Roxb. i. p. 265; Voigt; Mason; Ainslie; Madr. Exh.*

#### ANDROPOGON NARDUS. *Rottl.*

Gand bel? . . . . . HIND. | Wassana-pillu, . . . TAM.  
Bhustrina? . . . . . " | Allapu kommu-vella-  
Gucheha, . . . . . SANSK. | vanti-gudda, . . . TEL.

There seem to be grave doubts as to the right of this plant to be separated from *A. iwarancusa*, *Blanc.* and the *A. nardoides* of Riddell seems identical. It makes a very pleasant-tasted tea and valuable diet drink. In infusion it is a stomachic, and it yields an essential oil.—*Ainslie, Mat. Ind. p. 258; Voigt.*

ANDROPOGON NIGER. *Kunth.* In 1853, this was introduced into France from China; and, under the term sorgho, its many varieties are now extensively cultivated in the United States. It produces an abundant crop of grain. The husk or rind yields a superb dye of a violet red,—a colour which, combined with acids and alkalies, gives a variety of tints, such as deep red, orange red, brown red, etc. This dye has been recently applied to cotton wool and to silk. *A*

rich saccharine juice in the stalk yields 14 per cent. of sweet extract, of which  $10\frac{1}{2}$  per cent. is fit for crystallized, and  $3\frac{1}{2}$  per cent. for uncrystallized sugar, and all can be made, if wanted, into alcohol. In 1859, the editor received a few seeds from China, supplies of other varieties were obtained from the Cape Colony, and the Madras Board of Revenue made great efforts to extend their cultivation; but the ryots have not taken to it. In the United States, however, thirty-two varieties of sugar-producing sorghums and millets have been profitably cultivated for fodder and for sugar. *A. niger*, in temperate regions, takes four or five months to arrive at its full perfection, but at the utmost not more than three months in the hot regions of India; but the plant requires irrigation. The deodhan of North India, known as the Shaloo (qu. Siallu) in the Dekhan, described as the *A. saccharatus*, Roxb., may be this species. See Sorghum.

## ANDROPOGON SCHOENANTHIUS. Linn.

<i>A. citratus</i> , De Cand.	Cymbopogon schoen., Spr.
Sirri, . . . . . AMBROYN.	Mala-trinakang, SANSK.
Gundho-bina, . . . . . BENG.	Pengiri Mana, . . . . . SINGH.
Tsa-ba-len? . . . . . BURM.	Wassana-pillu, . . . . . TAM.
Mik-ko-thu, . . . . . "	Kamachi-pillu, . . . . . "
Sweet-rush, . . . . . ENG.	Kavatam-pillu, . . . . . "
Lemon grass, . . . . . "	Kamachi-kassuvu, . . . . . TEL.
Ghanda-bela, . . . . . HIND.	Chippa-gaddi, . . . . . "
Sireku, . . . . . MALEAL.	Kamachi gaddi, . . . . . "
Gour-gia, . . . . . PERS.	Nimma gaddi, . . . . . "
Bhustrina, . . . . . SANSK.	Vasana gaddi, . . . . . "

This plant is a native of Arabia, but is now cultivated in the West Indies, Ceylon, in the north of India, all over Burma, and in the Moluccas. It grows to a height of three or four feet. The active principle of the leaves seems to reside in the essential oil which they contain, and which is obtained by distillation. This is known in commerce as lemon grass oil, and forms an important article of export from Ceylon, amounting in value to nearly £7000 annually. It may be seen covering all the Kandian hills; and so long as it is young, it is the best possible pasture for cattle. It has a strong but extremely pleasant acid taste. It derives its name from having, when crushed, an odour like that of the lemon, so strong, that after a time it becomes quite heavy and sickening, although grateful and refreshing at first. A decoction of the leaves is deemed by the people efficacious in colic. An infusion of the leaves is used in India as tea, and deemed tonic and slightly stimulant, and is given to children as a stomachic. It is also diaphoretic. Mixed with butter-milk, the leaves are used in cases of ring-worm; and the white centre of the succulent leaf-culms is used to impart a flavour to curries. The oil is of a light straw colour, but becomes red if kept long. It is much used in perfumery, as the oil of verbenia. In Ceylon it grows abundantly on the Ambulawe mountain, which overhangs Gampula on the road to Nawera Elia. Almost annually in the dry season, the plant is burned down; but the roots are uninjured, and after a few days' rain young shoots burst forth.—*Sirr's Ceylon*; Roxb.; Voigt; O'Sh.; Hog; Ainslie; Dr. Mason, *Useful Pl.*; Bird., *Bom. Pro.*; Sim.

ANDU, a system of dates in use on the Dravidian inscriptions. The term has not received any probable explanation.—*Dr. Burnell*.

ANDUGA. TEL. *Boswellia glabra*, R.

ANDUSI. PANJ. *Prichodesma indicum*.

ANE or Ani. KARN. Anai, TAM. A dam, a dyke, a bridge, a bank. Kall-ane, a stone embankment. Anekattu or Anekatte, an anicut, a dam, or dyke; also a channel to direct irrigation.—IV.

ANEMARHENA ASPHODELOIDES, Smith, the Chi-mu of the Chinese, is a plant of the provinces of Honan, Shan-si, Shen-si, Ngan-hwui, and Kiang-su. Its rhizome is used as a substitute for squills.—Smith.

ANEMONE CERNUA, according to Siebold, is in repute among the Chinese as a tonic bitter, under the name of Hak-too-woo, and many species which Fortune imported from China found their way to the principal gardens in Europe. Drs. Hooker and Thomson name *A. albana* of Central Asia; *A. biflora* of Beluchistan, Kashmir, and Afghanistan; *A. rubicola* of the inner Himalayas and Sikkim, and *A. vitifolia* of the Himalaya generally. At Lahore is a species known to the people as Bрами, which has a much divided leaf. The plants are acrid and irritating, and are used as sialogogues, and for gout and rheumatism.—*Powell's Handbook*, i. p. 323; *Fortune's Wanderings*, p. 405; O'Sh. p. 160; *Riddell*; *Hogg's Vegetable Kingdom*, p. 14; *Hook. f. and Thom.*

## ANETHUM GRAVEOLENS. Linn. Dill.

Shabit, . . . . . ARAB.	Sowa, Sui chuka, . . . . . HIND.
Tsa-mon-h'pyu? . . . . . BURM.	Jemuju? . . . . . MALAY.
Tsa-muot? . . . . . "	Adus-manis? Anisi, . . . . . "
Anise of Matthew, . . . . . ENG.	Sada kuppe, . . . . . TAM.
Anethon, . . . . . GR. of Diosc.	

This plant grows in the south of Europe, in Egypt, Astracan, and India. Dill water is a commonly used carminative for the relief of flatulence, flatulent colic, and the hiccup of infants, and may be advantageously combined with a few grains of magnesia or aromatic confection. In Pegu, dill seeds are constantly for sale in the bazars. The Burmese do not distinguish it from carraway. The Hakims of Northern India believe the use of dill seed promotes the secretion of milk.—*Drs. Honig*, O'Sh., *Mason*, Roxb., *Voigt*, p. 22; *Birdwood*.

## ANETHUM PANMORI. Roxb.

*Fœniculum panmori*, D.C. | Sonf, Panmori, . . . . . HIND.  
A native of various parts of India, root white, nearly fusiform, and almost simple. Used in India as an aromatic, in food, and in medicine.—O'Sh. p. 360.

## ANETHUM SOWA, Roxb., Bishop's weed.

Shabit, . . . . . ARAB.	Shaleya, . . . . . SANSK.
Sulpha, Sowa, . . . . . BENG.	Hinendura, . . . . . SINGH.
Tsa Myeik, . . . . . BURM.	Satha-kuppa, . . . . . TAM.
Sowa Dill; Dill, . . . . . ENG.	Saddapa, . . . . . TEL.
Soya, Sowa, . . . . . HIND.	Sopu; Sompā, . . . . . "
Shuta puspha, . . . . . "	Shutha-kuppa, . . . . . "
Sita Siva, Missreya, SANSK.	

This plant is cultivated in the cold season in Bengal, in the Peninsula, Burma, etc. Its seeds are aromatic and carminative, and are used by the natives in their curries, and medicinally to relieve flatulence; the green parts also are used as a vegetable both by Musalmans and Hindus. The seeds are the Shubit of Avicenna, which is usually translated Anethum; by the Arabs it seems to have been considered the Anethon of Dioscorides. By distillation, the fruits yield a pale yellow volatile oil, sp. gr. .881, soluble in alcohol, ether, and in 144 parts of water.—*Eng. Cyc.*; O'Sh.; *Birdwood*, *Bom. Pro.*; Roxb. ii. 96; *Voigt*.

**ANGA.** SANSK. A section, a portion. For example, there are six Anga of the Veda, viz. Siksha, rules for reciting the prayers, the accents and tones to be observed; Kalpa, ritual; Vya Varana, grammar; Nirukta, glossarial comment; Chhandos, metre; Jyotish, astronomy. The four Veda, the six Anga, with Mimansa, theology, Nyaya, logic, and Dharma, the institutes of law, and the Puranas, with the Hindus, constitute the fourteen principal branches of knowledge.—*Garret; Williams' Story.* See Veda; Vidya.

**ANGA.** HIND. In dress, it is the body part of the Angarkha without the skirt and tails. The Angi is the same article of clothing as the choli, sinabandhi, and kanchali. Also a limb of the body, of which Hindus reckon eight, the asht-anga.

**ANGADA,** the son of Bali, a fierce monkey chief, one of Rama's confederates.

**ANGAHARAWA,** also Angaharuwada. SINGH. The planet Mars; Tuesday.

**ANGAKARA GADDA.** TEL. Momordica dioeca.

**ANGAMI,** a rude pagan tribe on the range of hills in Upper Assam, on the eastern frontier of the Mikir and Cachar. They speak one of the Naga dialects. See India; Mozome; Naga.

**ANGAN.** DUKH. The open enclosure of a Mahomedan or Hindu house in British India; a small courtyard, called compound from the Malay Kampung.

**ANGARI.** SIND. Smut, a blackness in ripening corn.

**ANGARKHA.** HIND. A long coat or tunic, fitting tight to the body, and hanging down below the knee. It is worn by Hindus and Mahomedans.

**ANGAUNGA.** HIND. Perquisites from the threshing-floor to the brahman, purohit, guru, grazier, and village god. From the time of distributing to the time of weighing, profound silence is maintained, and many ceremonials observed.

**ANGDES,** Ongdes, or Ondes, adjoins Tibet. The inhabitants call themselves Hungin, and appear to be the Hong-niu of Chinese authors, the Hun (Hoon) of Europe and India.—*Tod's Rajasthan*, p. 136.

**ANGEL** is a term which, in the Hebrew and Greek languages, relates to a messenger. Angels are noticed in the Jewish, Christian, and Mahomedan religions. Mahomedans say the angels were commanded to prostrate themselves before Adam. Mahomedans believe that every particle of matter in the universe is entrusted to the care of an angel (Malik, ferishtah). They believe also in a hierarchy of angels. The four of highest rank support God's throne, as in the Apocalypse, in the likeness of a man, a bull, an eagle, and a lion, to whom, on the day of judgment, four other angels will be added. After these come Ruh (spirit), Israfil, the messenger, Jibril (Gabriel), and Mikail (Michael).—*Lane; Koran.*

**ANGELICA GLAUCA,** the Chura of the Panjab, growing at 8000 to 10,000 feet; on Hattio, etc., near the Sutlej; is found also in the Dhaula Dhar range above the Kangra valley.—*Stewart.*

**ANGELY WOOD,** *Artocarpus hirsutus.*

**ANG-GAYTHEE.** HIND. A chafing dish. Ang-Gaythee Shah, a Mohurum fakir.

**ANGHRIPARNIKA.** SANSK. *Uvaria lagopodioides.*—*D. C.*

**ANGIA CHINENSIS,** a tree of China and Siam: produces a varnish.

**ANGIRA.** SANSK. Charity. See Brahmadica.

**ANGIRASA,** a gotra or family of brahmins derived from the rishi or sage Angirasa, to whom many hymns of the Rig Veda are attributed. He was one of the seven Maha Rishi, also one of the ten Prajapati. A later Angirasa was an inspired lawgiver.—*Dowson.*

**ANGLER FISI,** *Lophius, sp.*

**ANGOLAM.** MAL. *Alangium decapetalum*; A. hexapetalum.

**ANGOLA WEED.** *Ramalina furfuracea.*

**ANGOORER-GACH.** BENG. *Vitis vinifera.*

**ANGRIA** is a name applied to the more elevated part of a great bank off the west coast of the Peninsula of India. Surveys have shown that the bank is a great submerged table-land, perfectly flat, its greatest breadth, about 100 miles, being a little west of Bombay.

**ANGRIA.** About the middle of the 17th century, Kanhoji Angria, who had been a Mahratta soldier, was made governor of Severndrug. He soon assumed independence, obtained possession of nearly all the Mahratta fleet, and conquered territory on the mainland. In 1722, the British and Portuguese made an unsuccessful attack on his strong fort of Colabah; in 1724, an attack on Viziadrag or Gheriah failed, and when he died at the close of 1728, his sway extended over a hundred miles of the coast line. He was succeeded by his illegitimate son, Tullaji Angria. In 1755, the E. I. Company's marine, under Commodore James, in concert with a Mahratta army, captured Severndrug and Bancoote; and in 1756, Admiral Watson destroyed Angria's fleet (11th February), and the following day Gheriah surrendered to Colonel Clive. The last descendant died about the middle of the 19th century, and the territory was annexed.—*Orme.*

**ANGU.** MALAY. Anguza, PERS. *Asafoetida.*

**ANGUL,** in Orissa, is a hilly district, which was confiscated in 1847, because its raja attempted to make war against the British. The population of 63,505 souls is chiefly Brahman, Rajput, and Khasa Hindus, with the aboriginal Kandh (5423), Taala (3358), Pan (10,341), and Kharia (2743). The Talcher coal-field embraces a considerable portion of Angul.—*Imp. Gaz.*

**ANGULA.** HIND. A long measure, a finger's breadth; the standard measure for carpenter's work, 8 barley corns=1 angula, 12 angula=1 span.

**ANGULI - TORANA.** SANSK. Three semi-circular lines drawn across the forehead by saiva Hindus. They are made of sandal-wood powder or the ashes of burned cow-dung; and are usually called tri-pundra.—*W.*

**ANGUR.** PERS. Grapes.

**ANGUSHTRI** or Anguti. HIND. A finger-ring.

**ANHENTA.** SINGH. *Datura fastuosa.*

**ANHILWARA,** the dynastic name of three races who ruled in Guzerat from A.D. 696, till, in A.D. 1809, Guzerat was annexed to Delhi by Ala-ud-Din Mahomed Shah. The title was taken from the town Anhilpur, which rose to great distinction as a commercial site, and with Cambay as its seaport was the Tyre of India. At its height, Anhilpur was 12 coos (or 15 miles) in circuit, within which were many temples and colleges, 84 chaok or squares, 84 bazars or



market-places, with a mint for gold and silver coin. Col. Tod thinks it not unlikely that the Chaora, the name of the tribe of the first dynasty of Anhilwara, is a mere corruption of Saura, as the ch and s are perpetually interchanging.—*Tod's Tr.*, pp. 147, 152, 156; *Rajasthan*, i. p. 31. See Balhara; Guzerat; Kattywar.

ANHONI, in the Hushangabad district, has a hot spring nearly due north of the Mahadeo hills, at the edge of the outer range which divides the Denwa from the Nerbudda valley. It is said to be good for boils and skin diseases, and is much visited.

ANI. TAM. Elephant.

ANI-ANI. MALAY. White ants.

ANICUT. ANGLO-TAM. Literally dam-built; a dam or weir thrown across a river to dam up the water. The grandest is that across the Godavery river, about 7 miles long; but others dam up the waters of the Kistna, the Palar, the Colerun, the Tumbudra, and the Pennar. See Ane.

ANI-GUNDAMANI. TAM. *Adenantha pavonina*. Its seeds are the muni or bead seeds.

ANIKATHALAY. TAM. *Agave Americana*.

ANIL-KA-KHAND, a sacred well in the bed of the Aghor river, under the temple of Hinglaj, in Beluchistan. The people believe it has never been fathomed.

ANIMAL CHARCOAL, prepared from bones, is used as a filtering material for clarifying oils, and in the processes of sugar-refining.

ANIMAL FOOD is not absolutely forbidden to the priests of Buddha, and Burmese followers of this faith eat quantities of fish, reptiles, and crustacea. Even the more strict of them, though they may refuse to take life for food, eagerly use meat when they can get animals killed for them, or find them dead from accident or disease; and the cow, buffalo, tiger, and horse are all partaken of in Burma, tiger flesh selling for five annas a pound. Many Hindus of the Brahman, Rajput, and Vaisya castes, as a rule, will not eat animal food, and no Hindu can eat the cow without ceasing to be a Hindu; but all sudra Hindus eat goats, fowls, mutton, fish, and the aboriginal races eat nearly all quadrupeds.—*Hardy, E. Monach.*

ANIMAL KINGDOM, a scientific term, comprising all living animals. Many commercial products are obtained,—horns, skins, furs, bristles, wool, hair, bones, teeth and tusks, fins, shells, air-bladders, quills, feathers, oils, etc. The animal oils are in frequent use as medicinal substances amongst the people of India for external application, such as that from the pea-fowl's fat, from the newt's foot, the crocodile and the iguana.

ANIMALLY, literally Elephant hills, a mountain range in the collectorate of Coimbatore, in the southern part of the Peninsula of India, and in the Travancore dominions, extending from lat. 10° 13' 45" to 10° 31' 30" N., long. 76° 52' 30" to 77° 23' E., with peaks up to 8850 feet high. There are small scattered colonies of the Kader, the Malai Arasar, Pulyar, and the Maravar races. The Kader are open, independent, straightforward men, simple, and obeying their Mopais or chiefs implicitly. They are of small stature, strong built, active, with woolly hair, and something of the African features, and file their front teeth to a point. The women wear enormous circles of pith in the lobes of their ears, which they distend

down to their shoulders. A black monkey is their greatest dainty. The Malai Arasar are taking to agriculture. The Pulyar are demon-worshippers. The mountains are covered by valuable forest trees, and at one time were worked with an annual profit of about 50,000 rupees a year, and there are many beautiful woods suited for turnery. The wild animals are the elephant, tiger, leopard, bear, hyæna, wild dog, bison, sambar, spotted and barking and hog deer; also the wild goat.—*Lt.-Col. Hamilton, in literis; Imp. Gaz.*

ANIMISHA. SANSK. Hindu gods are supposed by the Hindus to be exempt from the momentary elevation and depression of the upper eyelid, to which mortals are subject, and to be able to look with a firm unintermitted gaze. Hence a deity is termed Animisha and Animesha, one whose eyes do not wink. Various allusions to this attribute occur in poetry. When Indra visits Sita, to encourage her, he assumes at her request the marks of divinity,—he treads the air, and suspends the motion of the eyelids; when Agni, Varuna, and Indra all assume the form of Nala at the marriage of Damayanti, she distinguishes her mortal lover by the twinkling of his eyes, whilst the gods are stabdha lochana, fixed-eyed. And when the Aswini Kumara practise the same trick upon the bride of Chyavana, she recognises her husband by this amongst other indications. The notion is the more deserving of attention, as it is one of those coincidences with classical mythology which can scarcely be accidental. Heliodorus says: 'The gods may be known by the eyes looking with a fixed regard, and never closing the eyelids;' and he cites Homer in proof of it. An instance from the Iliad may be cited perhaps as an additional confirmation; and the marble eyes of Venus, by which Helen knew the goddess, are probably the stabdha lochana, the fixed eyes of the Hindus, full, unveiled even for an instant, like the eyes of a marble statue. Other marks distinguish divine from mortal bodies; they cast no shadow, they are exempt from perspiration, they remain unsoiled by dust, they float on the earth without touching it, and the garlands they wear stand erect, the flowers remaining unwithered.—*Hindu Theatre*, i. 137; *Williams' Story of Nala*, p. 218.

ANIMUS. The interpretations of the ruh and nafs of the Arabs, of the nefesh and ranch of the Hebrews, of the pneuma of the Greeks, and animus of the Romans, applied to the breath, the life, the soul of man, are philosophical points. Mahomedans style Jesus the Messiah, Ruh-Allah, the Spirit of God. This view identifies the everlasting soul with the Holy Spirit and the breath of life. In the English tongue there is no settled mode of speaking of these, for a man is said to die; in a shipwreck, every soul is said to perish, and a person ceasing to live is described both as dying and as departing, the latter equivalent to the Mahomedan rahlat or intiqal, passing away and departure.

ANI-PARITI. MALEAL. *Hibiscus rosa sinensis*.

ANI-PIPUL. DUKH. *Ficus religiosa*, *Linn.*

ANI-POOLIA MARM. TAM. *Adansonia digitata*.

ANI-PULIL. TAM. The tree squirrel.

AN-IRAN, the non-Aryan people.

ANIRUDDHA, the son of the incarnate Indian Cupid.

ANISAROOPLY MARA. CAN. Alangium decapetalum.

ANISEED. Pimpinella anisum.

Anisum, . . . ARAB. GR.	Sonf, . . . . . HIND.
Kadia-Manis? . . . BALI.	Anise, . . . . . IT.
Mahori, . . . . . BENG.	Adas-manis? Mungh, JAV.
Ta-moun tas bah, BURM.	Jira-manis, . . . MALAY.
Hwai-hiang, . . . CHIN.	Razian-i-rumi, . . . PERS.
Siau-hwui-hiang, . . . "	Sataphaspha, . . . SANSK.
Tu-hwui-hiang, . . . "	Sombu, . . . . . TAM.
Anisa, . . . . . GUJ.	Pedda Sadapa, Sompui, TEL.

The plant producing these small, aromatic, pungent, fragrant, sweetish seeds, is the Pimpinella anisum, one of the Apiaceae of Lindley, which is cultivated in the Levant, all over Europe and in China. They are an agreeable carminative, and yield on distillation a volatile oil, and a fixed oil by pressure. The Bali and Javanese terms may possibly designate the star anise. — Drs. Voigt, O'Sh., Riddell and Mason; Vegetable Kingdom, 376; Faulkner; Poole.

ANISE-STAR, Illicium anisatum.

Badian-i-khtai, AR., PERS.	Skimmi, . . . . . JAP.
Pa-co-hu-huci-hiam, CH.	Adas Manis, . . . MALAY.
Anas phul, . . . . . DUK.	Anaspu, . . . TAM. ? TEL.
Badian, . . . . . HIND.	

Star anise is the fruit of the Illicium anisatum of Linnaeus, a shrub or small tree, which grows in the countries extending from China to Japan from lat. 23½° to 35° N. The name is given from the clustering star-like form assumed by the capsules or pods, five to twelve in number, joined together at one end, and diverging in rays, generally five. These are used all over the east as a condiment. They are prized for the volatile oil obtained from them, and for their aromatic taste. The bark has a more aromatic flavour than the seeds, but is not so sweet. In China, their most common use is to season sweet dishes. In Japan, they are placed on the tombs of friends, and presented as offerings in the temples. They are chiefly exported direct to India, Great Britain, and the north of Europe. In India, they are much used in seasoning curries and flavouring native dishes, and large quantities are used in Europe in the preparation of liqueurs. In Britain, it is from this fruit that the oil of anise is prepared, and it imparts the peculiar flavour of the Anisette de Bourdeaux. — Morrison; Simmonds; Faulkner; O'Sh. Beng. Phar.; Vegetable Kingdom.

ANISHORINIGAM. MALE. Urtica heterophylla.

ANISOCHILUS CARNOSUS. Wall.

Lavendula carnosus, Linn.	P. crassifolius, Hort.
Plectranthus carnosus, Sm.	P. strobiliferus, Roxb.
P. dubius, Spr.	Coleus spicatus, Benth.
Litaki-pangeri, . . . DUK.	Karruwalli, . . . TEL.
Thick-leaved lavender, . . . ENG.	Pindi banda, . . . "
Kat-karka, . . . . . MALEAL.	Pindi bonda, . . . "
Karpurawalli, . . . TAM.	Roga chettu, . . . "

This is used in native medicine. It has small bluish purple flowers, and grows among the Circar mountains, and at Taong Dong. — Roxb.; Voigt; Ainslie; Useful Plants.

ANISODUS LURIDUS. Link. A tincture of its leaves is recommended as an anodyne and sedative.

ANISOMELES MALABARICA. R. Br.

Nepeta Malabarica, Linn.	Ajuga fruticosa, Roxb.
Stachys " Sib.	
Gao-Zaban of BOMBAY.	Madheri, . . . . . TAM.
Bootan Koosham, SANSK.	Moga biraku, . . . "
Retti; Pema-retti, . . . "	Chinna ranabheri, . TEL.

A plant of the West Indies, Mauritius, the

Peninsulas of India, Malacca, and Java. It has a very fetid odour. In the West Indies, the entire plant is deemed emenagogue, and natives of India use the leaves internally in dysentery. — Roxb. iii. 1; Voigt; O'Sh.; Veg. King.; Ainslie.

ANISOMELES OVATA. R. Br.

Anis. disticha, Heyne.	Nepeta Amboinica, Linn.
Ajuga " Roxb. iii. 2.	Marrubium Indic. Burm.
Ballota " L. Mart.	Ballota Mauritiana, Pers.
Nepeta disticha, Bl.	

A plant of Ceylon, Peninsular India, Bengal, and Nepal, with a strong camphoraceous smell. — Roxb. iii. 2; Voigt, 460.

ANISOPHYLLA ZEYLANICA. Benth. This tree, the Tetracrypta cinnamomoides, Gardl. and Champ., and the Wella-piyanna of the Singhalese, grows in the southern and central parts of Ceylon, up to an elevation of 1500 feet. The wood is used for building purposes. — Mendis; Beddome, Fl. Sylv. part xvii. p. 195.

ANIYATA-DHAMMA, a class of priestly misdemeanours of the buddhists of Ceylon. — Hardy's Eastern Monachism, p. 433.

ANJALI. SANSK. One of the Hindu forms of respectful obeisance; it is the Dandawat of the south of India. The head is slightly bowed, the palms or the hands are brought together and raised laterally to the middle of the forehead, so that the tips of the thumbs only are in contact with it. — Hind. Theat. ii. p. 108.

ANJAMAN, among the Parsees, a constituted council or assembly. — W.

ANJAN. HIND. A grass of the N. W. Provinces of Bengal, used as fodder. — W.

ANJAN, HIND.?, or Anjana-kahloo, also Unjuncle, TAM. Sulphuret of antimony; also manganese, used in pottery as a glaze.

ANJANA, an Indian era, which began B.C. 691.

ANJENGO, a fishing village in Travancore territory, on the Malabar coast, in lat. 8° 40' N., and long. 76° 47' 50" E. The name is a corruption of two Tamil words, Anji Tenga, or five cocoa-nut trees. The place was for many years an English factory. The ruins of the Portuguese church and fort still exist. Orme, the historian, was born at Anjengo, and Eliza Draper, the object of Sterne's affection, lived here. — Forbes' Oriental Memoirs, Abbé Raynal's History of the Indies; H. Drury, Cochín; Horsburgh.

ANJIL. ARAB. Malva sylvestris, Linn.

ANJILI MARAM. TAM. Artocarpus hirsuta.

ANJIR. PERS. Figs.

ANJUN. MAHR. Hardwickia binata. Anjuna, also Kurpa, Memecylon tinctoria and M. ramiflorum, Lam.

ANKADOSA. TEL. Leea staphylia, R.

ANKAL-AMMA, one of the tutelary village goddesses of the Peninsula of India. See Amma.

ANKAM. MALEAL. In Malabar, a duel, or single combat, formerly frequent among the Nair race; each combatant had to pay a sum for permission to fight. The duel was sometimes fought by hired champions. — W.

ANKHI. PANJ. Rubus sp.

ANKLETS.

Khal-Khal, ARAB., HIND.	Karyalu, . . . . . TEL.
Kapu, . . . . . TAM.	

Anklets of gold, silver, brass, copper, deer horn, the metals being solidly massive, also as chains, are in use in all eastern countries. Occasionally a grown man of the Hindus may be

seen with a small gold or silver ring, but in general they are restricted to women and children. The custom has doubtless been through all ages, and they are alluded to in Isa. iii. 16, 18. Some, and particularly those of the Marwari women, are inconveniently massive; and heavy rings, usually of silver set with a fringe of small bells, are often worn by other Hindu ladies. The other loose ornaments, one above another, on the ankles, at every motion of the feet produce a tinkling noise.—*Toy Cart.*

ANKLONG. MALAY. The musica' bamboo of Java. See Bamboo.

ANKOLAMU. TEL. Alangium decapetalum.

ANKO-RUTE. TAM. Trichosanthes palmata, *Roxb.*; *T. bracteata*, *Lam.*

ANKUS. PERS., HIND. Elephant goad.

Arpe, . . . : GR. | Ankasa, . . . : SANSK.  
Cuspid, . . . : LAT. | Hendoo, . . . : SINGH.

The goad and guiding rod of an elephant-driver, in shape resembling a small boat-hook. It is figured in the medals of Caracalla of the identical form in use at the present day in India.

ANMAIL. TAM. Pavo cristatus.

ANNA, a British-Indian coin, sixteen to a rupee, and equal to about three-halfpence. It is applied to indicate a rateable share, as 4 or 5 annas in the rupee, similar to the percentage.

ANNA BUGDI. TAM. Green copperas.

ANNA DEOTA. See Chank.

ANNAL KARAI MARAM. TAM. Odina woodier.

ANNAM. The Annamitic group of peoples inhabit Cochín-China and Tonkin, and are a section of the division of the human race to which the Chinese belong. The Chinese form of Annam is Ngannan; the Tonkinese call the Cochín-Chinese, Kuang and Ke-kuang; the Cochín-Chinese, on the other hand, call the Tonkinese, Kepak. Two centuries before Christ, the Chinese found the Annam race in possession of the basin of Sang Koi. The first migrations from the northern side of the E. Himalaya is now best represented by the Annam, Kambojan,—Mon, and Lau tribes, who appear to have been at a later period gradually pressed by the Tibeto-Burman tribes to the eastward and southward. The Mon-Annam, or E. Himalaya tribes occupy the territory bounded on the north by the left side of the valley of the Brahmaputra as far as the head of Assam, and a line drawn thence eastwards along the range in which the Irawadi has its sources, and across the converging meridional chains, beyond, to the most eastern, the Mangli, which separates the Kiang from the M-Kong. In physical appearance, the Annam race, in size, form of the head and person, expression, and temperament, have a close resemblance to some Indonesian tribes. The Javan group has a larger admixture of the Annam type than the Sumatran or Borneon. Annam heads are common in eastern Java, and especially among the Bawian and Maduran peoples. The Malay and western Javan have frequently a more Siamese form. The Annam race want the large straight facies, flat occiput, lowness of the hairy scalp, comparatively small and firm mouth, hard staring eye, and grave expression of the Siamese. The Annamese are of low stature, the men with long arms and short stout legs. They are very light coloured. The men are hardy and active. The women, still fairer, are well formed and graceful. The higher classes are solemn and decorous, like the Chinese; the

lower, lively and talkative. The dress of both sexes consists of loose trousers and loose frock with large sleeves. In their persons, their dress, and their food, they are very uncleanly. They are about 14 millions. Their religion is Buddhism, but Shaman superstitions also prevail. A Cochín-Chinese marries when he has the means, and among the poorer classes the age of the female is from 15 to 20. The wife is purchased; polygamy is habitual. Abortion is often had recourse to. Unmarried women are not all chaste; but adultery in the married woman is punished with death. The Annam, Kambojan, Siamese, Mon, Burman, and the other ultra-Indian languages are all characterized by strong complex sounds. The Annam and Siamese abound in complex vowel sounds, and the Burman family in complex consonantal sounds, which are harsh in Singpho, less so in Rakhoing, and much softened in Burman.—*Bouring's Siam*, i. p. 683, ii. p. 464; *Crawford's Emb.* p. 459; *Lubbock, Origin of Civil.* p. 243; *Latham's Ethnology*; *Crawford's Dictionary*, pp. 321–488. See Cochín-China; India.

ANNA PURNA DEVI, a beneficent form of the Hindu goddess Parvati. She is described as of a deep yellow colour, standing or sitting on the lotus, or water lily. She has two arms, and in one hand holds a spoon, in the other a dish. In her dress she is decorated like the other modern images of Durga. Anna Purna is a household goddess, and is extensively worshipped by the Hindus. Her name implies the goddess who fills with food, and they believe that a sincere worshipper of her will never want it. She is possibly the Anna of Babylon; and she has been considered as the prototype of the Anna Perenna of the Romans, whom Varro places in the same rank with Pallas and Ceres, and who was deified and held in high esteem by the Roman people, in consequence of having supplied them with food when they retired into Mount Aventine. Besides the great similarity of names, there is a singular coincidence in the times of their worship, the festivals of Anna Purna taking place in the early part of the increase of the moon in the month Choitru (partly in March), and those of the Roman goddess on the Ides of March. To make the chain complete, Anna travels east from Babylon to India; west from Babylon to Phœnicia, accompanies her sister Dido to Carthage, flies thence to Italy, and then the Anna Purna of the Hindus becomes the Anna Perenna of the Latians. Such is the Roman legend. In India she is known simply as Anna, also as Anna Purna or Anna Devati. In his hymn addressed to her by the rishi Agastya, she is personified as Pitu or material food.—*Coleman's Mythology*, p. 91; *Wilson's Hindu Theatre*.

ANNEE, a Tibetan nun.

ANNELIDA, of Cuvier, from annulus, a ring; an example of this class of animals is the ringed form of the common earthworm.

ANNESLEY, SIR JAMES, a medical officer of the Madras Army, who rose to be the head of the Medical Board, author of Sketches of the most prevalent Diseases of India, comprising a Treatise of the Epidemic Cholera of the East, and Reports of the Diseases in the Madras Army, London, 1825; Researches into the Causes, Nature, and Treatment of the more prevalent Diseases of India, and of Warm Climates generally, London, 1828.

ANNIUS PLICAMUS. See Hipporas.

ANOA DEPRESSICORNIS, the sapi utan, or wild cow of the Malays. It approaches the ox-like antelopes of Africa, and has been classed as an ox, a buffalo, and antelope. It is found only in the mountains, and never occupies places where there are deer.

ANOCH. HIND. *Fraxinus xanthylloides*.

ANOGEISSUS ACUMINATUS. Wall.

*Conocarpus acuminatus*, Roxb. ii. 443.

Yoong, . . . PURM. | Pachi manu, Pashi, TEL.  
This lofty tree is met with in several parts of India. Its timber is good and durable. That of the Godavery is described as very hard and strong, and very ornamental, and much resembles the wood of *A. latifolius*. It has a purple heart-wood; it is much used for building purposes, but will not stand exposure to water.—Roxb.; Voigt; Beddome.

ANOGEISSUS LATIFOLIUS. Roxb.

*Conocarpus latifolius*, Roxb.

Dhaori, Dhowra, . . .	HIND.	Chiriman, Sheriman, TEL.
Dawu, . . .	SINGH.	Yella Maddi, . . .
Vellaynaga, . . .	TM.	Dhobu, . . .
Veckalie, . . .		URIYA.

This very valuable timber tree grows to an enormous size. It is common throughout the Madras Presidency, Mysore, Bombay, Bengal, and Ceylon, in the plains, and it ascends the mountains to an elevation of about 3000 feet. It grows at Chillaune, Islamabad, in the Kennerly jungles, the valleys of the Konkan rivers near their sources, the inland Dekhan hills, and in the Dehra Doon. Its wood is light-coloured, with a purple heart; it is close-grained, and very durable when properly seasoned; it is much used in house and ship building, and is one of the best woods for poles and axle-trees of carts, and for agricultural implements. If left in the forests exposed to the weather, the wood rapidly deteriorates, and is soon attacked by insects and white ants. The wood from small trees wants the dark-coloured heart, and is anything but durable. Near the Godavery, the wood is said to be one of the hardest in the forests. The leaves are used by tanners. A gum exudes from the bark, which is sold in the bazars. *A. pendula*, Edgew., is a tree of Ajmir and Nimar.—Roxb.; Voigt; Beddome.

ANointING, a form of installation and initiation. It is the 'massah' of the Arabs, hence their Al-Masch and the Hebrew Messiah. In Rajputana, anointing appears to have been, in all ages, the mode of installation. The unguent used is of sandal wood and attar of roses made into a paste, or very thick ointment, of which a little is placed upon the forehead with the middle finger of the right hand, and then the jewels, the aigrette and necklace, are tied on. Amongst the earliest notices of this ceremonial is that in Genesis xxviii., when Jacob rose up early in the morning, and took the stone that he had put for his pillow, and set it up for a pillar, and poured oil upon the top of it. The Brahmans anoint their stone images with oil before bathing them, and some anoint them with sweet-scented oil. This practice probably arises out of the customs of the Hindus, and is not necessarily to be referred to their idolatry. Anointing persons, as an act of homage, has been transferred to their idols. There are resemblances betwixt the Jewish and Hindu methods of, and times for, anointing. Oil is applied to the crown of the head, till

it reaches all the limbs; it is called abhyanga, and is noticed in Psalm cxxxiii. 2, Mark xiv. 3. At the close of the festival in honour of Durga, the Hindus worship the unmarried daughters of Brahmans, and amongst other ceremonies pour sweet-scented oils on their heads. Amongst the Hindus, this ceremonial is attended to after sickness, which Psalm xiv. 7 mentions. And Hindus, when fasting, in sickness, or sorrow, abstain from the daily anointing of the body with oil, but again anoint on recovery, as 2 Samuel xii. 20, where 'David arose from the earth, and washed and anointed himself, and changed his apparel, and came into the house of the Lord, and worshipped.' Bathing, anointing the body with oil, and changing the apparel, are, among the Hindus, the first outward signs of coming out of a state of mourning or sickness. The abhyangasthnanam, or bathing on the wedding day of a Hindu couple, is part of the marriage ceremony. This practice of anointing all the body with oil is wholly confined to the Hindu community; the Mahomedans, whether of India or Western Asia, do not practise it. It is probable that the Hebrews learned the custom in Egypt or from their Assyrian neighbours, and that the anointing of kings, which European nations have adopted, was handed down through the Old Testament. The Masah of the modern Arabs is the canonical mode of performing the smaller ablutions or purifications.—Tod, ii. 568.

ANOLA. HIND. Fruit of *Emblia officinalis*, the emblic myrobalan. It is roundish, blackish, grey, very wrinkled, obscurely six-sided; nut three-celled, each cell with two shining seeds.

ANOMA, a river famous in the history of buddhism, as the scene of prince Siddharta's assumption of the dress of an ascetic, where he cut off his hair, and dismissed his attendant and his horse. Its distance from Kapila is said to be 60 yojanas.—Cunningham, *Ancient Geog.* p. 423.

ANOMADASSA, according to the Singhalese buddhists, a Buddha previous to Gautama.—Hardy, *Eastern Monachism*, p. 433.

ANONACEÆ, the custard apple order of plants, natives of the old and new worlds. The order includes about 15 genera and 250 species, more than half of them occur in the Indies, of the genera uvaria, guatteria, oropheia, miliusia, lobocarpus, Patonia, anona, artobotrys, polyalthia, hyalostemma, saccopetalum. The anona are trees or shrubs, with a powerful aromatic taste and smell, furnishing esteemed edible fruits, of which the custard apple, sour sop, sweet sop, and bullock heart may be named.—Voigt; H. and T.

ANONA CHERIMOLIA. Mill. A tree of Peru, with a succulent fruit of a dark purple colour, containing a soft sweet mucilage. It was introduced into India in 1820. There are two varieties of the cherimoyer, one smooth, the other with a tubercle on the middle of each scale.—Dr. Weddell, *Bolivia*; Riddell; Voigt.

ANONA MURICATA. Linn. The Soursop tree of the West Indies, but cultivated in India and Tenasserim. It has large yellowish green flowers, with a vinous smell, and bears only once a year. The fruit resembles the custard apple, ripens in March, and grows to about the same size as the bullock heart; is of a greenish colour when ripe, and has a rough, thorny appearance; the flavour is very peculiar, differing from the other species of

the Anonaceæ; the scent resembles that of black currants; the seeds are similar to those of the custard apple. The wood is inferior.—*Riddell; M. E. Juries' Reports; Voigt; Hook. f. et T. p. 114; Vegetable Kingdom, 28.*

**ANONA RETICULATA. L. Bullock heart.**

Luvuna? . . . BENG., HIND.	Anona maram, . . . SINGH.
Ram-Phal, DEKH., HIND.	Rama sita maram, TAM.
Nona, Manna, . . . MALAY.	Rama chettu, . . . TEL.

This fruit tree derives its specific and English names from the appearance of its dark brownish and red fruit. It is to be met with in all parts of the tropics, and grows to a large size. It is soft, sweetish, and pulpy, and is not much esteemed by Europeans.—*Drs. Ainslie, Riddell, Mason, Birdwood, Bombay Products; M. E. J. Rep.; H. f. et Th. 115; Crawford's Dict.*

**ANONA SQUAMOSA. L. Custard apple.**

Shurifa, . . . ARAB.	Sri Kaya, . . . MALAY.
Lana, Meba, . . . BENG.	Att'ha mara, . . . MALEAL.
Ame-sa, Au-za, . . . BURM.	Aut'a-chika, . . . "
Na-nat? . . . "	Ata-chika, . . . "
Fan-lih-chi, . . . CHIN.	Ganda-gutea, . . . SANSK.
Sita Phal, . . . DEKH.	Atta, . . . SINGH.
Sweet Sop, . . . ENG.	Atta maram, . . . TAM.
Ata? . . . HIND., BENG.	Sita pallam maram, . . . "
Manon-papoa, . . . MALAY.	Sita ph'allam chettu, TEL.
Buwah-nona, . . . "	

This small tree, originally from tropical America, grows freely, even wild, in the south-east of Asia. The fruit is wholesome and pleasant, and, being perfectly free from acid, may be used by such delicate people as dare not venture on others of a different nature. It is delicious to the taste, and, on occasions of famine, has been useful. This and similar subacid fruits, to the Burmese, serve as substitutes for flesh meat, being eaten with rice as an ordinary article of their daily provisions. The tree, when cultivated and pruned during the hot season, produces fruit afterwards of double the usual size. The leaves have a disagreeable odour, and the seeds contain an acrid principle fatal to insects, on which account the natives of India use them, powdered and mixed with the flour of Bengal gram (*Cicer arietinum*), for washing the hair. A few leaves and some seeds put into a bed infested with bugs, have been said to dispel these pests immediately, but their virtue is over-praised.—*Royle, Gibson, Useful Plants; McClelland; Riddell; Crawford; Ainslie; Malcolm's South-Eastern Asia, i. p. 180; Voigt; Hooker and Thomson; Cal. Cat. Ez. 1862; Birdwood, Bombay Products.*

**ANORATHA SAUMEN** established buddhism at Pagan, in Burma, and built all the temples there.—*Yule, p. 9. See Pagan.*

**ANOSPORUM MONOCEPHALUM, Nees**, one of the Cyperaceæ, is the Gothoobi of Bengal.

**ANOÜ, MALAY**, of Sumatra, the coarse, black, bristly Ejo or gomuti fibre, from the *Arenga saccharifera*, or gonuti palm.

**ANSA, or Ansana. SANSK.** Portion of a portion of Krishna, as Paramatma, or supreme spirit. See Chaitanya.

**ANSARI**, a tribe of shaiikh mahomedans in the N.W. Provinces, who seem to have come to India from Herat in the time of Firoz Shah. They claim to be descendants of the original Ansari, an Arab tribe who became auxiliaries of Mahomed, and adopted his views at Medina.—*W.*

**ANSARI**, a numerous and powerful people, occupying a large territory in Karamania and

Syria. They are a shiah sect, who worship Ali, son of Abu Talib, and son-in-law of Mahomed. One of their sections, called Ansariyeh, is divided into five tribes, who reverence the moon, the stars, the air, and the sun. In religion, as in blood, those Ansariyeh appear to have much in common with the famous sect of the Assassins, whose chief was known in the crusading chronicles as the Old Man of the Mountain. To this day, like the Jews, the Ansariyeh have kept themselves apart from their neighbours, by whom they are despised and detested. Burckhardt calls the Ansari sects Kelbai, Shamsai, and Mokladjai.—*Robinson's Travels, ii. pp. 68, 69; Oliphant; Catalogo.*

**ANSER**, the goose, the hansa of India. *A. albifrons*, *A. cinereus*, and *A. brachyrhynchus*, are known in India, and the Panjab. *A. Indicus* occurs at Siligori. *A. cygnoides* of China is domesticated. The wild species is still extant. *A. cinereus* (*Anser ferus*), 'Greyleg goose,' Europe and Asia, is common in India. *A. brachyrhynchus*, 'Pink-footed goose,' Europe, N. Asia, Panjab (rare)? The domestic goose of India is a hybrid between *A. cygnoides* and *A. cinereus*.—*Hooker, Journ. i. p. 399; Catal. Cal. Museum. See Birds.*

**ANSJELI. MALEAL. Artocarpus hirsuta, L.**

**ANSUS**, an island in the Eastern Archipelago, inhabited by Papuans. Their houses, built on posts, are placed entirely in the water. At very low water only is the beach partially uncovered. This beach consists of mud, in which the mangroves grow luxuriantly, and completely obstruct a landing. The gardens, from this cause, are situated on the surrounding islands, principally on an island with a high beach, lying opposite to the kampong. The Papuans of Ansus have their hair growing in tufts. Their appearance is good-natured, faces regular, eyes beautifully black, the mouth broad, with beautiful regular teeth, and the forehead high but narrow. Many have thin lips and finely curved noses, which give them a more European physiognomy. The men are generally handsome and well formed, stout, without being too thick, strong and muscular; the women very good-looking; and some children with very regular soft faces, and long pendent curling hair.—*Jour. Ind. Arch., June 1852, p. 330-3.*

**ANT.**

Nanilah, . . . ARAB.	Irmbu, Yaroomboo, TAM.
Fourmi, . . . FR.	Chima, . . . TEL.
Cheonti, . . . HIND.	Neml, . . . TURK.
Lamut, . . . MALAY, PERS.	

Ants have attracted attention from the earliest ages, on account of the singular economy and extraordinary industry manifested by the different species. Dr. Jerdon, a Madras medical officer, in a series of papers in the thirteenth volume of the *Annals of Natural History*, described forty-seven species of Southern India. M. Nietner, of Ceylon, forwarded to the Berlin Museum upwards of seventy species taken by him in that island, chiefly in the western province and the vicinity of Colombo. Dr. Jerdon, in the *Madras Lit. Soc. Journal*, arranges them according to St. Fargeau, who, in the first volume on the Hymenopteres in the *Suites à Buffon*, divides ants into four tribes, viz., 1st *Tribe*—*Les Myrmicites*, females with a sting, first segment of abdomen of two knots. This includes the following genera:—*Cryptocerus; Atta; Ocodoma*, differing from

Atta in its larger head, and the presence of spines; Eciton, and Myrmica. 2d Tribe—Ponerites, females with sting, first segment of abdomen of one knot only. It includes the genera Odontomachus and Poner. 3d Tribe—Les Formicites, females without a sting, first segment of the abdomen of one knot only; and it contains the genera Polyergus and Formica. But many Indian ants cannot be well referred to any of these genera.

The black ant of India is the *Formica compressa*, and the red ant is *F. smaragdina*. The genus *Polyrachis* is plentiful in all eastern forests. It is remarkable for the extraordinary hooks and spines with which the bodies of the species are armed; and they are also, in many cases, beautifully sculptured or furrowed. One species has processes on its back just like fish-hooks; others are armed with long straight spines. They generally form papery nests on leaves, and, when disturbed, they rush out and strike their bodies against the nest so as to produce a loud rattling noise. They live in small communities. Their curious hooks, spines, points, and bristles adhere to their enemies.

The green ant of the Malay Archipelago, *Ecophylla smaragdina*, is a rather large, long-legged, active, and intelligent-looking creature. It lives in large nests formed by glueing together the edges of leaves, especially of the zingiberaceous plants. When the nest is touched, a number of these ants rush out, apparently in a great rage, stand erect, and make a loud rattling noise by tapping against the leaves. Their jaws are blunt and feeble.

Many of the Myrmecidae sting most acutely. They are very abundant, and destroy greatly, devouring every edible thing. See Insects.

ANTAKA. In the Hindu religion, an attribute of Yama or Dharma-raja, in the character of the Ender, the Destroyer. See Yama.

ANTAMOOOL, or Anantamool. BENG. *Hemidesmus Indica*. The roots largely used as a substitute for sarsaparilla, price three annas per pound.

ANTAPUR. Near this is a knoll fifty feet high, and four hundred in circumference, surrounded by still higher hills. Captain Newbold was of opinion that it is an ancient furnace, but others think that volcanic agency is the cause of this curious elevation. One local tradition has it, that a Rakshasha or giant, named Edimbassamli, who had objected to the marriage of his sister with a son of king Pandian, and was therefore murdered, was buried here. But another tradition states that a great battle was once fought here, and that the dead were burned on an enormous funeral pile. The ashes, or whatever they are, effervesce when treated with diluted sulphuric acid.

ANTAR, author of a famous Bedouin romance. The grand words the aged shaiikh pronounced over the dead body of this Arab hero were:—'Glory to thee, brave warrior! who, during thy life, hast been the defender of thy tribe, and who, even after thy death, hast saved thy brethren by the terror of thy corpse and of thy name! May thy soul live for ever! May the refreshing dews moisten the ground of this thy last exploit!' The Antaireh or Antariyeh, in Cairo, are a class who recite or chant poetical war tales, and take their name from the Antar romance.

ANTARA TAMARA. TEL. Any floating, large-leaved water plant, as the *Villarsia Indica*, Vent.; *Menyanthes Ind.*, L.; *Pistia stratiotes*, L. Antara Valli Tige is the *Cassyta filiformis*, L.

ANTARAVEDI, a Hindu shrine on the coast of the Godavery district, one of seven sacred sites on that river, at each of which pilgrims bathe, to complete the *saptasngana yatra*. During the five days' ceremony of the *Kalyanam*, about 20,000 pilgrims visit it.—*Imp. Gaz.*

ANTAR-BED or Antarved, the ancient name of the lower part of the doab from Etawa to Allahabad, but sometimes taken as the name of the entire doab between the rivers Ganges and Jumna.

ANTARJALI. SANSK. A Hindu rite of taking a dying person to the river-side, or, at the moment of death, immersing the lower part of the body in water. This cannot but hasten the fatal event. The Pioneer newspaper related two instances of this in April or May 1875, one near Calcutta, the other near Lahore:—'On Thursday last, the victim was carried to the river-side, amidst a crowd of people, with the usual accompaniment of tomtoms and other discordant noises, etc. His head dangled over a stretcher much too short for him; and as he raised his hand to shield his face from the glaring light, his son and heir opened an umbrella and held it over him by way of protection. Arrived at the river, he refreshed himself with a draught of milk and a smoke, chatting meanwhile with his sympathizing relatives. Last Saturday still found the man quite equal to his milk and tobacco, and his friends carried him off to another spot on the river, and immersed him until he was drowned.'

ANT-EATER, *Manis pentadactyla*, Pangolin.

Badjar-kita, . . . BENG.	Tarang-giling, . . . MALAY.
Scaly Ant-eater, . . . ENG.	Pang giling, . . . TEL.
Tanggilin, . . . MALAY.	Arialer, . . . TEL.

The Pangolin of India, belonging to the *Edentata*, gets that English name from its Malay designation. The genus is common to Africa and south-eastern Asia, and in India is not rare, though, from their habit of appearing abroad after sunset, they are not often seen. *Manis Javanica* of Desmarest inhabits the Malayan peninsula, Penang, Borneo, Java; *M. crassicaudata* of Tickell (the *M. pentadactyla* of Linnæus is the *M. macroura* of Desmarest) and found in several parts of India, and in the lower part of the Himalaya. This species has been known ever since the expedition of Alexander the Great, and is mentioned by Ælian under the name *ῥατταγῆν*.—*Tickell; Elliot; Ogilvie; Cantor; Jerdon.*

ANTELOPE is the name usually given by the British in India to the *Antelope cervicapra* of Pallas, *A. bezoartica*, *Blyth*. An antelope only 15 inches long was obtained in Sumatra by Mr. Carl Bock, about 1880. See *Antilopine*.

ANTELOPE HORN, Ling-yang-koh of the Chinese. In pregnant and puerperal cases, the horn in powder is given, partially calcined.

ANTEN, a district in the island of Banka, containing the richest of the tin mines.

ANTENNARIA CONTORTA. *Don*. The jhoola of the K. W. Provinces; its tomentum is used.

ANTHELIA. This phenomenon is common in the Khassya hills and in Ceylon. Sir J. E. Tennent mentions that at early morning, when the light

is intense and the shadows proportionally dark, when the sun is near the horizon and the shadow of a person is thrown on the dewy grass, each particle furnishes a double reflection from its concave and convex surfaces, and the spectator sees the shadow of his own head surrounded by a halo as vivid as if radiated from diamonds.—*Sir J. E. Tennent's Ceylon; Hooker, Him. Journ.*

ANTHEMIS NOBILIS. Linn. Chamomile.

Atna mus—Plant, ARAB.	Ku-kiuh-hwa, . . CHIN.
Baboonuj—Flower, . .	Anthemis, GR., Theoph.
Okh-hywan, . . . .	χαραμάνθη, GR., Dioscor.
Tuffah-ul-arz, . . . .	Babune phul, HIND. PERS.
Hubuk-ul-bukir, . . . .	Baboonna-gao, . . PERS.
El-dak-l-mirza, . . . .	Chamaindoo-poo, TAM.
Kau-kiuh-hwa, . . CHIN.	

The flowers of this native of Europe and Persia are met with in all the Indian bazars. It is largely used in the infusions or khissanda, and is a simple bitter tonic. In China, *A. apiifolia* is said by Burnett to be found as its representative. The flowers of *Chrysanthemum album* and of *Matricaria chamomilla* are excellent substitutes for the true chamomile.—*Smith's Chin. Mat. Med.; O'Sh.; Waring; Birdwood, Bombay Products; Royle.*

ANTHEMIS PYRETHRUM. H. Kunth.

*Anacyclus pyrethrum, D. C.*

Karakarn, BENG., HIND.	Pyrethron, GR. of Dios.
Indian Pellitory, . . . .	Akarakara, . . . . PERS.
Indian feverfew, . . . .	Akarakaram, . . . . TAM.

This is a native of the south of France and Barbary, but its roots are largely imported into India, where they are used in medicine and as an ingredient in certain snuffs. As a masticatory it is used largely in toothache, and it has effectually cured cases of spontaneous salivation; but it is used as an external as well as an internal stimulant and sialogogue.—*Vegetable Kingdom; O'Sh.; Cat. Ex.*

ANTHERÆA MYLITTA. Drury. This is a Tussock silk moth of Ceylon, which feeds on the *Terminalia catappa* and *Palma Christi*. *A. Paphia*, Linn., called Bughey in Northern India, is found in Assam, Bengal, Birbhun, and Behar, and feeds on the *Zyziphus jujuba* or Ber, and on the *Asseon*. It has not been domesticated. Other species are, *A. Assama*, *Helfer*, *A. Frithii*, *Moore*, *A. Helfer*, *Moore*, *A. Roylei*, *Moore*, all of the Himalaya; and *A. Perotteti*, *Guer.*, of Pondicherry.

ANTHERICUM, a genus of the Liliacæ. *A. annuum*, *canaliculatum*, *exuviatum*, *filifolium*, *fragrans*, *graminifolium*, *glaucom*, *Liliago*, *Nepalense*, *Nimmonii*, *physoides*, *ramosum*, *revolutum*, *tuberosum*, *vespertinum*, grow or are cultivated in India.

ANTHIA. Some carnivorous insects are found ranging far to the north in the Himalaya, an example of which is *Anthia 6-guttata*, a well-known native of the tropics. The specimens, however, are mere dwarfs compared with those of peninsular India, a fact which may be regarded as a proof that *Anthia* has here reached its extreme limits, and consequently will soon disappear, as is the case, and be represented by another type, fulfilling the same functions, only under a difference of form. See Insects.

ANTHISTIRIA ANATHERA. Hooker, *Nees*. *Chooneria*, . . . . HIND. | *Jyotishmati*, . . . . HIND.

This is one of a genus of grasses of the order Panicacæ. It is abundant in parts of the Salt Range, Trans-Indus, and in the outer hills, from 2800 feet to 8500 feet. Madden mentions that in

Kamaon its roots are frequently luminous, whence it is there called *jyotishmati*.—*Dr. J. L. Stewart.*

ANTHISTIRIA CILIATA. Linn. f.

*A. Australia, R. Br.* | Kangaroo Grass.

A grass of south Asia, Australia, and all Africa; its growth should be encouraged by every means. It grows abundantly in the Konkans, where it is largely converted into hay for horses; *A. polystachia*, *A. heteroclita*, *Roxb.*, and *A. scandens*, *Roxb.*, are also made into hay.—*Von Mueller; Mason; Voigt.*

ANTHOCEPHALUS CADAMBA. Bth. and Hooker. A timber tree of Darjiling Terai, one of the Rubiaceæ.

ANTHOGONIUM GRACILE. Wall. One of the Orchiacæ growing in Nepal and the Khasia mountains, with large blood-coloured flowers.

ANTHOZOA, a natural order of polype found within the tropics. The *Corallium rubrum*, Lam., the red coral of commerce, is obtained from this order, and the coral is the axis of the polypodium.

ANTHRIBIDÆ. See Insects.

ANTHIUS OBSCURUS, *A. petrosus*, 'Rock Pipit,' of Europe, Siberia, Japan, is replaced in the Himalayan region by *A. cervinus*, which is likewise found in Europe. *A. Pratensis*, 'Meadow Pipit,' is of Europe, North Asia, Japan, Asia Minor, West India (Gould), Nepal (Hodgson, Gray), and Pegu.

ANTI, HIND. Also Sylie. A necklace made of coloured threads, worn by fakirs.

ANTIALCIDAS, one of the Greek successors to a part of Alexander's kingdom. Antialcidas succeeded Lysias in the Paramisus, about B.C. 150, also in Nysa. See Greeks of Asia.

ANTIARIS. There are six or seven species recognised of this genus of trees, viz. *A. toxicaria*, *Lesch.*, the genuine upas tree of Java, the *A. innoxia*, *Blume*, and the *A. macrophylla*, *R. Br.* A fourth species (*ramis foliosque utrinque velutinis*) is cultivated in the Kew Gardens; the *A. saccidora*, *Dalz.*, of the western coast of peninsular India, is a fifth; the sixth is the *A. Zeylanica*, *Thwaites*, of Ceylon, which, like *A. saccidora*, yields saps, but this author now refers it to *A. innoxia*, *Blume*; and a seventh is *A. Bennetti*, *Seeman*, the Ma-nui or Ma-vu-ni, Taga of the Tonga Islands; all are trees of great height.—No. 53, vol. 9, *Ann. Mag. Nat. Hist.*; *Hog's Vegetable King.* p. 68; *O'Sh.* p. 282; *Thwaites' Pl. Zeyl.* p. 263.

ANTIARIS INNOXIA. *Blume*. Sack tree.

*Lepuranda saccidora, Nimmo.*

Jagguri, . . . . CAN.	Araya-angely, . . MALKAL.
Karwat, . . . . .	Riti gna, Ritti, . . SINGH.
Chandal, . . . . .	Netavil maran, . . TAM.
Juzoogri, . . . . MAHR.	Alii, . . . . ANIMALLAY.

A stately forest tree, not uncommon in the drier parts of Ceylon, indigenous on the west side of India, in the ravines at Kandalla, and in the jungles near Coorg, and very common, and the most gigantic of all the trees in the Wynad jungles. The wood is good, although not much used; but Kurumbar bags or sacks are made from the liber or inner bark by a very simple process. A branch is cut, corresponding to the length and diameter of the sack wanted. It is soaked a little, and then beaten with clubs until the inner bark separates from the wood. This done, the sack, formed of the bark, is turned inside out, and pulled down until the wood is sawn off, with the exception

of a small piece left to form the bottom of the sack, and which is carefully left untouched. These sacks are in general use among the villagers for carrying rice, and are sold for about six annas each. The Singhalese sew up one end of the bark for a sack.—*Royle's Fib. Pl.* p. 343; *Mr. M'Ivor*, in *M. E. J. R.*; *Thwaites' Zeyl.* p. 263.

ANTIARIS TOXICARIA. *Leschen.* Upas tree.  
Ipo toxicaria, *Persoon.*

Bina, . . . BORNEO. | Anchar, Antiar, . . . JAV.  
A tree of Java, often over 100 feet in height, and its juice is one source of the half fabulous Upas poison. The poisonous milky sap flows freely from the bark when tapped. The Upas antiar poison is prepared from it in an earthen vessel; the juice is mixed with the seed of the *Capsicum frutescens*, and various aromatics. The poison at first acts as a purgative and emetic, then as a narcotic, causing death by violent fits of tetanic convulsions. But its virulence is less than the poison of the cobra. The people, however, are much impressed with its power. The tree has a fine appearance, with bark of a very white colour, and the stem is supported at its base by buttresses. In clearing new grounds near the tree, the inhabitants do not like to approach it, as they dread the cutaneous eruption which it is known to produce when newly cut down. But, except when the trunk is extensively wounded, or when it is felled, by which a large portion of the sap is disengaged, the effluvium of which, mixing with the atmosphere, affects the persons exposed to it with the ailment just mentioned, the tree may be approached and ascended like the common trees of the forest.—*Horsfield*, p. 53; *Batavian Transactions*, vol. vii.; *Lou's Sarawak; Vegetable Kingdom*, p. 680; *O'Sh.* p. 579; *Crawford's Dict.* p. 442.

ANTICHRIST. The Mahomedans believe in Antichrist, whom they term Al-Dajjal. They believe that he is to be slain by Christ, who is to re-establish Islam, and this is to be a sign of the approach of the last day.

ANTIDESMA ACIDA. *Linn.* Poolchi pallam of the Tamils. Its acid fruit is eaten by the poorer people. A. lanceolaria is a shrubby plant of Chittagong and Ceylon, up to 1500 feet; A. montanum, a middle-sized tree, from 3000 to 6000 feet, in Ceylon. Wight also figures A. acuminata, paniculata, tomentosa. — *Rozburgh; Ainslie; Thw.; W. Ic.*

ANTIDESMA ALEXITERIA. *Linn.*  
A. Zeylanicum, *Lam.*

Hcen ambilla gas, . . . SING. | Noli tali maram, . . . TAM.

A small but very handsome tree, common in Ceylon, in the jungles at Coimbatore, and in the forests on the Bombay side of India. It affects rather the skirts of cultivated land, and never reaches a size fit for purposes of carpentry. Its leaves are used in decoction in snake-bites. From the tough stringy fibres of the bark, the inhabitants of Travancore make ropes. It has a pleasant-tasted, reddish-coloured fruit, said to be prized on the Malabar coast for its cooling qualities.—*Ainslie; Vegetable Kingdom; Drs. Gibson, Wight, and Roxb.* iii. p. 758; *Thw.* p. 289.

ANTIDESMA BUNIAS. *Spr.*

A. oomptum, *Tul.* | A. Alexiteria, *L.* (partim).  
A. floribundum, *Tul.* | Stilago Bunias, *Linn.*  
Ariya poriyam, . . . MALAY. | Kara-willa gas, . . . SINGH.  
Noli tali, maram, . . . TAM. | Kabilla gas, . . . "

A quick-growing, middle-sized branchy tree, common in Ceylon up to 3000 feet above the sea, also on the Coromandel and Malabar sides of the Peninsula of India, and found in Assam and in Nepal. It attains rather a large size in Assam, with a girth of twelve or fourteen inches, but the wood, by immersion in water, becomes heavy and black as iron. The bark is used for making ropes. Its leaves are acid and diaphoretic, are used as decoction in snake-bites, and, when young, are boiled with pot herbs, like sorrel, and employed in syphilitic cachexia.—*Roxb.* iii. 758; *Wight; Useful Pl.; Veg. King.* p. 683; *Thw. Zeyl.* p. 289.

ANTIDESMA DIANDRUM. *Roxb.*

Stilago diandra, *Willde.* | Tella-gomoodoo, . . . TEL.  
This tree grows on the Northern Circar mountains, in Ceylon, and Travancore; for various uses.

ANTIDESMA PANICULATA. *Roxb.*

Khoo-di jam, . . . BENG. | By-it-zin, . . . BURM.  
Kyet-tha-hen, . . . BURM. | Boo-ambilla gas, . . . SINGH.

This is a low, ramous tree, common in Ceylon up to 2000 feet above the sea; common in Bengal jungles, and found in the Rangoon, Pegu, Tounghoo, and Tharawaddy forests. It has a light ash-coloured bark. On the same plant are notched, round, and pointed leaves. It flowers in April and in July, and bears a red, sour fruit, resembling the barberry. It furnishes a small crooked timber of a close grain, with the wood of a red colour, and adapted to cabinetmaking.—*Drs. Mason, McClelland, Roxb.* iii. p. 770.

ANTIDESMA PUBESCENS. *Roxb.*

Jeriam kottam, MALEAL. | Jana palaseru, . . . TEL.  
Jeram kottam, . . . Pollari, Pollai, . . . "

This small tree is a native of the Northern Circars; its bark is used for making ropes. The berries are eaten by the natives.—*Roxb.* iii. 770.

ANTIGONUS. Seleucus Nicator, B.C. 305, gained a great victory over Niconor, a lieutenant of Antigonus. Seleucus, B.C. 303, crossed the Indus to wage war on Chandragupta, but, making a hasty peace, he turned on Antigonus, whom he drove into Phrygia, where he was defeated and slain, B.C. 301. The name of Antigonus appears in the edicts of Asoka on the rock temples.

ANTILOPINÆ, the antelopes, a sub-family of the Bovidæ, are classed by Jerdon with the Bush antelopes or Tragelaphinæ of Blyth, and Desert antelopes, as under:—

Bush Antelopes.

*Portax pictus*, Jerdon, The Nil-Gai.

Antelope tragocamelus, <i>Pal.</i>	Tragelaphus hippelaphus,
Damalis risia, <i>H. Smith.</i>	<i>Ogilby.</i>
Maravi, . . . CAN.	Ru-i, . . . MAHR.
Gurayi, Guriya, . . . GOND.	Manu-pôtu, . . . TEL.
Roz, Rojh, . . . HIND.	

This is supposed to be the Hippelaphus of Aristotle. It is found throughout India, from the foot of the Himalaya to the extreme south of Mysore. It does not occur in Ceylon, Assam, nor in the countries east of Bengal. It frequents thin forests and low jungles, associating in small herds of seven to twenty. When caught young it is easily domesticated.—*Jerdon.*

*Tetracerus quadricornis*, *Jerd.*, 4-horned antelope.

Antelope chikara, <i>Hardw.</i>	T. striaticornis, <i>Leach.</i>
A. sub-quadricornutus, <i>Ell.</i>	T. iodes, <i>Procerois, Hodgk.</i>
Bhirul, . . . BHILS.	Chouka; Chousingha, <i>H.</i>
Kurus, . . . BUSTAR.	Jangli Bakra, . . . "
Kond-guri, . . . CAN.	Bhekra, Bhirki, . . . MAHR.
Bhirkuru (male), . . . GOND.	Konda-gori, . . . TEL.
Bhir (female), . . . "	



Throughout all India, Western Panjab, Sind, the Mulsad, and the lower hills and forests of the Himalayas, but not in Ceylon nor in the valley of the Ganges, nor the countries east of Bengal. It lives in jungly hills and open forests. It is strictly monogamous, and is always met with singly or in pairs. It is of a uniform bright bay colour. Mr. Elliot says the spurious horns are so small as rarely to be met with in adult individuals. They arise from bony swellings immediately in front of the true horns. They are about two feet high, and the colour is various shades of brown. — *Ogilby; Elliot; Jerdon.*

Desert Antelope.

*Antelope beoartica*, Jerd., Indian Antelope.  
A. Corvica, Pull., Ell., Fr., Cuv., Hard.

Alali (male), . . .	BAORI.	Kahoit (black buck),	HIND.
Gandoli (fem.), . .	"	Phandaynt, do.	MAHR.
Harin, . . .	BEKG.	Barout (male), . .	NEP.
Kalsar (male), . .	BEHAR.	Sasin (female), . .	"
Baoti (female), . .	"	Mriga, . . .	SANSK.
Chigri, . . .	CAN.	Irra (male), . . .	TEL.
Common antelope,	ENG.	Ledi (female)? . .	"
Indian antelope, .	"	Jinka, . . .	"
Mirga; Harn (male),	HIND.	Guria, Gorla, . .	TIKHUT.
Harna; Harnin (fem.),	"	Kala (male), . . .	"

The common antelope frequents the plains on the cotton soil of India. When they move off to avoid some object of which they have doubts, they often bound to surprising heights. Their swiftness is such that dogs have never, or only rarely, it is believed, captured a healthy one, but they are often run down by wolves, who drive and surround them, and the cheetas kill great numbers of them, usually selecting the bucks. About 1838, great herds of very many hundreds, with many outlying bucks, were to be met with in the Dekkan, but the hunting leopard, the cheeta, and the sportsman have so weeded out the bucks, that only small patches of three to twelve are now (1871) to be seen, and these all does, who, without the males, easily fall a prey. The bucks are of a dark black colour, and the younger bucks are driven off by the buck of the herd so soon as they begin to turn black, but fierce combats ensue before the buck of the herd is selected. The horns are from 19 to 25 inches long, with 4 or 5 flexures, and up to 50 rings or annuli. — *Elliot; Jerdon; Pers. Obs.*

*Gazella Bennettii*, Jerdon, Goat antelope.

Antelope Arabica, Hem- rich, Elliot.	Antelope Christii, Gray.
A. dorcas, Sundevall.	A. hazenna, Is. Geoff.
	Gazella sub-gutturosa ?
Dabi, Zabi, . . . ARAB.	Indian gazelle, . . . ENG.
Porsi (m.), Chari (f.), Tiska, Budari, . . . CAN.	Chikara; kal-punch, HIND.
Mudari, . . .	Kal-sipi, . . . MAHR.
Ravine deer, . . . ENG.	Hazenne, . . . MALWA.
	Burudu jinka, . . . TEL.

The Indian gazelle is not known in Bengal or Malabar, but occurs in all other parts, and abounds in Hurriana, Rajputana, and Sind, preferring the open bare plains, or rocky plains or sandhills. It abounds in the Indian Peninsula, in the valleys of the sandstone formation, and generally among the jungles of the red soil to the eastward of the southern Mahratta country, in small herds of three, five, six, or more, but commonly a buck with two does. Mr. Elliot says the gazelle of Arabia is found in the islands of the Red Sea, particularly in Dhakal and on the western shore about Massowa, and all along the Abyssinian coast. The gazelle of Hauran and Syria are probably the same. The Dabi is the same as the Hebrew word in Deuteronomy xiv. 5, translated the Roe, and is

the gazelle of the Arabian poets, who say, 'The eyes of the Dabi are the most beautiful of all.' The ordinary height is about 2 feet, and its horns 10 or 11 inches. — *Elliot in Mad. J. Lit. and Sc.*

*Gazella Dorcas*, Blyth.

Antelope Arabica.	G. Kevella.
Gazella Cora.	G. Corinna, H. Smith.

Has been said to occur in western India, but is known to be brought from Aden and Muscat.

*Gazella sub-gutturosa*, Jerdon.

A. Dorcas, var. Persica, Ruppell.

Persia, Sind? Beluchistan?

*Kemas Hodgsonii*.

Antelope Hodgsonii, Abel. | *Pantholops Hodgsonii*.

The Chiru of Tibet is a fine antelope, beautiful and stately, confined to the Bhot country, Tibet, and neighbouring territories, and appears to be wholly unknown on the southern face of the mountains. — *Ogilby.*

*Procapra picticaudata*, Hodgson, is the Ra goa, or Goa of Tibet.

*Antelope gutturosa*, Pallas, of central Asia and China.

*Saiga Tartarica*, the Saiga antelope of Eastern Europe, Central Asia, and deserts of Tartary. — *Jerdon, Mammalia.*

ANTIMACHUS. See Greeks.

ANTIMONY, SULPHURET OF.

Isamad, koh'l, . . .	ARAB.	Stibium, . . .	LAT.
Tay-lak-youk, . . .	BURM.	Kinang, . . .	MALAY.
Peh-lah, . . .	CHIN.	Antimonia, . . .	RUS.
Spies-glas, . . .	DUT.	Sauvira, . . .	SANSK.
Surina, . . .	DUKH., PERS.	Anjana Mai, . . .	TAM.
Ter-sulphide of A.,	ENG.	Kohlu, Anjuncle? .	"
Grey Antimony, . .	"	Nilanjanam, . . .	TEL.
Anjan, . . .	HIND.	Anjanam, Katuka, .	"

This is obtainable in most eastern bazars, and is used medicinally by native physicians, and by Mahomedan men for an eyelid application. But ores of iron and manganese and lead are often sold as surma. It is obtained in Cornwall, Saxony, Spain, Mexico, Siberia, Chin-kiang-fu in China, the Eastern Islands, Siam, Pegu, Martaban, Amherst, and Beluchistan? but the best is from Sarawak, in Borneo, and from Vizianagram. Ter-sulphide of antimony is said to be found in the Salt Range near the Keura salt mine. Vast quantities of antimony have been found by Major Hay in the Himalayan range of Spiti. A sulphide of antimony is found at Jagatsukh Kulu, in the Kangra district, and specimens were sent from Bajaur, and it has been found near Beyla by Major Boyd; it occurs massive in Beluchistan. Mr. O'Riley found it at the sources of the Ataran; and large quantities of the ore have been dug up in the neighbourhood of Moulmein. The metal was found for the first time in Borneo in 1823, on the north-western coast of that island. It exists in several places there, but mines of it have been worked only in Sarawak. This ore is generally of a lead-grey colour, possessing considerable splendour, and is met with compact, and in rhombic prisms of considerable size, and variously modified. Butter of antimony is a substance sometimes used with sulphate of copper for bronzing gun barrels, the iron decomposing the chloride, and depositing a thin film of antimony on its surface. The chief alloys of antimony are type metal, consisting of 4 lead and 1 of antimony; stereotype metal, 6 lead and 1 antimony, — music-plates consisting of lead, tin, and antimony; Britannia metal, con-

sisting of 100 parts of tin, 8 antimony, 2 of copper, and 2 bismuth. Pewter is sometimes formed of 12 parts of tin and 1 part antimony. Antimony is also used in the preparation of some enamels and other vitreous articles, and much employed in modern medicine as antimonial powder and tartrate of antimony. James's powder is said to consist of 43 parts of phosphate of lime, and 57 of oxide of antimony.—*Madras Museum*; O'Sh.; *Dr. Mason's Tenasserim*; *Faulkner*; *Tomlinson*; *Madras Exhib. of 1857*; *Jur. Reports of Exhib. of 1851 and 1857*; *London Exhib. Cat. for 1862*; *Crawford's Dict.* p. 13; *Major Boyd, in Bom. Geo. Trans.* 1839, p. 40, vol. iii. p. 204; *Capt. Foley in Bl. As. Tran.* 1836, vol. v. p. 273.

ANTIMUN. MALAY. *Cucumis sativus*, Linn.

ANTIOCH, an ancient town of celebrity, of which the modern village of Antaki is the humble representative. Previous to the Macedonian conquest, its name was Riblath; but, being chosen by Seleucus Nicator, one of Alexander's generals, to be the seat of his future government, and being greatly embellished by him, it received the name of Antioch, from respect to his father, Antiochus. For several centuries it was the residence of the Syro-Macedonian kings, and afterwards of the Roman governors of this province. Vespasian, Titus, and other emperors, granted to it very great privileges. It is frequently mentioned in the Acts of the Apostles, and here the disciples of Christ were first called Christians. Being repaired by the emperor Justinian, A.D. 529, it was called Theopolis, or 'the City of God,' on account, it is said, of the inhabitants being mostly Christians, attracted hither, no doubt, by the peculiar liberty they enjoyed in the exercise of their religion. This liberty was a remnant of the *jus civitatum*, or 'right of citizenship,' which Seleucus had given to the Jews (of whom the Christians were considered as a sect), in common with the Greeks. Their church was long governed by illustrious prelates.—*Robinson's Travels*, ii. p. 288.

ANTIOCHUS was the name of thirteen rulers over parts of Alexander the Great's conquests. Alexander was born B.C. 356, died 323, and the following are the surnames and the ordinarily recognised dates of those of his successors bearing this name:—

I. Soter, . . . B.C. 280	VIII. Grypus, . . . B.C. 125
II. Theos, . . . " 261	IX. Cyzicenus, . . . " 112
III. Magnus (Achæus), . . . " 223	X. Eusebes, . . . " 95
IV. Epiphanes, . . . " 175	XI. Epiphanes.
V. Eupator, . . . " 164	XII. Dionysius of Josephus, . . . " 88
VI. Theos, . . . " 144	and
VII. Sedetes, . . . " 137	XIII. Asiaticus, . . . " 69

After the last of these, Syria became a Roman province. Some of the Antiochi merit separate notices, from the influence which they exercised over N.W. India. Antiochus I., surnamed Soter, was a Syrian king. In B.C. 280, Seleucus Nicator was assassinated by Ptolemy Ceraunus, from which date, the whole of Asia, from the Indus to the Jaxartes, was under Antiochus Soter, who from B.C. 280 to 261 reigned undisturbed over the same territory, and left it to his son, the second Antiochus, surnamed Theos. In the reign of Antiochus Theos, a Scythian named Arsaces came from the north of the sea of Azof, induced the Persians to throw off the Greek yoke, and founded the Parthian empire, making Rhages his

capital. Antiochus III. was surnamed Magnus (Achæus). According to the Greek and Roman historians, he invaded India B.C. 206, and formed an alliance with Sophagasenes, the sovereign of that country, who, it is now ascertained, was Asoka, or Piyadasi, king of Magadha (grandson of Chandragupta), who ascended the throne B.C. 247. Antiochus the Great, in his march towards India, defeated Euthydemus near Merv, in a battle in which Antiochus led the united Syrian and Parthian armies. Euthydemus was then taken into alliance, and he led Antiochus and his Syrian army through Bactria, i.e. by the route north of the mountains, to the Kabal valley, and across the Indus, in B.C. 206. There Antiochus the Great made peace with Sophagasenes, the Asoka of India, and Asoka recorded this, by edicts engraved on rocks and pillars, in various parts of India in characters exactly resembling those on the coins of Agathocles. That on the Girnar rock names Antiako-Yona, Raja. In B.C. 205, Antiochus returned by way of Arachotia. He was assassinated. The discovery of his name in two of the edicts of Asoka, was made by James Prinsep.—*Bl. As. Trans.* 1838, p. 156; *Hist. of the Panjab*, i. p. 57. See Greeks of Asia.

ANTIRRHINUM MAJUS, Linn., is the English Snapdragon, which with other species of this genus, *A. molle*, *siculum*, and *orontium*, are grown in India as flowering plants. *A. orontium* has a variety known as *A. indicum*.—*Jaffrey*; *Voigt*, 499.

ANTISA. TEL. *Achyranthus aspera*, L.

ANT-LION, of India. At the lower part it resembles that of a spider, but the head is armed with a sharp, strong pair of claws. They excavate, in fields, gardens, and roadways, small cup-shaped cavities, with exquisitely smooth edges and sides, at the bottom of which they lurk, so that any insect approaching near immediately falls below to the ambush, and is seized and destroyed. Their excavations are usually carried on at night, and in the process, though they throw up the sand and gravel to a considerable height, the soil around their cups is very level. They will throw up a particle of sand towards any adhering insect, which, by moving the mass, brings down the insect with it. In Ceylon are four of the tribe,—*Palparius contrarius*, *Walker*; *Myrmelon gravis*, *Walker*; *M. dirus*, *Walker*; and *M. barbatus*, *Walker*.—*Tennent's Nat. Hist. Ceylon*, p. 4.

ANT-PUTH. MAHR. A screen placed between a Mahratta bride and bridegroom in the marriage ceremony.

ANTS, WHITE. Termites.

Dewak, . . . HIND.	Rayap, Rayah, . . . MALAY.
Ani-ani, . . . MALAY.	Shella, . . . TAM.
Anai-anai, . . . "	Cheddulu, . . . TEL.

White ants are species of Termites. They are interesting, from the great mounds of earth, seven or eight feet high, which they erect. In the open fields, the injury to produce which they can occasion is trifling; but in gardens, where, as with sugar-cane, the crops are long in the ground, much loss is sustained from their attacks. They usually work under cover, and erect galleries of earth, cemented as they progress. In towns, with substantial houses of mortar and beams of wood, the loss which they occasion is often very great, for they pierce the walls and tunnel the beams in every direction. The effective remedy is to

destroy their cells and dig up their queen, a large shapeless white mass in the centre of the mound. A composition of lime, tar, and soap, in equal parts, boiled together and smeared over places where white ants appear, is a very effectual bar to their further progress. To protect the beams, the ends are now usually laid on the wall, and the sides left unenclosed, so that the approach of these insects can be detected; and this opening also prevents dry-rot. The earth-oils of Burma are thought to be effectual preventatives to their encroachments. In British Burma and Port Blair, where the majority of buildings are wooden structures, the whole of the timber is coated with earth-oil, which is laid on warm before the timber is put into the building, yearly coatings being also laid on prior to the rains. Sets of sugar-cane and other substances can be protected by steeping them for half an hour in a mixture of assafoetida, 8 chittacks; mustard seed, 8 seers; putrid fish, 4 seers; bruised butch root or monkshood, 2 seers; with sufficient water to mix them into the thickness of curds. But the poisonous influence of the butch on vegetable life is known, and cannot be recommended where the product is to be eaten. Small quantity of arsenic, mixed with flour or oatmeal and moistened with molasses, made into a dough and placed near their tumuli, is said to ensure their destruction. The wood-oils from the various species of Dipterocarpi, applied to wood, prevents, it is said, the dry-rot, as also the attacks of white ants; and the addition of catechu to the oil greatly increases its preservative powers. To check their ravages, Captain Man recommends that timber be smeared over with a mixture of 3 of gambier and 12 of dammer oil. Captain Fraser advised that from  $\frac{1}{2}$  lb. to 4 lb. of hartal, the yellow sulphuret of arsenic, should be mixed with the concrete. Sulphate of copper or of arsenic mixed with the lime in immediate contact with timber, offers a ready method of preserving it from insects. A mixture of arsenic, aloes, soap, and dhobis earth has also been recommended. Pound the arsenic and aloes, scrape the soap, mix with mud, and boil for an hour in a large pot half-full of water; when cold, fill up with cold water. It is applied as a wash. The practice which obtains in Rohilkhand is to char the ends of all rafters slightly, and then coat them over with coal-tar.

ANTUMORA. BENG. *Isora corylifolia*.

ANU, in Hindu legend, one of the sons of Yagati, one of the old fathers of mankind. Anu was the founder of one of the five great Turanian tribes, the Yadu, Turvasa, Druhyu, and Anu. He refused to exchange ages with his father. Among his descendants were Anga, Banga, Kalinga, etc.

ANU. SUM. Hair of the *Arenga saccharifera*.

ANUGA KAYA. TEL. *Lagenaria vulgaris*.

ANUGAMANA, in Brahmanism, the performance of sati by a woman whose husband has died in a distant country; a sandal, or any article of his clothes, may then represent him. It seems also to have the name of Anu-Marma. See *Sahamanana*; Sati.

ANULOMAJA. SANSK. In Hinduism, the offspring of two persons of different social position, of whom the father is of the superior class in the regular succession, as of a Brahman, and the woman

of the Kshatriya class; when the order is inverted, the progeny is termed *Pratilomaja*.

ANUMULU. TEL. *Lablab vulgaris*, *Savi*.

ANUPSHAH, founded in the reign of Jahangir, is in the Balandshahr district of the N.W. Provinces, on the west bank of the Ganges. About 100,000 Hindu pilgrims visit it on the full moon of Kartik.—*Imp. Gaz.*

ANUSASANAM, a quinquennial republication, ordered by Asoka, of the great moral maxims inculcated in the Buddhist creed, viz. 1. Honour to father; 2. Charity to kindred and neighbour, and to the priesthood (whether Brahmanical or Buddhist); 3. Humanity to animals; 4. To keep the body in temperance, and (5) the tongue from evil speaking.

ANUVANSA, a Sanskrit list of ancient Indian kings.

ANVULIA. MAHR. *Averrhoa bilimbi*.

ANWARI, one of the most famous Persian poets. He lived in the 12th century.

ANWAR-i-SUHAILI, the Persian version of the *Pancha Tantra*, q. v.

ANWAR-ud-DIN, nawab of Arcot, with whom the British entered into alliances against the French, who were in alliance with Muzaffar Jung. See *Ambur*.

ANYANKA BHIMA, a prince celebrated in Orissa, who unfortunately killed a Brahman, and he raised numerous temples in expiation. He also endowed Juggurnath (Yoganatha).

ANZARUT. ARAB., PERS. *Sarcocolla*.

AOD. ARAB. Aloes-wood or Eagle-wood. The eastern nations distinguish several kinds:—

Aod-i-Bahoor, Eagle-wood.

Aod-i-Balossan, supposed to be the wood of *Balsamodendron Kafa*, *Persk.*

Aod-i-Chini, Chinese Eagle-wood.

Aod-i-Hindi, Indian "

Aod-i-Kamari, Mountain "

Aod is used generally, in India, to designate the frankincense of the *Boewellia*, the *Olibanum* of the ancients; but throughout the east, with Arabic and Persian suffixes, it is also employed to name varieties of Eagle-wood, from the *Aquilaria agallocha*. Lane says *Al-Aod* is the source of the English lute, the French luth, and Italian liuto. *Aod-us-Salib*, or wood of the cross, is an ornament worn by Arab. women. It is a little round slender bit of wood, enclosed in a case of gold; supposed by Lane to be of Christian origin.—*Lane*.

AODIYA, the modern Oudh.

AODIYA. HIND. A predatory tribe in the Cawnpur and Futtehpur districts. They made remote excursions at particular seasons, in different disguises.—*Wilson's Glossary*.

AOGRRAH. PUSHIT. Rice boiled dry, and then mixed with buttermilk and eaten like porridge.

AOKHAL. HIND. Land reclaimed from waste and brought under cultivation.

AOLANIA, a Jat tribe residing in the Panipat district, following Hinduism, but they claim the Arabic appellation of Malik, or king, conferred upon them, they affirm, by some ancient prince to denote their sovereignty over other Jat tribes.

AOOS. HIND. Dew. Aous-dhan, autumn rice; a second crop of rice.

AORNOS. Military colonies of Macedonians were established at Alexandria ad Caucasum, Arigæum and Bazira, and garrisons at Nysa, Ora,

Massaga, Pencelnotis, and Aornos, a mountain supposed by some to be Mahaban in the Pir Panjal or Mid-Himalayan range. General Court says that opposite Attock is a rock with all the peculiarities described. Quintus Curtius says, on a mountain that is topped by a castle, attributed to Raja Hody. Alexander the Great (leaving a corps of 10,000 infantry and 4000 horse to stand fast), in the spring of 327 B.C., led an army of 120,000 foot and 15,000 horse, composed of Asiatic mercenaries and Greeks, through the Hindu Kush to Kabal. Despatching thence a strong division by the Kabal valley to the Indus to prepare a bridge, he marched by the upper road into the Yuzufzai country, according to his usual policy of leaving no enemy behind him. Driven out of their other fastnesses, the highlanders took refuge in Aornos, which was believed in the Greek camp to have thrice defied Herakles himself. Winter was at hand, or had actually come on, but, discovering the one difficult path which led to the fort at the top, Alexander and Ptolemy, at the head of two divisions, each following the other, drove out the enemy in four days, by making a mound across a broad and shallow hollow which separated them from the besieged. Leaving all the hill country subdued behind him, the invader crossed the Indus, probably in March 326 B.C.

General Cunningham's chief objections to the Mahaban hill as the representative of Aornos, are—1. It is a vast mountain of comparatively easy access, and of which no spur presents a very steep face towards the Indus. 2. The Mahaban hill is not less than 80 miles in circuit, whereas Aornos was not more than 200 stadia, or about 22 miles, according to Arrian, or 100 stadia or 11 miles, according to Diodorus. 3. The Mahavana hill was visited by Hwen Tsang in A.D. 630, and he describes it simply as a great mountain, which derived its name from the Mahavana monastery, in which Buddha had dwelt in a former existence under the name of Sarvada Raja. He says the only other possible positions are—the ruined city of Takht-i-Bahai; the lofty isolated hill of Karamar; the hill of Panjpir; the ruined fortress of Ranigat. Ranigat is situated on a lofty hill above the village of Nogram, which is just 12 miles to the S.E. of Bazar, and 16 miles to the N. of Ohind. Its position, therefore, is strongly in favour of its identification with Aornos.—*Cunningham, Ancient Geog. of India*, p. 72.

AOUL, a Tartar nomade village or camp.

AP. HIND. A respectful term of address to Mahomedans, and Hindus, and Europeans, equivalent to 'worship,' you or thou being never used, only such terms as Ap, Janab, Pir-o-Murshid, Sirkar.

PA. TEL. Bauhinia diphylla, *Buch.*

APAMARGAMU or Apamarpa. SANSK. *Achyranthes aspera*, L.

APAMEA, daughter of Artabazus the Persian, married Seleucus, who gave her name to three towns. Koornah, one of the three Apamea, is situated at the point of a triangle formed by the confluence of the rivers Euphrates and Tigris, and although now dwindled into a petty town, it was formerly a place of consequence. Koornah is situated on a low flat, with apparently a rich soil, and along the river are low banks to prevent the country being flooded. At this spot some oriental traditions have fixed the garden of Eden.—*Malcolm's Persia*, ii. p. 141. See Koornah.

APANDA or Astyages, son of Isfendiar, one of the Kaianian dynasty of Persian kings.

APANG. BENG. *Achyranthes aspera*.

APARAJITA. BENG. *Clitoria ternatea*. Aparajita, in Hinduism, a form of the goddess Bhawani. The name is doubtless derived from the flower of the Clitoria. Aphrodite of the Greeks is supposed by Mr. Paterson to be the Aparajita of the Hindus. See Sacti.

APA SAHIB, a raja of Nagpur, who was defeated by the Indian army at the battle of Seetabuldee, on the 26th December 1817. His real name was Mudaji Bhonsla, and he had succeeded to power by strangling Parsaji. Apa Sahib with his two chief ministers were finally ordered by the Governor-General to be sent to Allahabad, but on the night of the 12th–13th May 1818, Apa Sahib escaped, and took refuge in Gondwana, where the people protected him against all offers for him to be delivered up. Whilst in Gondwana, Chain Shah and other of the Gond chiefs, and many parties, to the extent of 20,000 Pindari, Malirattas, and Arabs, joined him, or acted against the British in small parties in the valleys of the Nerbadda, the Tapti, and the Purna rivers; but a large plan of operations was matured by Lieut.-Col. J. W. Adams, who in February 1819 penetrated into the mountains from the Nerbadda, took Chain Shah prisoner, and Apa Sahib fled to Asirghur, from which he again fled to Ranjit Singh's protection, and finally to that of the raja of Jodhpur, where he died, almost forgotten, in 1840. See Bhonsla.

APASTAMBA, an ancient writer on Hindu ritual and law, author of Sutras connected with the black Yajur Veda and of a Dharma-Sastra. These were translated by G. Buhler. Two recensions of the Taittiriya Sanhita are ascribed to him or his school.—*Dowson*.

APASTAMBA, a Hindu ascetic mendicant, follower of the doctrines of Patanjali. He is said to have retained a posture so immovable, that the birds built their nests in his hair.—*Ward*, iv. p. 30.

APATE. See Insects.

APAYATRITA. SANSK. One who has lost caste, and cannot therefore inherit.

APE.

Keph, . . . . .	ETHIOP.	Kubbi, Keibi, . . .	PERS.
Kephos, Kepos, . .	GR.	Kaki, . . . . .	SINGH.
Koph, . . . . .	HEB.	Korangu, . . . .	TAM.
Band'r, . . . . .	HIND.	Kothi, . . . . .	TEL.

Apes form the sub-family Simiæ of the family Simiade or Monkeys, of the natural order Primates. Apes are represented in Borneo and Sumatra by *Simia morio* and *S. satyrus*. The ancient Egyptians are said to have worshipped monkeys, and some of them in India are still revered by Hindus. Various kinds of Ape seem to have been made known to the Hebrews, Greeks, and Romans, by specimens brought from Africa and India; those known to the Hebrews probably from India, the Hebrew name Koph being almost the same as the Sanskrit Kapi.—*Harris*. See Mammalia.

APHIS, a tribe of insects; one species of China is supposed to produce oak-galls. *Aphis coffeæ*, the coffee-louse, is found in small communities on the young shoots and on the under side of the leaves of the cocoa-nut tree, but the injuries it occasions are insignificant. Firminger says (p. 43) a species of Aphis is the most injurious of all the

many insect enemies of the sugar-cane. It usually appears after long-continued dry weather, and disappears on a downpour of rain. Moore notices *A. kakrasingha* and *A. pistaceæ*. See Insects.

**APHORISMS** or *Sūtra* are the usual mode of instruction followed in the Hindu Vedas, liturgical books whose sacred character Hindus still acknowledge. *Sūtra* were adopted in the fourth period of the Hindu progress, about B.C. 1000, and the ceremonial prescriptions were reduced to a more compact form, and to a more precise and scientific system. The aphorisms of the Nyaya philosophy, of the Mimamsa and Yoga, were reprinted in Sanskrit and English about the middle of the 19th century, by Professor James Ballantyne of the Benares College.—*Max Müller*.

**APHRODISIACS**. Several oriental races eagerly search for substances of this nature, and parts of fishes, insects, molluscs, and plants have a high reputation. With the Chinese, the gelatinous fins, air-bladders of fish, the nests of a species of swallow, and some molluscs, are greatly esteemed, also musk-rats' tails.

**APIACEÆ** of Lindley, the Umbellifere of Jussieu, are the celery tribe of plants. They number above 1000 species; upwards of 130 belong to the S. and E. of Asia; several are used medicinally.

**APIS**, the sacred bull of Egypt, was chosen by the priests of Memphis for its black and white spots; and Mnevis, the sacred bull of Heliopolis, had nearly similar marks. The Jews, in preparing their water of purification, were ordered, in Num. xix. 2, to kill a red heifer without a spot. Amongst the Egyptians, the solemnities at the burial of Apis were entirely Bacchic. The priests did not wear the nebris or deer skin, but they wore the panther skin, and carried *Thyrus* staves. The sacred bull of the Hindus, Nandi, the vahana of Siva, is carved in black stone, seated, looking at the lingam.—*Bunsen*, i. 432. See Sacrifice.

**APIUM GRAVEOLENS**. *Linn.* Celery.

Karafs, . . . . ARAB. | Bhut-jata, . . . . HIND.  
This temperate climate plant, acid and poisonous when wild, is much cultivated wherever Europeans settle, and is grown in India in the cold weather. Its seeds are sold as medicine in every bazar of India. Its essential oil, dissolved in strong spirit, forms an essence a drop of which suffices to flavour a tureen of soup.—*Voigt*, 20; *O'Sh.* 357; *Stewart*.

**APIUM INVOLUCRATUM**. *Roxb.*

Chanoo, Rhadooni, BENG. | Ajmud, . . . . HIND.

Cultivated in gardens in Bengal for the seed, which is used in diet and medicine. Its fruit very hot and carminative, good in dyspepsia, much used in all masalihs.—*Roxb.*; *Dr. Irvine*; *O'Sh.*

**APJOOIA**. HIND. A mixed fabric of cotton and silk, made at Dacca.

**APLOTAXIS AURICULATA**. *D. C.*

Putchuk, . . . . HIND. | Uplati, . . . . HIND.  
Kut; Koot; Kust-i-koostam, . . . . TAM.  
shereon; Kust-talkh, ,, Sepudday, . . . . MALAY.

The root is exported from India to China, where it is used as incense. There are two kinds, viz. *Kust-i-shirin* and *Kust-i-talkh*. It has been referred to *Aucklandia costus*, *Falconar*, also to *Costus arabicus* and *C. speciosus*.

**APOCYNACEÆ**, a natural order of trees and shrubs, including nearly 100 genera, with about 400 species, about half of which are found in the

S.E. of Asia, Arabia, Ceylon, the Peninsulas of India and Malacca, Bengal, Nepal, and Java. The Apocynaceæ abound in a milky juice, with which some acrid principle is frequently combined, rendering the whole suspicious and many highly dangerous; but the milk of the *Hya-hya*, or milk-tree of Demerara, and of a species of *Tabernaemontana*, *Arnott*, are said to be innocuous. In Sumatra, *Urceola elastica* yields caoutchouc, as *A. Valera* does in Madagascar; and bird-lime is prepared from the Voacanga, as in India, from species of *Ficus*. *Nerium piscidium* yields a strong fibre, etc. *Willoughbeia edulis* also yields caoutchouc. Several yield good timber, as *Wrightia coccinea*, which for its lightness and strength is used in making palanquins in the south, while in the north of India that of *W. mollissima* is used by turners. *Holarrhena pubescens* (koora) yields a light wood, and species of *Strychnos*, some of superior quality. The bark and seeds of *Wrightia antidysenterica* have long been employed by the Asiatics, and are the *Tiwaj* and *lissan-ul-asafeer* of the Arabs. The Hindus call it *indurjuo*, and distinguish the seeds by the name of *indurjuo shireen* (mild) from those of *Holarrhena antidysenterica* and *H. pubescens*, which they call *indurjuo talkh* (bitter). *Ichneocarpus frutescens* is sometimes used as a substitute for *sarsaparilla*; and *Ophioxylon serpentinum* has derived its specific name from its employment in snake-bites. One of the order furnishes the lancewood of Moulmein, a tree found all over the provinces. The Karens make bows of it, but prefer *Cassia fistula*. Mr. Mason says the tree belongs to the dogbane tribe, and is not at all related to *Guatteria virgata*, the lancewood of commerce. The principal genera of the E. Indies are:—

<i>Allamanda</i> .	<i>Epichysianthus</i> .	<i>Ranwolfia</i> .
<i>Alstonia</i> .	<i>Heyligia</i> .	<i>Rejona</i> .
<i>Apocynum</i> .	<i>Holarrhena</i> .	<i>Strychnos</i> .
<i>Calpicarpum</i> .	<i>Ichneocarpus</i> .	<i>Tabernaemontana</i> .
<i>Carissa</i> .	<i>Kitabalia</i> .	<i>Thevetia</i> .
<i>Cerbera</i> .	<i>Leuconotus</i> .	<i>Urceola</i> .
<i>Cereoma</i> .	<i>Melodinus</i> .	<i>Vinea</i> .
<i>Chilocarpum</i> .	<i>Nerium</i> .	<i>Willoughbeia</i> .
<i>Copsea</i> .	<i>Ophioxylon</i> .	<i>Wrightia</i> .
<i>Echaltium</i> .	<i>Plumiera</i> .	
<i>Echites</i> .		

—*Mason's Burma*; *Royle, Him. Bot.* 271; *Voigt*.

**APOCYNUM JUVENTUS**, *Smith*, the Ho-shau-wu of the Chinese, grows in Su-chau-fu, Kang-su, Kwang-tung, and Kwang-si. Its root is believed by the Chinese to prolong life, and it is used internally medicinally.—*Smith*.

**APOLLO** of the Greeks is the analogue of the Hindu Krishna, whose favourite place of resort was a tract of country around Agra, and principally the plains of Muttra, where Krishna and the nine Gopia, evidently the nine Muses, usually spent the night in dancing. Krishna, Hindus say, slew the Naga snake; and the Apollo of the Greeks was surnamed Nomios, or the pastoral, and Opifer in Italy, who fed the herds of Admetus, and slew the serpent Python. The Apollo of Edessa also was called Monimos. He was identical at Babylon with the Phœnician god Esmun. Krishna and his Gopia are represented as well in their characters of Apollo and the Muses, as in those of the sun and the planets in harmonious movements round him.—*Coleman*.

**APOLLODOTUS**. Of the Greek successors to Eucratides, Apollodotus and Menander alone are

mentioned by classical authorities. Apollodotus ruled in Patalene, Syrastrène, and Larice about B.C. 165. According to Colonel Tod, the Yavan, or Greek princes, who apparently continued to rule within the Indus after the Christian era, were either the remains of the Bactrian dynasty, or the independent kingdom of Demetrius or Apollodotus, who ruled in the Panjab, having as their capital Sagala, changed by Demetrius to Euthymedia. Bayer says, in his Hist. Reg. Bact. p. 84, that, according to Claudius Ptolemy, there was a town within the Hydaspes, yet nearer the Indus, called Sagala, also Euthymedia; but he scarcely doubts that Demetrius called it Euthymedia from his father, after his death and that of Menander. Sagala is conjectured by Colonel Tod to be the Sulbhanpoora of the Yadu race when driven from Zabulistan, and he supposes that the Yu-chi or Yu-ti, who were fixed there from Central Asia in the fifth century, and if so early as the second century, when Ptolemy wrote, may have originated the change to Yuti-media, the 'Central Yuti.' Numerous medals, chiefly found within the probable limits of the Greek kingdom of Sagala, either belong to these princes or the Parthian kings of Minagara on the Indus. The legends are in Greek on one side, and in the Sassanian character on the reverse. The names of Apollodotus and Menander have been deciphered, and the titles of 'Great King,' 'Saviour,' and other epithets adopted by the Arsacidae, are perfectly legible. The devices, however, resemble the Parthian. These Greeks and Parthians must have gradually merged into the Hindu population.—*Tod's Rajasthan*, i. p. 235. See Greeks of Asia; Kabal.

APOLLONIUS of Tyana, lived about A.D. 50. It is related in his Indian travels that Phraotes, who ruled over the kingdom which Porushad swayed, spoke Greek, and was versed in all the literature and philosophy of Greece. In his life by Philostratus, he is stated to have visited the Brahmins on the hills north of Sri-nagara, now called Triloci Narayana, near the Kedara Ganga. Their chief, Jarchas, stated that Ethiopians had resided here under a ruler, Ganges, and that they migrated to Egypt. Doubts exist as to Apollonius having visited India, or Ethiopia, or Babylon.

APONOGETON MONOSTACHYON. *Willd.*

Garna Kalanga, . . . CAN.	Koti Kalangu, . . . TAM.
Phechoo, . . . HIND.	Ketti Gadda? . . . TEL.
Kakangi, . . . SANSK.	Nanna Dampa, . . . "

A perennial aquatic plant of the Peninsula of India, growing in shallow standing water and the beds of tanks, flowering during the rainy season. The natives are very fond of the small tuberous roots as an article of diet. Several species grow in still, sweet watery places of India. Roxburgh, ii. 211, mentions *A. eclinatum*, *A. microphyllum*, growing in the Bhutan mountains, *A. undulatum* in Bengal. *A. crispus*, *Thunb.*, of India and N.S. Wales, has tuberous roots, small but starchy, and of excellent taste.—*Von Mueller; Ainslie; Roxburgh; Murr. Ex. Jur. Rep.; Useful Plants.*

APOROSA LINDLEYANA. *Wight.*

*Scapa Lindleyana, W. Ic.*

Sulla, Surroli, . . . CAN.	Kabella, . . . SINGH.
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This tree is abundant throughout Coorg and the Wynad, up to 4000 feet elevation; is met with throughout the Madras western forests, in Bombay, also in Ceylon, up to 2000 feet; and it is also found in Sikkim. The wood is in use for building

and other purposes. *A. acuminata*, *fusiformis*, *latifolia*, and *lanceolata*, are small trees of Ceylon.—*Theobates*, p. 288; *Beddome, Fl. Ceyl.* p. 286.

APOSTLE is a term sometimes applied in European literature to Mahomed, but his followers only recognise the appellations of Paighambar and Rassul Allah, the Messenger of God.

APPA. TAM. Appa, TEL. Unleavened cakes of rice flour and cocoa-nut milk, called Hoppers.

APPA. TEL. Appan, TAM.; Apa, MAHR. A term of respectful address, a father, as Rangappa; Govind Apa. Appa in Tuluva means mother.

APPEL. MELEAL. *Premna integrifolia*, *Roxb.*

APPER, one of three celebrated votaries of Siva, who composed a portion of the poem Devaram, which forms part of the Tamil Veda.

APPLACARAM. TAM. Barilla.

APPLE is a term applied, in India, to the fruits of several plants,—Cashew apple, Custard apple, Love apple, Pine apple, Rose apple, Greater wood apple, Lesser wood apple, the apple proper, *Pyrus malus*. The apples of Solomon's Song are the quinces or the *Cydonia vulgaris*. The apple-tree of Australia is the *Angophora lanceolata*.

The common apple, *Pyrus malus*.

Tuffah, . . . . . ARAB.	Seb, Seo, . . . HIND., PERS.
Pin Kweh, . . . CHIN.	Pomo, . . . . . IT.
Hwa-hung, . . . . .	Malus, . . . . . LAT.
Pomme, . . . . . FR.	Seba, . . . PERS., SANSK.
Melea, . . . . . GR.	Manzana, . . . . . SP.

This is naturalized in several parts of India. In China, it is cultivated in Honan, Peh-chih-li, Hup-ch, Shua-teh-fu, and Ho-kien-fu.

APPOCOVAY. TAM. Bryonia rostrata.

APPROVERS, in India, are criminals who have been tried and convicted as having belonged to a band of Thug murderers or Dacoits, but who, having made a full confession of their crimes (in some individual cases amounting to the murders of as many as eighty persons), and having denounced their associates, have received a conditional pardon.

APRANG, also Rangbharat, Dam-ul-akwayn, and Hira-dakhan, a gum resin, a beautiful kind of kino, brought to Ajmir from Bombay; considered very astringent. It is given in intestinal hemorrhages, and is also used in enamelling on gold; four tola one rupee.—*Irvine, Ajmir*, p. 126.

APRICOT, *Prunus Armeniaca*.

Barkuk, . . . . . ARAB.	Chir, . . . . . HIMAL.
Bukur Kohani, . . . BOKHAR.	Khubani, . . . . . HIND.
Kin-hang, Hang-jin, CHIN.	Meliaca, Albicoeca, . . . IT.
Hwang-mei, . . . . .	Mish-mish, Zard-Alu, PERS.
Abriocot, . . . . . FR.	Badam Kohi, . . . . .
Chinaru, Chulu, . . . HIMAL.	Albaricoque, . . . . . SP.

In India the tree has been naturalized. The fruit is greatly esteemed in Persia, Syria, Arabia, Afghanistan, etc. Moorcroft mentions ten varieties grown in Ladakh, all of them raised from seed, except one, which is budded. The stones are sold as 'Sari' in the Himalaya, and called also 'Maghz khubani.' Apricot oil (Raughan-i-khubani), of the finest kind, is made by expression from the kernels. It is clear, of a pale yellow colour, and smells strongly of hydrocyanic acid, of which it contains usually about 4 per cent. This is a hill product near Simla, and near Kanawar, as also near Kangra.—*Powell's Handbook*, vol. i. p. 422; *Dr. Royle; Birdwood*, p. 154; *Moorcroft; Darwin, Var.*, etc.

APSARAS. SANSK. In Hindu mythology, nymphs of Swarga, the celestial court of Indra, celestial dancers, celebrated for their beauty.

Amongst them is Rembha, the popular Venus of the Hindus, and some others are described to be of inconceivable loveliness. They symbolize the floating clouds of the upper sky, or personifications of the vapours extracted by the sun. In Indra's court they are forty-four in number,—thirty-four worldly and ten divine,—and arranged in fourteen gana or bands. They are the types of the swan maidens of German folk-lore. They answer also to the Pari of the ancient Persians, and the damsels called in the Koran, Hur-ul-ayun, the antelope-eyed Huri. Sir William Jones thus describes them in Swarga :—

'Now, while each ardent Cinnara persuades  
The soft-eyed Apsara to break the dance,  
And lends her loth, yet with love-beaming glance,  
To banks of marjoram and champea shades,  
Celestial goni tow'rd their king advance,  
So call'd by men, in heav'n Gandharvas named.'

According to Kshatriya belief, Kshatriya warriors slain in battle are transported to Indra's heaven by these Apsaras. Manu, vii. 89, says, 'Those rulers of the earth, who, desirous of defending each other, exert their utmost strength in battle, without ever averting their faces, ascend after death directly to heaven.' And in Book ii. 19 of the Nala, Indra says, 'Why are no warriors slain now-a-days, that I see none arriving in heaven to honour as my guests?'—Coleman, *Hind. Myth.*; Sir William Jones, *Hymn to India*, vol. xiii. pp. 270 and 273; Williams' *Story of Nala*, p. 140.

APT'A. MAHR. *Bauhinia parviflora*, B. racemosa.

APT'ERA. Example, fleas and lice. See Insects.

APTIMUN, HIND. Also Amr-Bel. A yellow-coloured parasite creeper, often seen on babul trees all over India. The entire plant is used in native medicine, in 'munj,' or muzil, a diluent form of medicine, employed preparatory to giving a purge. The Aptimun Wilayti is an extract of the Aptimun plant from Bombay, and used in the same way as the plant.—Irvine, *Ajmir*, p. 125.

AQUA MARINE.

Seing, . . . BURM. | Patsha kallu, . . . TAM.  
Zamarrud, . . . PERS.

This is found in the south of India, where it is classed as an inferior emerald. Chrysoberyl is found among the Tora hills near Rajmahal, on the Bunas, in irregular rolled pieces, small, and of a light green colour. These stones are sold as emeralds by the natives under the name of punna; but the native dealers are aware that they are softer than the real emerald of India, which is generally green-coloured corundum. The oriental emerald is often seen in Burma, but beryl and emeralds are brought from the north of Ava.

AQUEDUCTS, in S.E. Asia, are chiefly known as underground tunnelling, designated throughout Persia, Beluchistan, and India as Kanat and Karez.

AQUILARIA AGALLOCHA. R. Aloes-wood.  
Yollanjuj, . . . ARAB. | Agur, . . . HIND.  
Ayaloogi, Ayulugin, . . . AYAL-URCHI, . . . PERS.  
Ak-yau, . . . BURM. | Agallochum, . . . LAT.  
Ugoor or Ag'r, . . . BENJ. | Kalamba, . . . MALAY.  
Eagle-wood, . . . ENG. | Kaya gahru, . . . "  
Calambac, . . . "  
Bois d'Aigle, . . . FR. | Agaru, . . . SANSK.  
A'gr, . . . HIND. | Krishna agaru, . . . TEL.

This is an immense tree, a native of the mountainous tracts E. and S.E. from Silhet, in lat. 24° and 25° N. Roxburgh mentioned that the real Calambac or Agallochum of the ancients

is furnished from this tree; and though, in his time, small quantities of the fragrant resinous wood were imported from the eastward, the imported articles were always considered inferior to that from Silhet. Dr. Mason also is of opinion that the A. agallocha produces the fragrant lign-aloes, or wood-aloes, which is offered for sale in all the bazars on the Tenasserim coast, and is the produce of a tree that grows on the Mergui islands. It is imported into Mergui by the Selung race, who, as they profit from the trade, endeavour to keep all in ignorance of the tree from which they obtain it. The Hebrew and Greek names are 'derived from the Indian name of the tree, agil, Sanskrit agaru and aguru.' The chief consumption of aloes-wood is in Siam and China, where it is burned in the temples. It was used in Napoleon's imperial palaces as incense. The wood is heavy, yellowish-white, shaded with green; fibrous, spongy, and resinous; its taste aromatic, its odour in combustion very agreeable.—O'Shaughnessy; Mason; Malcom's Tr. i. p. 191; Royle's Ill. Ind. Bot. 172; Roxb.; Voigt; Vegetable Kingdom; Mad. Ex. Jur. Reports. See Aod.

AQUILARIA MALACCENSIS. Lam.

A. ovata of Botanists. | Bois d'Aigle of Malacca.

This tree is a native of Malacca, China? and Ceylon? It has a whitish timber. Roxburgh seems inclined to regard this as identical with A. agallochum of Silhet, but others recognise it as a separate species.—Roxb. ii. 422; Voigt, 306; Veg. Kingdom, 629.

AQUILARIA SECUNDARIA? This tree has a white and inodorous timber, but when diseased, it secretes a resinous matter said to be the true Eagle-wood.

AQUILARIA SINENSIS. Spreng.

Ophiospermum Sinense, Lourciero.

Pa-mou, . . . CHIN. | Pah-muh-yang, . . . CHIN.

A tree of China.—Voigt.

AQUILEGIA. In India, several species are known as ornamental flowering plants. Their name, literally, the Water Gatherer, is because the leaves collect water in their hollow.—H. f. et T. p. 44; Veg. King. p. 18; Voigt; Riddell.

AQUILINÆ, a sub-family of the family Falconidæ, comprising the True Eagles, the Kite Eagles, the Hawk Eagles, the Serpent Eagles, Fishing Eagles, as under :—

#### 1. TRUE EAGLES.

*Aquila chrysaetos*, Linn., The Golden Eagle.

Falco chrysaetos, Linn., Gould, Blyth, Horsf.

„ niger, Gmelin.

„ melanotos, Lath.

*Aquila daphenia*, Hodgson.

„ nobilis, Pallas.

Burkut, . . . TARTAR. | Bear coote of Atkinson.

It inhabits the greater part of northern and central Europe, Asia, America, and has been found in the Himalaya. In Central Asia, it is trained by the Kirghis and other nomades to kill antelopes, foxes, wolves.

*Aquila imperialis*, Bechst., Imperial Eagle.

Falco imperialis, Bechstem, Gould, Blyth, Jerdon.

*Aquila mogilnik*, Gmelin.

„ heliaca, Sav.

„ bifasciata, Gray and Hardw., Sykes, Jerd.

„ Nepalensis, Hodgson.

„ chrysaetos, Jerdon.

Frus, . . . BENG. | Jumiz, Jumbiz, . . . HIND.

The imperial eagle ranges in the south of

Europe, North Africa, West and North Asia; it inhabits the Himalaya, is not uncommon in central India and on the table-land of India, but is rare in the Dekhan.

*Aquila nœvia*, Gmel., The Spotted Eagle.

*Falco nœvia*, Gmel., *Blyth*, *Horsf.*, *Gould*.

*Aquila melanæctus*, Sav.

" *clanga*, *Pallas*.

" *vittata*, *Hodgs*.

Bukayari Jiyadha, . . . BENG. | Kal-janga, . . . HIND.  
Black kite, . . . ENG. | Nella-gedha, . . . TEL.

It is found in the south and west of Europe, North Africa, and West Asia, and throughout India, especially in the neighbourhood of cultivation, tanks, marshes, and paddy fields, and common in the Sunderbuns.

*Aquila fulvescens*, Gray, The Tawny Eagle.

*Aquila punctata*, Gray and Hardw.

" *fusca*,

" *vindiana*, *Franklin*, *Jerdon*.

" *navioides*, *Blyth*, *Horsf*.

Wokhab, . . . HIND. | Salwa, . . . TEL.  
Ali, . . . TAM. | Dholwa of the WAGRI.  
Alawa, . . . TEL. | Bursawul of the YERKALA.

It is found throughout the greater part of India, except in the more moist and wooded portions, but is unknown in Bengal and the Malabar coast, and does not extend into the Indo-Chinese countries. It is a very noisy, shrill-screaming bird. It builds on high trees.

*Aquila hastata*, Less., The Long-legged Eagle.

*Spizaetus punctatus*, *Jerd*. | *Leznaetus unicolor*, *Blyth*.  
Jiyula, Gutimar, HIND. | Paluri Tian, . . . HIND.

A small, handsome eagle of Bengal and the south of India.

*Aquila pennata*, Gmel., The Dwarf Eagle.

*Aquila minuta*, *Brehm*. | *Spizaetus milnoides*, *Jerd*.  
*Butaquila strophata*, *Hodgs*.

Garden eagle, . . . ENG. | Gillhri mar, . . . HIND.  
Field kite, . . . " | Punja Prandu, . . . TAM.  
Baghati Jumiz, . . . HIND. | Oodatal gedda, . . . TEL.

This eagle is found in the south of Europe, North Africa, West Asia, and throughout India, frequenting groves of trees, gardens, and cultivated land. The crows readily distinguish it, and pursue it clamorously.

## 2. KITE EAGLES, viz.

*Neopus Malaiensis*, Reinwardt, The Black Eagle.

*Falco leinæ*, *Blyth*, *Jerd*. | *Heteropus*, *Hodgs*, *Horsf*.  
*Aquila perniger*, *Hodgs*. | *Nisaetus ovivorus*, *Jerd*.

Heugong, . . . BHOT. | Adavi nalla Gedda, TEL.  
Lakmong Bong, . . . LEP.

It occurs in the hilly and jungly districts of India, in Malabar, Wynad, Western Ghats, Neilgherries, Central India, and Himalaya.

## 3. HAWK EAGLES, viz.

*Nisaetus Bonelli*, Temm., Crestless Hawk Eagle.

*Falco*, *Temm*. | *Aq. intermedia*, *Bonelli*.  
*Aquila*, *Horsf*. | *Nis. grandis*, *Hodgs*.  
*Eutolmaetus*, *Blyth*. | *N. niveus*, *Jerd*.

Peacock killer, . . . ENG. | Rajali, . . . TAM.  
Hare do., . . . " | Kundeli salawa, . . . TEL.  
Mohr-angah, . . . HIND.

This magnificent eagle is found throughout India in hilly and jungly districts.

*Linnaetus niveus*, Temm.

*Falco linnaetus*, *Vigors*, *Horsf.*, *Blyth*.

*Nisaetus pallidus*, *Hodgs*.

The Sadal of Bengal has been found in the tract between the Himalaya and Calcutta.

*Limnaetus cristatellus*, Temm., Crested Hawk Eagle.

*Aq. Elliotti*, *Jerd*.

*Falco Lathamii*, *Tickell*.

*F. cirrhatus*, *Gmel*.

Shah Baz, . . . HIND. | Jutu Bhairi, . . . TEL.

Found throughout central and southern India, Bengal, East and West Ghats, and Himalaya.

*Limnaetus Nepalensis*, *Hodg*, Spotted Hawk Eagle.

*Nisaetus Nepalensis*, var. *cristata*, *Hodgs*, *Blyth*.

*N. pulcher*, *Hodgs*.

*Falco orientalis*, *Temm* and *Schlegel*.

Reijore, . . . BHOT. | Kanza, . . . CHIL., LEP.

This splendid hawk eagle has been found in the Himalaya, Darjiling, the Khassaya hills, and Ceylon.

*Limnaetus Kienierii*, De Sparre.

*Astur*, *De Sparre*, *Blyth*, *Horsf*.

*Spizaetus albugularis*, *Tickell*.

This beautiful rufous-bellied hawk eagle has been found in the Himalaya, Darjiling, and Central India. Another species is *L. Caligatus*, *Horsfield*.

## 4. SERPENT EAGLES.

*Circæus Gallicus*, Gm., Common Serpent Eagle.

*C. brachydactylus*, *Meyer*, *Sykes*, *Jerd*.

*Falco*, *Gmel.*, *Gould*, *Blyth*, *Horsf*.

Sap mail, . . . BENG. | Pamula-godda, . . . TEL.

Mal-patar, . . . CAN. | Rawul of the WAGRI.

Samp-mar, . . . HIND. | Kondatole of YERKALA.

Pambu prandu, . . . TAM.

Found all over India, generally in open plains. Its chief food is snakes, guanas, and lizards, but it eats also crabs, rats, weak birds, frogs, centipedes, and large insects. They have been caught on the ground with their claws on the snake's head, its body coiled round the bird's wings.

*Spilornis cheela*, Gray, Crested Serpent Eagle.

*Falco*, *Daudin*, *Blyth*, *Horsf*.

" *albidus*, *Cuv.*, *Temm*.

*Circæus undulatus*, *Jerd*.

" *Nepalensis*, *Hodgs*.

*Buteo bacha*, *Franklin*, *Sykes*.

*B. melanotus*, *Jerd*.

Tilai baj, Sab cheer, BENG. | Botta Gonda, . . . GOND.

Furj Baj, . . . HIND. | Murayala, . . . MAHR.

Goom, . . . CAN. | Nalla pamula gedda, TEL.

It is found all over India, in jungly districts; also in Assam and Burma. It lives on snakes, lizards, frogs, and large insects; it has a plaintive, wild cry.

*Spilornis bacha*, Daudin, the F. bido, *Horsf.*, inhabits Java and Sumatra.

*Spilornis spilogaster*, Blaine, India and Ceylon.

*Spilornis holospilus*, Vigors, inhabits the Philippines.

## 5. SEA EAGLES OR FISHING EAGLES.

*Pandion haliaetus*, Linn., The Osprey.

*P. Indicus*, *Hodgs*.

*P. fluviatilis*, *Sav*.

Mach morol, Bala, . . . BENG. | Macharang, . . . NEPAL.

Mach manga, . . . HIND. | Verali, addi pong, TAM.

Machariya, . . . " | Koranin gedda, . . . TEL.

Pantiang, . . . LEP. | Hegguli of the YERKALA.

The fish-hawk of Europe, Asia, and Africa, is spread all over India; it is frequently robbed of its prey by the *Haliaetus leucogaster*.

*Poliæstus ichthyatus*, *Horsf.*, White-tailed Eagle.

*Falco*, *Horsf.*, *Blyth*.

*Pandion*, *Horsf*. | *Hal. plumbeus*, *Hodgs*.

*Haliaetus*, *Jerd*. | *Ichthyatus bicolor*, *Gray*.

*Pandion lineatus*, *Jerd*. | " *Horsfieldi*, *Hodgs*.

" *lucarius*, *Hodgs*.

Mach morol, . . . BENG. | Madhuya, . . . HIND.

It is spread over most of India, Saugor, Bengal, Burma, and all the Malay countries. Its chief



food is fish, but it carries off birds, as teal and ducks.

*Polioetus, sp.*

*Pontaeetus humilis, Temm.* | *Ichthyetus nanus, Blyth.*

A native of Malacca and the islands.

*Halietus fulviventor, Vieillot*, Ring-tailed Sea Eagle.

*Falco Macei, Temm.*

*Halietus Macei, Blyth, Horsf.*

„ *albipes, Hodgk.*

„ *lanceolatus, Hodgk.*

„ *unicolor, Gray, Hardw.*

Bala koral, . . . BENG. | Macha rang, . . . HIND.

Machkoral, . . . „ | Kokna, Ugus, . . . KOL.

Machmanga, . . . HIND.

This fine fish eagle is abundant in Bengal, and found in all the north of India, ascending the Ganges and the Indus rivers. It lives on fish, but eats also snakes, turtle, etc.

*Halietus leucogaster, Gm.*, Grey-backed Sea Eagle.

*Blagrus leucogaster, Blyth.*

*Falco blagrus, Daudin, Jerd.*

„ *dimidiatus, Rafines, Gould.*

„ *maritimus, Gmel.*

*Ichthyetus cultrungis, Blyth.*

Kohassa, Samp-mar, HIND. | Ala, . . . TAM., TEL.

Found all over India, Burma, Archipelago, but chiefly on the coasts, and up some of the large rivers; lives on sea-snakes, fish, rats, crabs. It habitually robs the osprey.—*Jerdon, Birds*, i. pp. 64, 84.

AR. TAM. A river; a common postfix in Tamil countries, as Pal-ar, Ady-ar, etc. Ar, a river, is early Scythic or Kushite Babylonian, and the word is found in the Ar-Malehar of Pliny and the Ar-Macales of Abydenus, terms used to designate the Nahr-Malcha, or royal river of authors.—*Rawl.* i. 2.

AR, an ancient word entering very extensively into the language of the Indo-Germanic races, and supposed to be the source of the term Aryan. It seems to be connected with the original term for one of the first of avocations, namely, ploughing and the plough. In the western hemisphere, the answer will be remembered which was said by the Delphic oracle to Myson, when Anacharsis inquired who was the wisest man in Greece: 'He who is now ploughing his fields.' Into the Indo-Germanic languages the word has been adopted in various ways connected with the earth, the fields, ploughing, and field implements. The root ar means to plough, to open the soil; and from it we have the Latin ar-are, the Greek ar-oun, the Irish ar, the Lithuanian ar-ti, the Russian ora-ti, the Gothic ar jan, the Anglo-Saxon er-jan, the modern English to ear. Shakspeare says (*Richard II.* iii. 2), 'To ear the land that has some hope to grow.' From this we have the name of the plough, or the instrument of earing—in Latin, ara-trum; in Greek, aro-tron; in Bohemian, oradto; in Lithuanian, arklas; in Cornish, aradar; in Welsh, arad; in Old Norse, ardrh. In Old Norse, however, ardrh, meaning originally the plough, came to mean earnings or wealth, the plough being, in early times, the most essential possession of the peasant; in the same manner as the Latin name for money. The act of ploughing is called aratio in Latin, arosis in Greek; and Max Müller believes that aroma, in the sense of perfume, had the same origin, for what is sweeter or more aromatic than the smell of a ploughed field? A more primitive formation of the root ar seems to be the Greek era, earth;

the Sanskrit ira; the Old High-German ero; the Irish ire, irionn. It meant originally the ploughed land. Besides, the simple ar in Old Norse means ploughing and labour, and the Old High-German art has likewise the sense of ploughing. *Apoupa* and arvum, a field, would certainly have to be referred to the root ar, to plough. The English word plough, the Slavonic ploug, has been identified with the Sanskrit plava, ship, and with the Greek ploion, ship.—*Müller's Lectures*, p. 242; *Taylor's Words and Places*; *Müller's Chips*, 1864.

ARA. SCYTHIC. A mountain. The word is not to be found in any Sanskrit dictionary with this signification, yet it appears to be a primitive root possessing such meaning, as we have Ar-budha, hill of Buddha; Aravalli, hill of strength; Aravindha, hill of limit.

ARABIA, in the S.W. of the continent of Asia, is about 1430 miles long and 1200 miles broad. The ancient Greek and Roman geographers divided Arabia into A. Felix, A. Petraea, and A. Deserta. The first nearly corresponds to the modern Yemen, but included Mahrah and Hadramaut; the second, the modern Hejaz; the third extending N.E. from A. Felix as far as the Euphrates. Some oriental authors, however, have included the whole peninsula under Yemen and Hejaz; while others, into Yemen and Hejaz, Nejd, the Tehama and Yemana. Hadramaut, Mahrah, Shehr, and Oman have also been reckoned independent provinces by some, while others include them in the two great divisions, Yemen and Hejaz. It is also known to the people as the Balad-ul-Arab and Jazira-ul-Arab. It has a central table-land surrounded by a desert ring, sandy to the south, west, and east, and stony to the north. This outlying circle is in its turn girt by a line of mountains, low and sterile mostly, but in Yemen and Oman of considerable height, breadth, and fertility; while, beyond these, a narrow rim of coast is bordered by the sea. The middle table-land occupies half the peninsula, and the whole of Arabia is about two-thirds cultivated or cultivable, the remaining third being irreclaimable desert. All the western parts of the Arabian peninsula, from Suez to Aden, including Palestine, the Hejaz, Mecca, and Yemen, are often spoken of as nominally subject to the Othoman Empire; but at Mr. Palgrave's visit, the more northerly parts, from lat. 26° to 32° N. into the Syrian desert, and eastwards to the Euphrates, were subject to the king of Shammar, the more important of whose territory surrounded Jabl Shammar; and the Wahabi king owned the tract from the shores of the Persian Gulf westward to the Hejaz, with Shammar on the north, and the great desert on the south. The sway of the king of Oman extended along the eastern shores from Bahrein to Dofra. Mesopotamia, Irak, and the plains north of Palmyra are part of Arabia, forming with the Hadad a region uniform in its physical features and in the race which inhabits it. The Shammar, Anazeh, and the Montefik tribes are as purely Arabian as their kinsmen of Nejd, and the villagers of the Euphrates and the Jof as those of the Hejaz and Yemen. The lands of northern Arabia, since the 15th century, have, however, been repeatedly fought for by Bedouin tribes. But up to 1880 the Shammar were supreme in Mesopotamia, and the more powerful Anazeh in the Hamad and as far north as Aleppo. Since 1862, the Turkish Government have marched

down the valley of the Euphrates, and taken military possession of Jaber and Deyr; and several tribes have since taken to agriculture. The Shammar Bedouin of Mesopotamia have above twenty sections, in all about 12,000 tents. Their allied tribes, nine in number, have about 30,000 tents. The Anazeh Bedouin have nine sections, in all 27,500 tents, with four allied tribes possessing 2400 tents. The Amur, Aduan, Aluin, Beni Sakhr, Lehep, Sherarat, and Saleb are independent tribes of the upper desert and Hamad. Under the partial control of the pashalik of Baghdad are six tribes, amongst them Montefik, with 8000 tents, partly Bedouin, partly Fellah, inhabiting Irak.

The present Arabians, according to their own historians, are sprung from two stocks,—Kahtan, whom they claim to be the same with Joktan or Yoktan, the son of Eber; and Adnan, descended in a direct line from Ishmael, the son of Abraham and Hagar. The Arabs of the south are regarded as descendants of Kahtan, and those of the north, of Aduan, of the blood of Ishmael. Yoktan, according to Bunsen, was one of the two sons of Nimrud, and was the chief of the first Arabian emigration that proceeded southwards. Tradition, he says, points to the mountains of Armenia as the birthplace of the Arab and Canaanitish races. It is supposed that they travelled along the banks of the Tigris into Mesopotamia, from which a portion of them commenced a great migration southwards, the result of which was the foundation of the primeval kingdoms of southern Arabia, the kingdoms of the Adites in Yemen, who believe that they came from the sacred north, and once lived in a glorious garden of the earth, which they were to restore. In southern Arabia, Yemen, Hadramaut, and Oman, the people are more or less Himyarite in blood, history, and civilisation. The people now occupying the peninsula are regarded by Captain Burton (*Mecca*, 41, 45) as of three distinct races, viz. the aborigines of the country, who have been driven into the eastern and south-eastern wilds bordering upon the ocean; second, a Syrian or Mesopotamian stock, typified by Shem and Joktan, that drove the indigene from the choicest tracts of country. These invaders still enjoy their conquests, representing the great Arabian people. And, thirdly, an impure Egypto-Arab race, well personified by Ishmael, his son Nebajoth, and Edom (Esau, the son of Isaac), that populated and still populates the Sinaitic peninsula. The indigenes, he says, are sub-Caucasian tribes, which may still be met with in the province of Mahrah, and generally along the coast between Muscat and Hadramaut. The Mahrah, the Jenabah, and the Gara especially show a low development, for which hardship and privation only will not satisfactorily account. These are Arab-el-Arabah, for whose inferiority oriental fable accounts as usual by thaumaturgy. Dr. Carter, likewise, has remarked the similarity between the lowest type of Bedouin and the indigenes of India, as represented by the Bhil and other jungle races (*Burton*, iii. pp. 29–31). The principal immigrant race, Burton says (iii. p. 31), were the Noachians, a great Chaldean or Mesopotamian clan, which entered Arabia about B.C. 2200, drove before them the ancient inhabitants, and seized the happier lands of the peninsula. This

race would correspond with the Arab-el-Mutah-Arabah, or Arabicized Arabs of the eastern historians. The third family, an ancient and a noble stock, dating from B.C. 1900, and typified in history by Ishmael, still occupies the Sinaitic peninsula. These Arabs, however, do not, and never did, extend beyond the limits of the mountains.

As a race, the Arabs have well-marked characters. The ideal of the ancient Arab was a fiery-souled, irresistible warrior, always in sight of his tribe, bold in speech, rapid with song and repartee, indulging in wine, feasting, gambling, and love of women, holding tears to be disgraceful, with limbs as iron as his armour, supporting without suffering the heat of the desert under an Arabian sun, delighting in the beauty and swiftness of his steed or of his camel, impassioned for the chase, a match unarmed for the lion, indefatigable in combat, and routing like Antar whole armies with his single spear and shield. From the impulse and unity given by Mahomed, the world saw the Arabs issue from their naked deserts. At all times impetuous, their energies were then concentrated to enforce belief at the point of the sword; and within twenty years they mastered Syria, Palestine, Egypt, and Persia, the conquest of Persia being merely a prelude to further extension in the east. Mahomed's death occurred at Medina on the 8th June 632. Abu Bakr succeeded as the temporal and spiritual head, with the title of khalifah. The fall of Bosra opened the way to that of Damascus. The battle of Aynadin, in 633, in which 50,000 Christians are said to have fallen, decided the fate of the capital of Syria. In 634, Emessa and Balbec were taken, and Jerusalem capitulated to Omar. Aleppo fell 638, and the capture of Antioch completed the conquest of Syria. The battle of Kadesia and the fall of Madain made the Arabs masters of Persia to the banks of the Oxus, and Alexandria fell to the forces of Amru. But from this time intrigues and great dissensions occurred. Omar was assassinated; his successor, Usman, during an insurrection, was slain in his palace, at the age of 82 and the 35th of his rule. Ali, the cousin and son-in-law of Mahomed, the fourth khalifah, had a troubled rule, which ended in his assassination in a mosque at Kufa at the age of 63; and his son Hasan was poisoned at Medina, at the instigation of Moawiyah. From A.D. 661 the Ommiades ruled as khalifs, till A.D. 750, in which year all the descendants of the house of Moawiyah were massacred during an insurrection in favour of the great-grandson of Abbas, uncle of Mahomed, who fixed his court at Kufah, and then at Hashemiah, on the Euphrates. His successor, Mansur, built and occupied Baghdad, where the Abbassides reigned till overthrown by Hulaku, grandson of Chengiz Khan, in the 13th century, after which event Arabia became a province. During the khalifat of Umar in A.H. 15 or 16, but without his knowledge, a military expedition set out from Oman (Uman) to pillage the coasts of India. It appears to have proceeded as far as Tana, near Bombay. Usman sent an expedition against Baroach and against Debal, under his brother, who failed disastrously. Umar disliked and forbade naval expeditions, a prohibition which was only relaxed in the time of Moawiyah. In A.H. 22, Abdullah, son of Amar, invaded Kerman, and took Kuwasbir, the capital. Mahomed Kasim,

by arms and policy, conquered the entire valley of the Indus. He handed his conquests to Temim, who governed for 36 years till the downfall of the Omniad khalifs, on which event the Arabs were expelled by the Sumra race in A.D. 750, and all the Arab conquests in India were restored to the Hindus. Sind, from Bakkar to the sea, was ruled by the Sumra Rajputs till the end of the 12th century. At an early date after the Hijira, they established a factory at Canton; and their numbers were so great by the middle of the 8th century, that in A.D. 758 they attacked and pillaged, and fired the city, and fled to their ships. From periods dating back to many centuries before the Christian era, the Arab race were keen traders, and to the present day they continue to settle wherever commercial transactions can be made profitably. Throughout eastern Africa, they and their descendants from mixed blood, occupy a prominent position, also in the western parts of British India, and numbers of them are spread throughout the Eastern Archipelago. They are prone to excitement, and particularly on matters of religion. Ever since the time of Mahomed, they have sent forth keen missionaries, and their proselytizing efforts have been, and continue to be, largely successful, and at present they are working in Africa. In their own country, the towns on the sea-coast have an admixture of other Asiatic and African races; and as Arab Bedouin life is ever changeable, quarrels and wars have greatly modified the tribes, dispersed some, and amalgamated others, so that to the present day the Mozeina and Sulcin are said to have alone maintained their individuality from the time of Mahomed. How far soever they have spread, they continue to designate themselves with their tribal name as a cognomen, as, for instance, Amir-ud-Din, Koresli; or with the name of the district or country in which their forefathers had settled, as, for instance, Mir Kadar Ali, Kirmani. And the descendants of Mahomed are styled Mir, prince, or Syud, lord; those of Ali by his other wives are Alavi Syuds; the offspring of a Syudani with a husband of another tribe being honoured with the title of Sharif, or noble. The Walajali family, who ruled in the Karnatic from the middle of the 18th century, claim descent from Umar.

The population of the Arabian peninsula, vaguely estimated at 12,000,000, consists of many independent tribes, chiefly engaged in pastoral pursuits. In this respect it is in the same state now as in ancient times, when the Kushite and Joktanite occupied A. Felix, when the Ammonite and Ishmaelite dwelt in A. Deserta, and the Moabite, Edomite, Nabathæan, Midianite, and Amalekite in A. Petrea. None of the Arab cities are large. According to Captain Burton, the population of El Medinah is from 16,000 to 18,000. Mecca contains about 45,000 inhabitants, Yambu from 6000 to 7000, Jeldah about 2500, and Taif 8000. Many tribes exact blackmail from the villagers. It is the 'khuwat' (brotherhood), the tribute claimed from time immemorial by the Bedouins, in return for their protection, or rather forbearance, in not touching the harvest or driving off the cattle. Each village pays 'khuwat' to one shaiikh in every tribe, who then acknowledges it as his ukhta or 'sister,' and is bound to protect the inhabitants against all the members of his own tribe.

The maritime states are independent, but acknowledge the feudal supremacy of the Wahabi ruler whenever his power, or their dissensions, may place him in a position to exercise it. Their chiefs are expected to afford military aid in his expeditions. The territorial possessions of the maritime states are confined to the inhabited spots on the sea-coast, and may be said to be bounded by the walls of their towns and the date-groves in their vicinity. They are each of them closely related to nomade tribes in the interior, over which the chiefs of the former exercise a limited control. The maritime tribes are dependent for their subsistence on the pearl and common fisheries. They engage also extensively in the coasting trade of the Gulf, and in the carrying trade to India and Zanzibar. With the exception of Koweit and the Bay of Kaleef, sheltered by reefs, the maritime coast possesses no harbours, and forms a lee shore to the prevailing N.W. winds. The character of the coast of Arabia from the mouths of the Euphrates to the range of mountains in Oman, and which joins the sea near Ras-ool Khyma, is low, sandy, and barren. Water is everywhere more or less brackish. The desert passes close up to the walls of the towns, and except the scanty date plantations, the produce of which is altogether inadequate to the supply of the inhabitants, precludes cultivation. The towns are built on the banks of deep creeks or backwaters, into which the larger boats can enter only when unladen. The average fall of rain does not probably exceed four to six inches in the year. The heat during summer is excessive.

In 1799, the British thought of occupying Perim, and in 1802 they engaged in political and commercial alliances with the chiefs on the coast; and, on the 19th January 1839, Aden was taken by the British, and has since been extensively fortified. The tribes around Aden are the Abdali, Foodeli, Akrahi, Oulaki, Hushahi, Yaffai, Subaihi Alawi, Amir, and D'bone. The Oulaki occupy about 55 miles of the coast from the borders of Hadramaut westwards, and about 200 miles inland. Since 1848, Mocha and all the east coast of the Red Sea has been under the Turkish Government.

Many of the Arabs, between the rise of Christianity and the time of Mahomed, became Christians. Niebuhr (v. ii. pp. 178, 179) supposed the tribe of Abu Salibah, near Damascus, to be Christians, because of their name, literally Children of the Cross. In the days of Mahomed, the people of Mecca upheld the worship of their idols from motives of gain, but Arabs in general had little respect for them, and treated them worse than Neapolitans have ever treated a refractory saint. If the prophecies of their kalim, seers or holy men, did not concur with their wishes, they often put them to death. When Amr-ul-Kais commenced an expedition to avenge the death of his father, he entered, according to custom, the temple of the idol Zu-ul-Khulusa, to obtain his approbation by means of the divining arrow. Drawing the wrong arrows three times in succession, he broke them all and threw them at the head of the idol, saying, 'Wretch! if your father had been killed, you would not forbid revenge for his death!' There was also an idol-worship in which bloody sacrifices were offered.

The Arab family, now, is largely Mahomedan,

except the Christian Arabs of Malta. But the Bedouin have the least religious sensibility of any known race; at the present time they are Mahomedans merely in name, and never utter a prayer, or if they perform any religious rites at all, these may possibly be some lingering relic of the old Sabæan adoration of the rising sun. Captain Burton mentions that in most places, even in the heart of Mecca, he met with debris of heathenry proscribed by Mahomed, yet still popular. Several sites in Palestino and Arabia are held sacred by Jews, Christians, and Mahomedans. In the north is Jerusalem, and Tour or Tor, the Sinai and Mount Horeb of all these sects. On the S.W. are Mecca and Medina; and to the S.E. is Karbila, revered by Mahomedans of the Sunni or the Shiah sects. Karbila was taken in 1802 by the Wahabi, and Medina fell in 1804.

Differences in their modes of life constitute the great distinction between the different tribes. The genuine Bedouin disdains husbandry, as an employment by which they would be degraded. They maintain no domestic animals but sheep and camels, except perhaps horses and asses. Those tribes which are of a pure Arab race, live on the flesh of their buffaloes, cows, and horses, and on the produce of some little ploughing. An ordinary Bedouin family has a tent, a few camels, goats, and poultry, a mare and her saddle and bridle, a lance 16 feet long, a matchlock or musket, a hand mill, a cooking-pot, pipe, and leather bucket.

Burton tells us that sharifs and other great men sometimes bind a white turban or a Kashmir shawl round the kerchief, to keep it in its place. The Aakal varies in every part of the country. Here it is a twist of dyed wool, there a bit of common rope, 3 or 4 feet long; some of the Arab tribes use a circlet of wood, composed of little round pieces the size of a shilling, joined side by side, and inlaid with mother-of-pearl; the eastern Arabs wear a large circle of brown wool, almost a turban in itself; in Barbary, they twist bright-coloured cloth round a rope, and adorn it with thick golden thread. The dress of the women is a wide cotton gown of a dark colour, blue, brown or black, fastened by a leathern girdle. Over their heads they wear a kerchief called shauber or mekroune, the young women having it of a red colour, the old, black. All the women puncture their lips and dye them blue; this kind of tattooing they call bestoum. Round their wrists they wear glass bracelets of various colours, and silver rings both in the ears and nose. Both in summer and winter they go barefooted. The females of Oman are tall and well made, with a roundness and fulness of figure, not, however, approaching to corpulency. Their complexion is not darker than that of a Spanish brunette, and in the towns they preserve their complexions with care. Mahomedan ladies in Oman enjoy more liberty, and at the same time are more respected, than in any other eastern country. During civil commotions, they often take a part in public affairs, and in some instances have displayed the utmost heroism. In Arabia, slavery of the Negro race is common, and concubinage of the master with the slave women universal. They are all fond of songs and stories, and this has been a trait of their character from pre-Mahomedan times. A copy of the Kabir-ul-Aghani, a book of songs compiled in the 10th century by Abul Faraj Ali of Isfahan,

for which he got 3000 dinar (about £1500), has been since sold in Baghddad for 4000 drachmas of silver. As historians and physicians, they were pre-eminent for several hundred years. Amongst other famous names, mention may be made of the Abbassi, Abul Farag, Ibn Zohar, Avicenna, Al Biruni, Baizawi, Mir Khond, Khondamir, Masudi Ibn Haukul, and many others, and wherever spread they continue eminently literary.

The Arabic language, as written in the Koran, is the most developed and richest of the Semitic tongues. It is not now spoken in any part of Arabia, as there written. Probably it never was so, any more than the Latin, the English, the German, or Italian have ever been spoken as written in their respective bounds; and Burton quotes Clodius, in his Arabic Grammar, as saying that the dialectus Arabum vulgaris tantum differt ab eruditâ, quantum Socrates dictio ab hodiernâ linguâ Græca. Arabs divide their spoken and even written language into two orders, the Kalam Wati, or vulgar tongue, sometimes employed in epistolary correspondence, and the Nahwi, a grammatical and classical language. Every man of education uses the former, and can use the latter. Palgrave tells us that the Arabic language of the Koran, the Ishmaelitic Arabic, is current in Jabl Shomer, and throughout Upper and Central Nejd, Naseem, Hoshem, Sedeyr, and the northern half of Aared, and at Riad. Southwards of these limits, the Kahtanic Arabic begins to prevail, till in Oman it wholly supplants the other. As now spoken by the middle and higher classes in Egypt, it is generally inferior in point of grammatical correctness and pronunciation to the dialects of the Badawi of Arabia; but the dialect of Egypt is much to be preferred to that of Syria, and still more to the dialects of the Maghrabi or western Arabs. In Persia and India the Koran is almost the sole Arabic work studied by the learned, and with them it is nowhere spoken. The differences in the dialects of Arabia are well illustrated by the presence in the language of many synonyms, one being in common use in one country, and another elsewhere. After the first great success of the Arab arms, up to the founding of the Baghddad empire, the various dialects became fused into the language of Hejaz, and the old dialect confined to literary compositions. The most flourishing age of Arabic poetry and general literature and science, commenced with the Baghddad empire, and extended to the conquest of Egypt by the Ottoman Turks. But even in the present declining age of Arabian learning, literary recreations still exert a magic influence on the Arabs. Modern Arabic is written in the same dialect in Egypt, in Syria, in Baghddad, in Constantinople, at Algiers, and at Zanzibar, whether it be a mercantile letter, a state proclamation, an advertisement, or a letter in a newspaper, and it is understood by everybody. The learned men who write novels or other books of belles-lettres may be aiming to bring back a classical style, but their dialect is less trustworthy, as actually modern. Poetry also may be ever so antique, just as in the decline of Greece the learned wrote poetry in Homeric dialect. Similarly to Italy, which has local dialects strongly distinguished, though the language of literature is but one, so is it with Arabic. The local dialects of Algiers, of Cairo,

of Aleppo, of Baghdad, have marked diversities, as those of Sicily and Milan; but Mecca seems to set the law in Arabic literature, as Florence in Italian. According to Wilkinson, the earliest inscription hitherto discovered in the present Arabic letters, occurs at the gold mines of Jabl Ilqa, in the Ababdali desert.

Of all the Semitic languages, the Arabic is the only one that has retained its original abode in Arabia proper, and it has also spread itself on all sides into the districts of other tongues. The others have become extinct, or exist in a modified form. The living dialects of the Himyaritic, for instance, are the Gara or Ekhili and the Mahrah.

At present, the Arabic alphabet is in use amongst the Turks, Persians, Malays, and with some of the peoples of India and Africa, but differing in several particulars from one another, and they have also different modes of writing for different forms of business, each of which has its particular name. The writing characters anciently in use in these regions are known from the sculptures which remain. Neither the Arabic nor the Persian letters are sufficiently numerous to compose the pronunciations of many foreign tongues, and they are ill suited to record proper names, as in geography. Much of the value of Abul Fazl's records is lost from this cause.—Niebuhr, *De Bode, Mignan, Palgrave, and Wellsted's Travels; Forster's Arabia*, 1815; *Louth's Wanderer*, 1855; *Tremenheer's Tribes*, 1872; *Lady Anne Blunt's Bedouin Tribes; Burton's Pilgrimage; Lane's Egyptians; Sharpe's Egypt; Gibbon's Roman Empire; Elliot's India as told by its own Historians; Skinner's Overland Journey; Aitchison's Treaties; Pelly; Rawlinson; Joseph Catafago; Logan in Jo. Ind. Art.; Sale's Koran, Prel. Dis.; Major Upton.*

ARABIAN NIGHTS' ENTERTAINMENTS, a book known in Europe by this name, is the Arabic work *Alif Laila*, or *One Thousand and One Nights*, which again was a translation into Arabic, with modifications, of the Sanskrit book *Vrihat Katha*. Lane supposes that the original was a Persian work, the *Hazar Afsanah*, meaning *The Thousand Tales*; also that the word *Afsanah* was rendered in Arabic *Khuafi*, the name of an Arab of the *Odhrak* tribe, whose name came subsequently to be applied to any incredible tale.

ARABII of Arrian are the Arabitæ of Curtius, the Arbiti of Ptolemy, the Ambrītæ of Diodorus, and the Arbies of Strabo. They dwelt to the west of the lower Indus, and are said to have been named from the river Arabis, Arbis, Arabius, or Armabel, the modern Purali river, which flowed along their confines, and divided their territory from that of the Oritæ.—*Elliot; Cunningham, India*, pp. 304, 305.

ARABI MUTCHI. DUK. Mullet fish.

ARABSHAH, author of a life of Timur. He lived at Samarand in A.D. 1422.

ARAB-ul-MOSTARABA, or mixed Arabs, the lineal descendants of Ismael, occupied the Hejaz, and amongst their descendants was the tribe of Koresh. The nomades are styled *Arāb*; *Arāb* being the town residents.

ARACA. MALEAL. Betel-nut.

ARACEÆ, about 100 species of the Arum tribe occur in S.E. Asia, in the genera *arisaema*, *amorphophallus*; *colocasia*, *homalomena*; *scindapsus*, *pothos*, *acorus*, *pistia*, *calla*, and *arum*.

# ARACHIS HYPOGEA. Linn. Earth-nut.

A. Africana, Lour.

A. Asiatica, Lour.

Mung-phalli, . . . BENG.	Valinti-mung, . . . DUK.
Atke-kule, . . . . .	Bui Sing, Bui-Mung, -H
Myæ-bai, . . . . . BURM.	Mung-phalli, . . . . .
Loh-hwa-sang, . . . CHIN.	Kachang-tanah, . . . MALAY.
Manilla Gram, . . . ENG.	Buchanaka, . . . SANSK.
Ground-nut, Earth-nut, . .	Ver Kadale, . . . TAM.
Manilla-nut, Pea-nut, . .	Veru Sanaga, . . . TEL.

This species of the Leguminosæ, indigenous to South America, is extensively cultivated in the East Indies for the sake of the oil yielded by its seeds, and for the fruit. With the exception of the cocoa-palm, it is, of all the oil-yielding plants, the most extensively cultivated in the Malay Archipelago. Two varieties are grown in Malacca, also in Java, one with white, the other with brown seeds. It is sown in September and gathered in February. The young fruit, instead of being placed at the bottom of the calyx, as in other kinds of pulse, grows at the top and in the inside of a long slender tube, which looks like a flower-stalk. When the flower has withered, and the young fruit is fertilized, nothing but the bottom of this tube with its contents remains. At this period a small point projects from the summit of the young fruit, and gradually elongates, curving downwards towards the earth. At the same time the stalk of the fruit lengthens, until the point strikes the earth, into which the now half-grown fruit is speedily forced, and where it finally ripens in what would seem a most unnatural position. When mature, it is a pale-yellow wrinkled oblong pod, often contracted in the middle, and containing two or three seeds the size of a hazel-nut. The fruit is generally toasted before it is eaten, is extremely palatable, and is sold in the streets and bazars of every town in India. In flavour the nuts are as sweet as an almond. Its clear, pale yellow oil is most valuable in commerce; in the neighbourhood of Calcutta, it is used for pharmaceutical purposes, and for lamps and machinery. The kernels in London are sold at about £16 the ton; they yield 44 per cent. of oil, which has been sold there at about £42 the ton. This useful oil is good for every purpose for which olive or almond oil is used.—*Roxb.; Riddell; Voigt; Hogg, Veg. King.; Crawford, Dic.; O'Sh.; Simmonds' Veg. Prod.; Birdwood's Bombay Prod.; Ainslie; M. E. Reports Cat. Ex.* 1862; *Mason's Tenasserim.*

ARACHOSIA of classical writers is the Arok-haj and Rokhaj of the Arab geographers. The latter form is also found in Arrian's 'Periplus of the Erythræan Sea.' In Hindu mythology, it is the country of the Rachos, with whom the immigrant Aryans came in conflict, and have been turned to the fearful Rakshasa of popular Hindu belief. General Cunningham seems to regard Arachosia as Ghazni. According to General Ferrier, Arachosia can be distinctly shown, by the Greek measurements, to have been at the ruins of Shahr-Zohauk or Olan Robat, between Kilat-i-Ghijli and Mokoar. According to Ch. Bunsen, to the south of Kabal is Hara-quaiti, denominated the fortunate, the Hara-u-watis of the cuneiform inscriptions, the Arachosia of the classica. It was the tenth people whom the Aryans conquered. It was here that the Aryans commenced to inter their dead, which the Zend-avesta strictly prohibits, as being the greatest

desecration of the sacred earth.—*Bunsen*, iii. p. 464–485; *Ferrier's Journ.* p. 323.

ARAD. GUJ. *Phaseolus mungo*.

ARADHYA, a class of brahmins who profess the Jangam creed, but adhere to their caste views. In other sects of Hindus, the brahman uniformly take precedence of other castes. But among the Vira Saiva or Jangam sect, he is degraded beneath all others. Hence there is a perpetual feud between the Aradhyia brahman and the Jangam, who (unless at funerals, where all are bound to assist) treat these brahmins with contempt.—*Brown on the Jangams*, p. 8; *Wilson's Glossary*. See Jangam; Basava.

ARADOONDA. TEL. *Capparis horrida*.

ARAFAT, anciently called Jabal Ilal, the Mount of Wrestling in Prayer, and now Jabalur-Rahmat, the 'Mount of Mercy,' is a low pointed hillock of coarse granite, split into large blocks, with a thin coat of withered thorns, about one mile in circumference, and rising abruptly from the low gravelly plain—a dwarf wall at the southern base forming the line of demarcation—to the height of 180 or 200 feet. It is about a six hours' march or 12 miles on the Taif road, due east of Mecca. Near the summit is a whitewashed mosque with a minaret, looking like a small obelisk; below this is the whitened platform, from which the preacher, mounted on a dromedary, delivers the sermon, to be present at which is an essential part of the Mahomedan pilgrimage to Mecca.—*Hamilton's Senai*, p. 131; *Burton's Mecca*, iii. p. 252, 257.

ARAFURA. See Alfoeren.

ARAHAR. BENG. Pigeon pea; *Cajanus indicus*.

ARAK. VERN. Arrack, any alcoholic spirit. Arak i Bed i Mushk, distilled water of willow flower. Arak-i-Gowgird, sulphuric acid.

ARAK. PANJ. *Hordeum hexastichum*. Arak-pushpi, *Pentstemon sp.*

ARAK. According to Leon de la Borde and Forskal, two trees are known in Arabia by this name,—one, in the interior of Oman, the *Salvadora Persica*; the other, shorter and smaller, is the *Avicennia nitida*.—*Delille, Voyage en Arabie de Leon la Borde*; *Wellsted's Travels*, i. p. 416.

ARA-KADU. TAM. Literally, the jungle on the river; the modern Arcot.

ARAKAN was ceded to the British by the treaty of Yandaboo, dated 24th February 1826. Its districts are now Akyab, An, Ramri, and Sandoway. It is called by the natives Ra-khoing-pyee or Ra-khoing country. There are three principal rivers, the Mayn, the Koladyn, and the Lo Myo. The inhabitants of Arakan proper are the buddhist Burmese, known there as Ra-khoing-tha, the Kola mahomedans from Bengal, and the Dom, also from Bengal, in the plains; and in the hills, the Khyoung-tha, the Ku-me or Kwe-me, the Doing-nuk, and the Mroong. Its chief ports are Chittagong and Akyab, and rice is its great export. The province is a narrow belt of land, hemmed in between the sea and the Aeng or Youmadong range of mountains, which runs very near the coast. It is traversed from north to south by the Koladyn, a large river navigable for a considerable distance into the interior; and has numerous small rivers, all of which have tidal channels, and form a sort of delta along the coast, which is skirted by many islands. From the proximity of

the mountains to the coast, and their considerable elevation, the rainfall is very great, amounting to 160 and 180 inches annually.

The Arakanese and Burmese are of the same race, and have the common national name of Myam-ma, which is changed to Burma in European tongues. It is, however, a comparatively modern appellation for the several tribes which conjointly form the nation. The difference between the dialects spoken by the Burmese and Arakanese is mainly in pronunciation, the written languages of both countries being for the most part alike. Some tribes reside on the banks of the mountain streams, and are distinguished by the name of Khyoung-tha. Their language proves that they do not belong to the Yuma group, but are intruders from the north; and their own traditions recognise the Ku-mi as the tribe in possession of the seaboard when they entered Arakan. Mug is a term which the Mahomedans gave to the Arakanese, but that people restrict it to the descendants of Arakanese by Bengali mothers. The Mug form six-tenths of the native population of Arakan.

The Arakan hill tracts, lying between long. 92° 44' and 93° 52' E., and lat. 20° 44' and 22° 29' N., commence about 100 miles from Akyab, and terminate on the northern confines of British India, in a country occupied by independent wild tribes. The hill tracts of Arakan have an area of 5000 square miles, are separated from Cachar on the N. by the territories of independent tribes, chiefly the Looshai and Shandoo; on the E., between Arakan and Upper Burma, lie the countries of the Shandoo and the Chin; on the S. is the Akyab district, and on the W. is Chittagong and hill tracts. The hill tracts of Northern Arakan in 1878–79 had a population of 18,329:—

Khyoung-tha, or	Chin, . . . . .	1,559
Choung-tha, . . . . .	Anoo, . . . . .	43
Khami, . . . . .	Chaw, . . . . .	219
Khoon, . . . . .	Shandoo, . . . . .	159
Mro, . . . . .	Arakanese, . . . . .	119

Bengali, Tamil, Telugu, Mahomedans, Hindus, Burmese, Manipurian, and Siamese or Shans, make up the remaining 130.

The trans-frontier independent tribes are the Looshai, Shandoo or Pooi, the Khyng and Khongshoo. Kami number about 22 clans. Ka-mi means 'man.' The Chin are much scattered through Burma and Arakan. They tattoo the faces of their wives at puberty. They have muskets, also bows and arrows. They make koun or rice-beer. The Mro tattoo. The Kami, Shandoo, and Upper Pin Mro do not tattoo. The Ku clan of the Chin, as their sole apparel, have a girdle of rattan cane, dyed red, coiled round and round their waists.

The Choung-tha (choung, a river, and tha, a son) or Ra-kaing are of the Myamma (Burmese) stock, and have seven clans, all situated on the Koladyn. They tattoo.

The Chaw are a small tribe, who are supposed to be descendants of Hindus taken in war.

The Koon bury their dead; their language resembles that of the Ka-mi.

They all practise the jhoom or kumari cultivation. They grow tobacco largely. They all have slaves, captives and debtors; and the graves in their burial-places, especially of the Chin, are marked by a stone slab lying across 4 or 6 hewn

## ARA KOORA.

pillars. The widows are re-married to the brother of their deceased husband.

The Shandoo or Pooi are a powerful tribe. They have eleven sects,—the Boukyee, Bwa, Hakka, Lallian, Moundgoo, Rumpce, Saypee, Sayboun, Tanglang, Tounsat, and Yailain. They dwell in villages of 80 to 700 houses. They were all till lately inveterate raiders, plundering and enslaving. They swear friendship in sacrificing a bullock or other animal. The Shandoo are known to the Burmese and the Yaw of Upper Burma by the name of Myouk-Chin, also as Bounghay, but usually as the Aying or barbarian. The powerful tribes claim 'ata,' or protection tribute, from the weaker bodies, and they enforce it by raiding.—*Hughes' Hill Tracts; Lubbock, Origin of Civilisation; As. Soc. Journ.; Treaties.*

ARA KOORA. TEL. Marsilea quadrifolia.

ARAL, an extensive inland sea in the Aralo-Caspian depression, from lat. 43° 35' to 46° 45' N., and long. 58° 22' to 61° 46' E. Its length from N.E. to S.W. 265 miles, its breadth in the centre 165 miles, and its area 17,600 geographical miles. It is 117 feet above the Caspian, and 33 feet above the ocean. The Amu Darya and Syr Darya, the Oxus and the Jaxartes of the Greeks, empty themselves into this sea. It is called by the Kirghiz tribes Aral Tenghiz, Sea of Islands. The water contains 1.3 per cent. of salt, but is drinkable. It has many islands and reefs of rocks. Its depth varies up to 37 fathoms; rain rarely falls. Its surface is supposed to be lowering. The Greeks, writing of the Jaxartes and Oxus, asserted that both these rivers disembogued into the Caspian. From this an opinion has been entertained that in ancient times the Sea of Aral formed a part of the Caspian.—*Collet, C. I., Khiva.*

ARALA. SANSK. Ailanthus excelsa.

ARALI. MALEAL. Allamanda cathartica, L. In Tam., Nerium odorum, Ait.

ARALIA CACHEMERICA. Dne.

Dunuk, Chanabri, CHENAB. | Bana-khor, Churial, PANJ.

A rank plant growing to 6 or 8 feet high; is abundant in some places in the Jhelum and Chenab basins, at 5200 to 9000 feet. It is said to be eaten by goats.—*J. L. Stewart, M.D.*

ARALIACEÆ, the ivy family, a natural order of plants, generally trees or shrubs. The genera panax, dimorphanthus, aralia, and hедера occur in the East Indies. The natives of Sikkim collect the leaves of many Aralias as fodder for cattle, for which purpose they are of the greatest service in a country where grass for pasture is so scarce; this is the more remarkable, since they belong to the natural family of ivy, which is usually poisonous. The use of this food, however, gives a peculiar taste to the butter. In other parts of Sikkim, fig leaves are used for the same purpose, and branches of bird-cherry, a plant also of a poisonous family, abounding in prussic acid. Aralia cordata, Thunb., a plant of China; its young shoots provide an excellent culinary vegetable.—*Von Mueller; Hooker, Jour. i. p. 359; Hogg's Vegetable Kingdom, 390.*

ARALIA EDULIS. Hooker f. Smith.

Dimorphanthus edulis. | Tang-kwei, . . . CHIN.

Grows in the Chinese provinces of Kan-suh and Shan-si. Its root is used in hemorrhages, fluxes, dyspepsia, menstrual and puerperal diseases. Chinese women believe that it makes them turn to their husbands. The young shoots and roots

## ARAM.

are eaten in China and Japan. It greatly resembles celery.—*Smith.*

ARALIA PALMATA, *Smith*, the Wu-kia-p'i of the Chinese, grows in Shen-si, Hu-pek, and in the valley of the Yang-tsze. Its root is made into a tincture, and prescribed in rheumatism and tertiary ailments.—*Smith.*

ARALIA PAPYRIFERA. *Hooker*. Rice paper. Tung-t'au, . . . CHIN. | Tung-toh-muh, . . . CHIN.

This plant grows in King-chau-fu in Hu-pek, and is cultivated in Formosa. The ordinary size of its pith is about that of a man's thumb, but larger sizes are obtainable. It furnishes the rice paper of commerce, which is so largely consumed in the provinces of Canton and Foh-kien, that it is estimated 30,000 dollars' worth of it are annually made use of in Fu-chu-fu alone, where every lady wears artificial flowers made out of it. One hundred sheets, each about three inches square, can be bought for three half-pence. The pith is sometimes 1½ inch in diameter. It is not grown from seed, but from young shoots; when these appear above ground early in spring, and are a few inches high, they are carefully separated from the parent roots and transplanted into pots, in which they remain until about a foot high, when they are removed to land prepared for them. They are said to attain their full growth of 10 or 12 feet at their tenth month; they are cut down, the twigs and leaves removed, and the stems left to soak for some days in water, to loosen the bark and wood, and facilitate the removal of the pith. This last, after being cleaned and made into a cylindrical shape, is cut into convenient lengths, and is now ready for the hand of the paper-cutter, who, with a sharp broad-bladed knife, makes a slight longitudinal incision in the cylinder of pith, which is then turned round gently and regularly on the edge of the knife, until the whole available material is planed off in thin even slices. Much care and dexterity are requisite to produce sheets of even thickness.—*Bennett, pp. 299-304; Hooker; Smith.*

ARALIE. MALEAL. A tree about forty feet in height, and two feet in diameter; used in Malabar for planks in vessels.—*Edgc. Mal. Can.*

ARALU. SING. Terminalia chebula.

ARAM, the highland south-west of Armenia (Armenia); the country between the sources of the Euphrates and Tigris, and Mesopotamia proper, is Aram Nahrain. The Aramaeans were a Semitic race of highlanders who first settled on the upper part of the Euphrates and Tigris districts, and then passed through Mesopotamia proper (Aram of the two rivers). The name of Uz, in Nejd, proves that its effects extended as far as North Arabia. The Aramaic tribes, according to Chevalier Bunsen, are the historical nations of Syria, Aram, Mesopotamia, and Babylonia, speaking Syrian in the west, and the so-called Chaldaic in the east. In the gradual diffusion of mankind, the western provinces of Iran seem to have fallen to the share of the Aramaeans and Elamites; and the Semitic people and language displaced the Kushite. From their primitive language two distinct branches sprang, the original Arabic, with the Musnud, Koreish, and other dialects of that tongue, being one, and the Aramaic the other. The latter had two grand subdivisions, from one of which, known as the Western Aramaic, were derived the Ain-



## ARAMANDA.

haric, Syriac, Hebrew, etc.; and from the other, or Eastern Aramaic, came the Syrian, Babylonian, and Chaldean tongues. From its monosyllabic construction, the eastern seems to be more ancient than the western Aramaic; and it appears likewise to be the root of the Zend, Pehlevi, Sanskrit, and other dialects in use throughout a portion of the territory along which it had spread eastwards. The greater part of what was called Mesopotamia in later times, constituted the territory of ancient Babel, and was the Aram-Nahrain. The same territory, in Gen. xxviii. 2, 6, 7, is called Padan-Aram, or champagne Syria, both of which designations agreed with the description of the country given by Strabo.—*Colonel Chesney's Euphrates and Tigris*, p. 118; *Bunsen*, iii. and iv. p. 353.

ARAMANDA. TEL. *Eugenia bracteata*, Roxb.

ARAMRA, in Kattywar, held by the Badhail race, who, along with the Wagher race of Dwarja, were long the terror of the neighbouring seas.

ARAM SHAH, son of Kutub-ud-Din, Aibek, in 1219 succeeded to his father on the throne of Delhi, but was deposed by Altamsh, his father's slave.

ARANDI. SANSK. *Ricinus communis*; castor oil.

ARANE, *sp.*, the Arasuk or Bir-bahuti insect. See Bir-bahuti; Insects.

ARANELLI. TAM. *Cicca disticha*.

ARANG, a small town on the banks of the Mahanadi, in the Central Provinces; formerly one of the seats of the Hai-Hai Rajput dynasty.

ARANG. MALAY. Charcoal. Arang para, lamp-black. Arang tanah, coal.

ARANGO. GUJ. Large rough carnelian beads, of various sizes and shapes, made in Cambay, and formerly extensively used in the African slave trade.—*Faulkner*.

ARAN-KOWAL. HIND. The lotus of the desert, from aranya, a waste, and comala (pronounced kowal), a lotus.

ARANYA. SANSK. A forest, a wood. Aranya-shashthi, a Hindu festival on the 6th (shashti) of Jyeshth (May—June), observed by Hindu women in the hope of obtaining handsome children. Part of the ceremonial is walking in a wood. Shashthi is also the name of a Hindu goddess.

ARANYAKA. SANSK. Treatises relating to Hinduism, to be read in a forest. Part of one is said to have been written by Asvalanyaka, another part by Sayana. They are religious and philosophical writings, which expound the mystical sense of the ceremonies, discuss the nature of God, etc. They are attached to the Brahmanas. Their names are the Brihad, which is attached to the Satapatha Brahmana; the Taaittiriya; the Aitareya, a part of the Aitareya Brahmana; and the Kaushtaki. There are passages in these books unequalled in any language for grandeur, boldness, and simplicity.—*Garrett*; *Dowson*.

ARARAT, a volcanic mountain, in lat. 39° 42' N., long. 43° 38' E. It consists of two peaks,—Great Ararat, 17,323 feet, on the north-west; Less Ararat, 13,093 feet, on the south-east. An eruption occurred on the 2d July 1840. It is called by the Persians, Mountain of Noah; Aghridagh, by the Turks; by the Arabs, Jabl-ul-Judi; and by the Armenians, Massinassar, or Mountain of the Ark. But all unite in revering it as the haven of the great ship which preserved the father of mankind from the waters of the deluge. Some planks of

## ARAUCARIA EXCELSA.

the ark are fabled to have remained on this hill at the date of the accession of the Abbassi khalifs, A.D. 749.—*Porter's Travels*, i. 183; *Gen. Monteith's Report*; *MacGregor*.

ARAS, a modern name of the ancient Araxes, the Awerma of the Puranas, now called Kum Feroz. It laves the foot of the rock Istakhr. The Araxes, at its commencement, owing to its many affluents, bears the Persian appellation of Hazara; it springs from the side of the Bin Gol, or mountain of thousand lakes, about 30 miles south of Erzerum, and nearly in the centre of the space between the eastern and western branches of the Euphrates. Its course, from its first spring near Jabal Seihan, is almost north-east for about 145 miles through Armenia, when it turns eastward, being then near the frontier of Kars; this proximity continues for 110 miles. The sources of the Aras and those of the north branch of the Euphrates are about 10 miles from one another. In modern times, the north-eastern districts, along the banks of the Araxes, intervening between Aderbijan and Georgia, have been in general subject to the sovereigns of Persia.—*Malcolm's History of Persia*, ii. p. 212; *Jour. Royal Geo. Society*, vi. part ii. p. 200.

ARASA. BENG. *Solanum verbascifolium*.

ARASA. KARN. Arasan, TAM. A king, a ruler; a variation from raja.

ARASA-MARAM. TAM. *Ficus religiosa*. Arasa-Nar, a fibre obtained from that tree.

ARASHTRA, SANSK., or the kingless, the republican defenders of Sangala or Sakala. They are the Adraistæ of Arrian, who places them on the Ravi. They were known by the several tribal names of Bahika, Jartikka, and Takka, from which last is the name of their old capital of Taxila or Takka-sila, as known to the Greeks. The people still exist in the Panjab hills; and their alphabetical characters, under the name of Takri or Takni, are now used by all the Hindus of Kashmir and the northern mountains, from Simla and Sabathu to Kabal and Bamian.—*Elliot*. See Chandragupta; Takka.

ARASINA-GURGI. CAN. *Garcinia pictoria*.

ARATI. SANSK. An enemy. The Arati ceremony amongst Hindus is practised on the birth of a child, to avert the evil eye. See Curcuma longa.

ARATNI. TAM. An ell; the short ell measure.

ARAUCARIA BIDWILLI. *Hooker*. The Bunya-bunya of the natives of Australia, grows about Sydney and on the mountain ranges between Burnett and Brisbane rivers. It attains a height of 250 feet, with a circumference of 25 feet. Its cones are 9 to 12 inches long, and 5 to 9 inches in diameter; and as these form an important article of food at certain seasons to large tribes of aborigines, the trees are preserved. Each tribe has its own group of trees. Araucari Cookii, *R. Br.*, of New Caledonia, rises 200 feet; A. Rulei, *F. v. Mueller*, is a large tree; and A. Cunninghamii, the Australian or Moreton Bay pine, forms vast forests along the shores of Moreton Bay, in lat. 14° to 29° S., and on the alluvial bank of the Brisbane river, lat. 27° to 30° S. It attains from 100 to 130 feet in height, with a circumference of upwards of 14 feet, having a clear stem to 80 feet, with a circumference of 25 feet.—*Jaffrey*; *Von Mueller*; *G. Bennett*, pp. 325, 326.

ARAUCARIA EXCELSA. *H. K.*, *R. Br.* *Dombeya excelsa*, *Lamb.* | *Colymbea excelsa*, *Spr.*



The Norfolk Island pine grows also in New Holland, New Caledonia, Botany Island, and Isle of Pines. It is a majestic tree, attaining to heights of from 60 to 228 feet, with a circumference of 33 feet. Its wood is useful for carpenters' indoor work, but is too heavy for naval purposes, as spars. Admiral Keppell says that its timber soon rots when exposed to the weather, and the auger worm makes fearful ravages in the fences made of it. It is generally used for building purposes, flooring, partitions, etc.; and when kept dry, and not exposed to the weather, it is more durable.—*Keppell's Voyage of the Meander*, p. 82; *Keppell's Ind. Arch.* ii. p. 282; *Von Mueller*.

ARAVA, the Dravida people, commonly called Tamil, who speak the Arava or Tamil language.

ARAVALLI, a chain of hills connected by lower ranges with the western extremity of the Vindhya mountains on the borders of Gujerat, and stretching from S.W. to N.E. up to a considerable distance beyond Ajmir, in the direction of Dehli, between lat.  $25^{\circ}$  and  $26\frac{1}{2}^{\circ}$  N., and long.  $73^{\circ} 20'$  and  $75^{\circ}$  E. The range forms the watershed of the Indus and Ganges valleys. Its highest peak is Mount Abu, about 5650 feet. It divides Rajputana into two nearly equal parts, forming the division between the desert on the west and the central table-land. It would be more correct to say the level of the desert, for the S.E. portion, including Jodhpur, is a fertile country. Except this tract, all between the Aravalli mountains and the Indus, from the Sutlej or Hysudrus on the north to near the sea on the south, is a waste of sand, in which are oases of different size and fertility, the greatest of which is around Jessalmir. The narrow tract of Cutch intervenes between the desert and the sea, and makes a sort of bridge from Guzerat to Sind. Central India is a table-land of uneven surface, from 1500 to 2500 feet above the sea, bounded by the Aravalli mountains on the west, and those of the Vindhya on the south, supported on the east by a lower range in Bundelkand, and sloping gradually on the N.E. into the basin of the Ganges. It is a diversified but fertile tract. The patar, or plateau, of Central India, is distinct from the Vindhya to the south and the Aravalli to the west, and its underlying rock is trap. Aravalli means the hill of strength; and these hills have afforded protection to the most ancient sovereign race in the east or west,—the ancient stock of the Suryavansa, the Heliadæ of India, or children of the sun, the princes of Mewar, who, when pressed, retired to its fastnesses, only to issue again when occasion offered. The people who occupy the Aravalli are the Meena mountaineers, a predatory race. The hills are rich in mineral products, and enabled the Mewar family long to struggle against superior power, and to raise the magnificent structures which ornament their kingdom. The mines are royalties, and a monopoly. 'An-Dan-Kan' is an expression which comprehends the sum of sovereign rights in Rajasthan, being allegiance, commercial duties, mines. The tin? mines of Mewar were once very productive, and yielded, it is asserted, no inconsiderable portion of silver, but political reasons, during the Moghul domination, led to the concealment of such sources of wealth. Copper of a very fine description is likewise abundant, and supplies the currency; surma, or the oxide of antimony?, is found on the

western frontier. The garnet, amethystine quartz, rock crystal, chrysolite, and inferior kinds of the emerald family, are all to be found within Mewar.—*Elphinstone*, i. p. 2; *Tod's Rajasthan*, i. pp. 10, 12.

ARAYA-ANJELI. MALEAL. *Antiaris saccharifera*.

ARAY KEERAY. TAM. *Byttneria herbacea*.

ARAZI. AR. From Arz, land. In N. India, Arazi-abadi, the village site, which is unassessed. Arazi-bagh, grove lands. Arazi-behan, or behnaur, seed beds.

ARBAB, the title of the chiefs of the Khalil, Momand, and other tribes on the Peshawar frontier. It is the plural of the Arabic rab, lord.—*MacGregor*.

ARBABI, a branch of the Nharui tribe of Baluch, now tributary to Persia.

ARBAMBAL of Jhelum. *Hedera helix*; ivy.

AR-BAND. HIND. The loin-cloth or dhoti of the Hindu men, passed between the thighs.

ARBELA. On the site of this great ancient city of Assyria, the modern town of Erbil has been built. A Turkish fortress is built on the top of the great mound.—*Mignan's Travels*, p. 334.

ARBI or Arvi. HIND. *Colocasia antiquorum*.

ARBOR ALBA, the cajaputi tree. A translation of the two Malay words, Kayu-putih.

ARBOR SECCO, the dry tree of Ezek. xvii. 24, is repeatedly spoken of by Marco Polo as existing in N.E. Persia.—*Yule, Cathay*, i. p. 48.

ARCA. SANSK. One of the names of the sun.

Arca Bahu Phala, in some MSS. is written Arca Bahoota and Arca Baghabala. It is, in Hindu astronomy, the arc which a planet describes during that part of the equation of time which arises from the inequality of the sun's motion in his orbit, being an equation to which all the planets are subject, but the motion of which it differently affects.

Are Endu Sangama, the instant of true conjunction of the sun and moon.—*Warren's Kala Sanhita*.

ARCENTHOBIUM OXYCEDRI. Bieb. Shukkar of Cheiab. A pretty little mistletoe, common on *Juniperus excelsa*, at some places 9000 to 9500 feet in Lahoul. It frequently kills the trees which it attacks. It is said to flower generally in winter.—*J. L. Stewart, M.D.*

ARCHA, in Hinduism, objects of worship, as images, etc. See Sri Sampradaya.

ARCHALWA, of Sutlej. *Coriaria Nepalensis*.

ARCHANGELS. Mahomedans reckon four, viz. Jibrail or Gabriel, who is God's messenger; Mikail (Michael), who is the protector of the Jews; Israfil, who will sound the last trumpet at the resurrection; and Azrail, the angel of death. In the book of Enoch, six are named, Uriel, Raphael, Raguel, Michael, Sarakiel, and Gabriel.

ARCHER FISHES. The *Chelmon rostratus*, Linn., *Chatodon rostratus*, Shaw, is, according to Sir E. Tennent, the archer fish of the fresh waters of India. On seeing a fly settle overhead on a leaf, it propels a drop of water and brings it down. See *Chatodon toxotes*.

ARCHERY. In Sanskrit, Dhanurvidya is always put for military science in general. Archery was the predominant branch of the military art among ancient Hindus, as is evident from this use of the term, and from all descriptive accounts of heroic education. Rama, his sons, the Pandava, Ayus, and all other princes, are represented in the Ramayana, Mahabharata, and in all poems and plays, as making archery a principal part of their education, furnishing a remarkable analogy, in this respect, to the

practice of the ancient Persians and Scythians. Throughout south-eastern Asia, the bow has almost disappeared, the only people using it constantly in war and for the hunt being the Bhils, Sontals, and the Mineopi; but at the annual 'langar' of the Nizam of Hyderabad, there continued to the latter part of the 19th century to be seen a few soldiers in the procession armed with bows.

ARCHIL, a violet dye, obtained from several species of lichen, the most important of which are *Roccella tinctoria* and *R. fusiformis*. Also from *Lecanora perella*, or *Orseille de terre*, and *L. tartarea* or *cudbear*.—*Tomlinson*.

ARCHIPELAGO. In the south and east of Asia, there are several great groups of islands to which this term is applied. The Maldives, Chagos, and Laccadives are of Madreporic origin.

The *Maldivé Islands* are in 17 groups called Atolls. They extend from 0° 40' S. to 7° 6' N., separated from each other by narrow channels. The population is about 200,000, supposed to be of Arab descent.

The *Laccadive* group extends between 10° and 12° 40' N., and consists of fifteen smaller clusters of two or more islands. The people are of Arab origin.

The *Eastern or Indian Archipelago* consists of an immense labyrinth of islands, among which are at least twenty of considerable size, and one which nearly equals Europe in extent. Its clusters of islands and islets, scattered in irregular profusion over the Southern Ocean, commence at the S.E. extremity of the Bay of Bengal, and stretch eastward far into the Pacific, through 50 degrees of longitude and 31 degrees of latitude, from 11° S. to 19° N., and from Sumatra to New Guinea, in an area of five millions of square miles. It comprises islands and groups of islands, inhabited by races differing widely in character, estimated at 35 millions. Many of them are under the control of Holland, Spain, and Great Britain. Five-sixths of the whole Archipelago are claimed by the Dutch as their own possession, or as feudatories (*Moniteur des Indes*), Sumatra, Babi, Nias, Mintao, the Pora Isles, Poggi, and the Enganos; Java, Madura, Bawecan, the Kangeang, Banka, Billiton, Bintang, Linga, the Natunas, Anambas, and Tambelan, the kingdom of Sambas in Borneo, with the great Pontianak and Banjarmasin residencies, and the Karimata Isles; Celebes, Sumbawa, Bouton, Saleyer, Amboyna, Ceram, Buru, Siam, Sangir, Talaut, the Xulla and Banggai groups, Halmahera, Obie, Batchian, Ternate, Tidor, Waigin, Battanta, Salawatte, Mysole, the Bandas, the Ki, Arru, and Tenimber; a part of Timor, Rotti, Savu, Sumba, Ende, Adenaar, Solor, Lombate, Putare, Ombai, Bali, and Lombok, with the western part of New Guinea,—all these truly form a magnificent colonial empire.

*Physical Features*.—The monsoons regularly recur, blowing over the ocean and over forests and swamps which remain in a state of primitive nature. Abundant rains fertilize the soils, and produce a magnificence of vegetation which no country but Brazil can rival. It has been, and still continues, the theatre of prodigious volcanic action, to which it owes much of its unequalled beauty and fertility; for ashes and scoria, if they blast and destroy for a time the luxuriant tropical flora, are afterwards the basis, and

became the cause of a most exuberant vegetation. The limits of the volcanic band which crosses the Archipelago are distinctly defined by the active volcanoes with which it is studded. There appears a great volcanic stream in the neighbourhood of Kamtschatka, from which it can be traced in a south-west direction through the Kurile Islands, Japan, and Loo-choo, skirting the coast of Asia to Formosa, where it meets another coming from the south and south-west through the Philippines and Mindanao to the Moluccas, embracing the eastern extreme of Celebes and the western peninsula of New Guinea, and then another curved from the westward along the trans-Javan chain to the Straits of Sunda, where it meets one from a north-westerly direction through Sumatra and the Andamans to Cheduba Island, in the northern part of the Bay of Bengal. From the western extreme of New Guinea, however, along the north coast of that island to New Britain, although its volcanic character has been decided by recent French navigators, there remains a tract including 13 degrees of longitude in which no active volcano has been seen. In Java there are forty-six volcanic peaks, twenty of which still occasionally emit vapour and flame. The eruptive forces operate with violence, and the great eruption of Tomboro, in the island of Sumbawa, about 200 miles from the eastern extremity of Java, was a notable example. This volcano had been for some time in a state of smouldering activity, but in April 1815 it burst forth with tremendous violence, and did not cease to eject lava until July. The sound of the incessant explosions was heard in Sumatra, distant 970 geographical miles in a direct line; and at Ternate, in the opposite direction, at a distance of 720 miles. Out of a population of 12,000 in the province of Tomboro, only twenty-six individuals survived. On the side of Java, the ashes were carried to a distance of 300 miles, and 217 towards Celebes; and the floating cinders to the westward of Sumatra formed a mass two feet thick, and several miles in extent, through which ships with difficulty forced their way. The finest particles were transported to the islands of Amboyna and Banda, 800 miles east from the site of the volcano; and the area over which the volcanic effects extended was 1000 English miles in circumference, including the whole of the Molucca Islands, Java, and a considerable portion of Celebes, Sumatra, and Borneo. But if the disruptive forces in these regions have been great, the creative and constructive power is active. The zoophyte is adding silently and incessantly to the number of the island-groups; coral-reefs are constantly emerging from the waters; seeds, deposited by birds, or wafted by winds, quickly vegetate; verdure spreads over the waste; and palm trees rise in tufted groves, as if by enchantment, from the ocean. The hidden but ever active energy of the coral insect makes the navigation of this Archipelago exceedingly difficult, for charts and soundings do not long form safe guides where an unseen power is always at work, reducing the depth of seas, and converting water into dry land.

*Mountains*.—A mountain range, prolonged through Arakan, halts at Point Negrais, to reappear through the Andamans and Nicobars; and, after extending along the S.W. coast of

Sumatra, terminates at its S.E. point. Another range runs along the Malay Peninsula, is lost for a time, but appears again in the high peak of Lingin, and terminates in Banca and Billiton; and a branch from this separates at Pulo Timoan, on the east coast of the Peninsula, and ends at Carimata, in the strait between Billiton and Borneo. Two ranges traverse Cambodia and Cochin-China in the same direction, and these perhaps traverse Borneo. Between the Cambodian range and the mountains at Sarawak, on the north-west extremity of Borneo, the Natunas Islands and Pulo Condor form the connecting link; and as the Sarawak hills run to the south-east, the range is probably continued, either by a connected line, or by isolated mounts, until it terminates in the Gunong Ratos, near Cape Selatan. This range, after traversing the western part of Borneo, terminates on the south coast, a little to the eastward of Kotaringin. The Annam or Cochin-Chinese range can be traced distinctly across the Archipelago to Australia, and the multitude of islands which are now to be seen, are either masses upraised by volcanic action, or the tops of great volcanic outbursts which have appeared above the ocean; and where the earth has not risen above the water's surface, great submarine banks are to be traced from one island to another. The depth of water on these banks averages about 30 fathoms, deepening rapidly as the edge is approached, and shoaling gradually towards the land. The chain which extends along the Malay Peninsula, and is continued at intervals to Banca and Billiton, abounds in metals, and mining operations are pursued with great success. Its tin mines and those of Banca are well known. This range may be considered as the backbone of the Great Asiatic Bank, which extends into the Archipelago from the south-eastern extreme of Asia to a distance of nearly 1000 miles,—in fact to within 50 miles of Celebes, perhaps to the south-west extremity of that island also, but there is a space of nearly 30 miles across which no soundings have been carried. Sumatra, which lies on its western verge, has been subjected to volcanic action, but not to so great an extent as to disturb the direction of its mountain range, which runs parallel to that of the Malay Peninsula. The third range that can be traced into the Indian Archipelago is the one that traverses Laos and Cambodia, at the southern extremity of which it disappears for a time, showing itself only at Pulo Condor and Natunas, until it emerges under the north-west extreme of Borneo, and is continued along the entire west coast of that island. Here it again disappears, and only shows itself again on the north coast of Java, where it ceases entirely, the remaining portion of this island being either of volcanic formation or of alluvial deposit. The teak tree, which abounds on the Cambodian part of this range, but is not found in Borneo, is again met with here, the projecting part of the north side of Java, between Samarang and Surabaya, being a vast teak forest, from the timber of which the greater portion of the shipping employed in the Archipelago is constructed. Java is the only island in the eastern seas in which the teak tree is indigenous, nor will it thrive in the volcanic parts of the island where its cultivation has been attempted. This, which may be called the Cambodian range, is also rich in minerals, gold and diamonds, especially the

Bornean part of it. The volcanic islands of the Archipelago also contain metals, gold-dust being found at the bottoms of many of the mountain streams.

*Ethnology.*—In the Archipelago there seem to be the Malay race proper, and varieties of Negro races, viz. the Mincopi of the Andamans; the Semang or dwarf Negroes of the Malay Peninsula; the Negrito or Acta of the Philippines; the larger Negro race or Papuan of New Guinea; and a race whom Crawford styles the Negro Malay, intermediate between the Papuan and Malay. Mr. A. R. Wallace, however, indicates only two very strongly contrasted races, Malays and Papuans.

The Malay inhabit the great western islands, Sumatra, Java, Borneo, and Celebes; the latter, New Guinea and the adjacent small islands. The Malays are superior to all the others in intellect and civilisation. They occupy nearly the whole of the Malay Peninsula, half of Sumatra, and all the sea-coast of Borneo. Their numbers are estimated at 1,500,000 in Borneo, 1,250,000 in the Malay Peninsula, and 1,000,000 in Sumatra. The typical Malays are of a light-brown colour, resembling cinnamon or lightly roasted coffee; they have, constantly, straight, black, and rather coarse hair, little or no beard, and generally smooth, hairless bodies; they are of a low stature, rather strongly made, with short thick feet, and small delicate hands. The face is broad, the eyebrows flat, the nose small, well formed, with the nostrils somewhat exposed, the lips broad and well cut, the mouth large but not projecting. In character, the Malay is impassive, reserved, and bashful. His feelings of surprise, admiration, or fear are not readily manifested, and he has little appreciation of the sublime or beautiful. He is somewhat taciturn, is deliberate when he speaks; he but seldom laughs, nor does he openly express his gratitude for a favour. He revenges an insult more quickly than an injury. He is honest and trustworthy in money matters, but prides himself upon his capacity for lying. His intellect is but mediocre. He is deficient in the energy necessary to acquire knowledge, and his mind seems incapable of following out more than the simplest combinations of ideas. He is quick in acquiring mechanical arts, and therefore makes a good servant for simple routine duties.

The Papuan is, in many respects, the opposite of the Malay. In colour he is a deep sooty brown or black, his hair is harsh, dry, and frizzly, growing in little tufts, which in youth are short and compact, but which in adults often grow out so as to form a compact frizzly mop nearly a yard in diameter. He is bearded, and his arms, legs, and breast are more or less hairy. The Papuan is taller than the Malay; the face is elongate, and the hands and feet rather large; the forehead is flat, the brow very prominent, the nose large, long, and arched, with the nostrils hidden by the overhanging lip. The face has thus a Semitic character, which is perceptible even in the children. The Papuan is impulsive and demonstrative in speech and action, expressing his emotions and passions in shouts and laughter, in yells and frantic leavings. He is noisy and boisterous in speech and action, both at home and before strangers. Of his intellect little is known, though it is supposed to be not inferior to that of the Malay. He has a love of art, decorating his canoe, his house,

and almost every domestic article with elaborate carving. The Papua of New Guinea are true Negroes, and have made some advances in civilisation.

The inhabitants of the Moluccas and Timor may be classed either with the Papuan or Malay. The Negro Malay are fairer than the Negro, darker than the Malay, but intermediate between Malay and Papua.

The Negrito of the Philippines, the Mincopi, and the Semang of Malacca differ in important characters from the Papuan races. The Mincopi and Semang are a small Negro race. The Negrito are short, but well made, active, with soft frizzled hair, nose slightly flattened, features more regular and skin less dark than the African Negro.

The inhabitants of all the Pacific Islands, as far west as New Guinea and Australia, have much in common, while they differ greatly from other races. A vertical waving line may be drawn through the Moluccas, so that all the tribes of the Archipelago to the west of the line will be of Malayan or Asiatic origin, and all to the east of Papuan or Polynesian origin.

*Island Groups and Languages.*—Three islands of the Archipelago—New Guinea, Borneo, and Sumatra—are of the first class, inferior in size only to Australia. Java takes a second place. Three are of third size—Celebes, Luzon, and Mindanao. And those of a fourth size are at least sixteen,—Bali, Lombok, Sumbawa, Chandana, Flores or Mangarai, Timor, Ceram, Bouru, Gilolo, Palawan, Negros, Samar, Mindoro, Panay, Leyte, and Zebu,—most of them with spacious alluvial tracts, navigable rivers, and much natural riches. The groups and chains in which they are distributed are dispersed over narrow seas, with the greater islands intervening. Innumerable channels and passages, therefore, open in every direction to the mariner,—tortuous, intricate, full of rocks, reefs, and shoals, which render them in some parts difficult of navigation (*Groot, Moniteur*, i. 53). They are made less dangerous, however, by the prevailing serenity of the waters, the regularity of the currents, and the steadiness of the winds. Tremendous storms, indeed, called typhoons, occasionally visit the Straits of Malacca (Berncastle's *Voyage*, i. p. 274), and blow over the China Sea; but they are rare, and the islands of the interior region may be said to lie amid perpetual calms.

The groups known as the islands of the Arafura Sea consist of the Tenimber, the Ki, and the Aru islands, with others of inferior significance. They are scattered over a considerable space of sea, and vary in size from seventy miles in length, to mere tufts of verdure floating in the sea, like baskets of grass and flowers, crowned by tall clumps of palm, and dispersing through the atmosphere a fragrance like that of the cinnamon gardens in Ceylon.

The Tenimber group consists of many islands, inhabited by a curious race of people, half savage in manner, whose villages, built on limestone hills near the shore, combine with the varying outlines of the surface, the fresh and green aspect of the interior slopes, and the blue water in the channels between, to present a grateful prospect to the navigator's eye, rarely equalled in brilliance.

*Timor* is a word which means the east, and was probably imposed on this island by the Malays, to whose language it belongs, because this was the extreme limit of their ordinary commercial voyages

to the south-east. Its principal inhabitants are of the Malay race, but it contains also Papuans, and tribes of the intermediate race. The two languages of Timor are the Manatoto and the Timori, the first spoken at the north-east end of the island, and the last used by many of the tribes as a common medium of intercourse. No alphabet has ever been invented in Timor; but, judging by the specimens of its languages, the vowels are the same as those of the Malay and Javanese.

From Timor to New Guinea there runs a long chain of islets, forming, as it were, a wall or barrier to the south-eastern portion of the Archipelago. In these islets the inhabitants are of the same race with the Malays, and speak many languages. Mr. Windsor Earl says that 'in the south-eastern parts of the Indian Archipelago, where opportunities of social intercourse between the various petty tribes are of rare occurrence, every island, every detached group of villages, has its own peculiar dialect, which is often unintelligible even to the tribes in its immediate neighbourhood. In some of the larger islands,—Timor, for example,—these tribes are so numerous, and the country occupied by many of them so extensive, that it becomes impossible to form even an approximate estimate of their number.' Of one language, the prevailing one, among several languages of the island of Kisa, one of the Sarawati group, in the chain of islets already mentioned, Mr. Earl furnished a curious and instructive vocabulary of 330 words. The Kisa is an unwritten tongue, but its vowels are the same as those of the Malay and Javanese.

The *Spice Islands*, in the Molucca and Banda Seas, consist of many islands, with numerous languages. Next to Java, of which they form a sub-government, the Moluccas are the most important of the Dutch possessions in India. The islands to which this term is applied are Amboyna, Banda, Ternate, Tidore, and smaller islands in their neighbourhood. The islands are small, volcanic, unproductive in grain, but fertile in fine spices. But the Dutch nation, in order to secure a monopoly of this class of products, for years rooted up and destroyed, at a great cost, often by force of arms, every nutmeg or clove tree not required for the production of that quantity of spices which they calculated they could dispose of. Rosingain, near Banda, was almost abandoned after the extirpation of its spice trees, its people emigrating to the neighbouring islands in search of a livelihood. The people are of the Malayan race, short, squat, and darker in complexion than the Javanese. The Amboynese are of a middling height, and well formed. They are gentle, very sober, brave, easily managed, and make good mounted and foot soldiers, and a considerable number of them have embraced Christianity. Banda is very unhealthy, and is subject to frightful earthquakes. When first discovered by Europeans, the inhabitants had made considerable advances in civilisation, although still much inferior to that of the Javanese. Sir Stamford Raffles furnished specimens of three of the languages of this furthest east portion, viz. those of Ceram, correctly Serang, of Ternate, correctly Ternate, and of Saparuwa, one of the Banda isles. Of 28 words of the language of Ceram, 9 are Malay, 2 Javanese, and 17 are common to these two languages. Ceram Laut was the great place

to which the Bugis carried the Papuan slaves whom they stole from New Guinea.

The great group of the *Philippines*, although contiguous to the proper Indian Archipelago, differs materially in climate and in the manners of its inhabitants. It extends over fifteen degrees, from near latitude  $5^{\circ} 40'$  to  $18^{\circ} 40'$  N., and consists of ten principal islands, of which only Luçon and Mindanao are of great size, and about 1200 smaller islands and islets, with a population approaching three millions. The bulk of the people are of the same tawny-complexioned, lank-haired, short and squab race, as the principal inhabitants of the western portion of the Indian Archipelago. The focus of the aboriginal civilisation of the Philippines, as might be expected, has been the main island of the group, Luçon. This is a corruption of the Malay and Javanese word, *lasung*, meaning a rice-mortar. The Spaniards are said to have asked the name of the island, and the natives, who certainly had none, thinking they meant a rice-mortar, which was before the speakers at the time, answered accordingly. In the Philippines are many separate nations or tribes, speaking distinct languages, unintelligible to each other. The principal languages of Luçon are the Tagala, the Pampanga, the Pangasinan, and the Iloco, spoken at present by a population of 2,250,000, while the Bisaya has a wide currency among the southern islands of the group, Leyte, Zebu, Negros, and Panay, containing 1,200,000 people. Mr. Crawford tells us that it does not appear, from a comparison of the phonetic character and grammatical structure of the Tagala with those of Malay and Javanese, that there is any ground for fancying them to be one and the same language or languages sprung from a common parent, and only diversified by the effects of time and distance; and an examination of the Bisaya dictionary gives similar results.

The great islands of *Mindanao* and *Palawang*, and the *Sulu* group of islets, forming the southern limits of the Philippine Archipelago, contain many nations and tribes, speaking many languages of which little has been published. Mr. Crawford, on the information from Mr. Dalrymple, informs us that even in the little group of the Sulu islands, a great many different languages are spoken, and he gives a short specimen of 88 words of one of those most current. Sulu was for many years the market where the Lanan and other pirates disposed of much of their plunder, and in former times itself was decidedly piratical. The Mahomedan religion has made much progress in Mindanao and the Sulu islands, as has the Malay language, the usual channel through which it has at all times been propagated over the islands of the Indian Archipelago. Mr. Crawford remarks that whether the principal languages of the Philippines be separate and distinct tongues, or mere dialects of a common language, is a question not easy to determine. Certainly, he adds, the phonetic character of the Tagala, the Bisaya, the Pampangan, and Iloco are, sound for sound, or letter for letter, the same.

*Mincopi*, spoken in the Andaman Islands, is dissyllabic. In phonology, the Mincopi is fundamentally opposed to Silongi, Nicobari, and Semangi; Nias to Achecan, and Tilanjani to the rude Malayan dialects which appear to have prevailed, and are partially preserved in the adjacent portion of Sumatra. The vocalic element is found

in all the Sumatran and peninsular languages, strong in Battan and Lampongi, less so in the Malayan dialects, and comparatively weak in the Achecan and Semangi. In the Mincopi, Tilanjani, and Nias, the consonantal element is very slight.

*Besisi*, a dialect of the Malayan Peninsula.

*Binua*.—The ruder Binua dialects of the Malayan Peninsula, when compared with Malay, present the same aspect as the uncultivated Sumatran. But having been, comparatively with the more civilised and powerful Battan and Achin races, almost completely subjected to Malayan influence, the indigenous peninsular vocabularies are rapidly disappearing. The languages of the Binua or Sakai of Pera appear to resemble the ruder dialects to the southward.

*Nicobari*, spoken in the Nicobar group, has a phonology allied to that of the Silong and Simang.

*Silongi*, a dissyllabic language spoken in the Mergui Archipelago.

*Semang*.—The most northern of the old Indonesian languages of the Malay Peninsula, are those of the Semang tribes of Kidah and Pera. They are mainly dissyllabic, but they have more monosyllables; and a dissyllabic tendency may still be detected in the contraction of some Malay words. The phonology of the Semang has some strong peculiarities, the voices low and soft compared with that of the Binua and Malay tribes.

*Sumatra*.—The *Malayan* language, in its more ancient form, partook in a considerable measure of the general character of the W. Indonesian of Sumatra, as is evident from the phonology of its ruder dialects. With the purer phonology of E. Indonesian, it combined the consonantal, aspirate, and guttural tendencies of the Malacca basin. Traces of this earlier character are still found in the centre of Malayan civilisation, Menangkabau, where the language received its greatest culture, and attained the form which, with some phonetic improvements and a few glossarial changes, it has preserved in its dissemination throughout the Archipelago. The Malay of Menangkabau is distinguished from all the other Sumatran languages, by its higher culture, purer phonology, wider prevalence, and greater influence on other languages. It is superior to the ruder phonologies of the Peninsula and Sumatra, but also, to a large extent, Javan. The principal languages of Sumatra are the Battan dialects and the Malaya, these being spoken by the largest populations and over the widest extent of territory.

In *Sumatra* are found at least three well-marked languages, each occupying its own area, and a fourth still preserving its peculiar character and location, although much affected by foreign influence. In addition, the western islands contain at least three other distinct and stable languages. It has, however, only the diffusive language the Malay. The chief Sumatran tongues are the Battan, Achecan, Korinchi, Lampong, Rejang.

*Battan*.—In the Battan dialects of Sumatra an Indonesian element predominates, and they have the closest affinity with Malay. The basis of Battan is similar to that of Nias, the latter language having spread into Sumatra, and modified the W. Indonesian character of Battan.

The *Achin* language is distinguished from all others in Asia, by having the accent on the terminal instead of the penultimate syllable. In

other respects its phonology has the prevailing Sumatran character.

*Manitawai* is the language of a race who inhabit the Pera and Pagai groups. Its phonology is considerably more Bathan than that of Nias, purer than the ruder Malay, and apparently free from Sumatran aspirates.

*Java*, an island of 40,000 square miles in extent, and by far the most fertile of the Archipelago, contained in 1880, with Madura, 19,797,077 inhabitants. In the eastern and central parts there may be said to be three Javanese languages,—the popular, the polite (which is a kind of factitious dialect of it), and an ancient tongue, found only in old books and ancient inscriptions. The modern and popular language, as well as the polite dialect, is written in a peculiar character, of which the substantive letters amount to twenty. In Java, in addition to the Javanese, is the Sunda language, which is spoken over about one-third of the island, extending from Cheribon across the island down to its western extremity. This tract is more mountainous than that inhabited by the Javanese, and the people somewhat less advanced in civilisation, but possessing the same amiable and docile character as that nation.

*Sundan* has some peculiarities which separate it from the other languages of the Javan group, and ally it to some of the W. Borneon and S. Peninsular dialects. Formatively, Sundan is more simple than the Javan or even the Malayan, and approximates to the ruder Peninsular, Sumatran, and Borneon languages.

*Maduran*.—The industrious, peaceful, and numerous people who speak the Madurese language, with its dialect the Sumauap, occupy the island of Madura, divided from Java by a strait, and form in some districts the bulk of the population on the opposite shores of Java, to which, depopulated by long wars for the past two hundred years, they have been emigrating.

*Bali*.—In the adjacent island of Bali, which is small but fertile, well cultivated and populous, is the Balinese, with its ceremonial dialect and sacred language, and it is one of the most improved languages of the Archipelago.

*Lombok*.—The fourth language, which Mr. Crawford considers to have a strong affinity with the Javanese, is that of Lombok, a fertile and populous island, divided from Bali by a narrow strait. This is the termination in an easterly direction of the group of tongues which begins with Sumatra. According to Mr. Logan, Javan has a much broader, more forcible, asperate, and primitive phonology than Malay, and the Javan group embraces Sundan, Maduran (with its dialect Bawian), and Bali.

*Kawi*.—The Kawi language preserves some evidence that, at the era of its formation, the Javan language was less removed from the adjacent languages than it afterwards became, through the continued development and influence of Kawi, and a disposition to a factitious and pedantic culture. The Javan language participates to a certain extent in the peculiarities of the Kawi, and *e* is a frequent sound in both. Indeed, it would appear that most of the peculiarities of the Javan, or those phonetic traits which distinguish it from the general N. Indonesian phonology on the one side, and from E. Indonesian on the other, may be referred to the influence of Kawi.

*Borneon Languages*.—The Ngaju, Kahayan or Kayan of the south coast, and that of the Landaki of the west coast, inland of Pontianak, are entirely Malay in their structure and formatives. The *Kayau* must be considered as the most southerly of the N.E. projection of Borneo, a position which brings it into proximity with the Bissayan and E. Indonesian languages. This is assuming the correctness of Mr. Burn's statement, that the Kayans have spread from the basin of the Tiding over the watershed into the north-western lands extending from the Bruni to the Rejang.

*Alphabets*.—In the Archipelago are nine distinct alphabets, every one of which appears to be a separate and a native invention. But they are not only distinct from each other, they differ equally from all foreign alphabets. These nine alphabets of the Archipelago are the produce of five large islands only out of the innumerable ones which compose it.

The *Javanese* is certainly the most perfect alphabet of the Archipelago, and the rest, although they differ in form, bear it, in principle, a common resemblance. It has a distinct and invariable character for every sound in the language, and so far, therefore, it is a perfect system. The consonants amount to 19, and can be represented in Roman letters as follow—b, c, d, d, g, j, k, l, m, n, n, p, r, s, t, t, w, y. Besides these, there is the aspirate which always follow a vowel, and never aspirates a consonant. The vowels are 6, viz. a, a, e, i, o, u. The diphthongs are 2, viz. ai and au, but have no characters, being expressed only by their elements. The Javanese alphabet, like all the others of the Archipelago, is written from left to right. In the character thus described are written the proper Javanese, the Sunda, the Bali, and occasionally it is believed the Lombok. The Sunda and Bali alphabets, however, want the palatals d and t. Altogether, including Palembang in Sumatra, it is probable that the Javanese alphabet is current among no less a population than twelve millions. It is the most perfect, and has obtained the widest diffusion. But in prior times, other characters, to the extent of twelve in number, have prevailed in Java.

In *Sumatra*, beginning from the west, the first evidence we have of a native written character is found among the *Batak*, and it is singular enough that a nation of cannibals should possess the knowledge of letters. There was assuredly nothing of the kind in Europe or continental Asia until long after men had ceased to eat each other. The form of the Batak letter is horizontal. The substantive characters of the Batak alphabet are the same as those of the Javanese, with the exception of the letter c and the palatals d and t, which it wants.

The *Korinchi* alphabet, among the people of this name in Sumatra, who border on Menangkabau, has 29 characters, and consists of horizontal or slightly raised scratching.

The *Rejang* is the alphabet of Lemba and Pasumamah on the western side of Sumatra. It consists of 23 substantive characters, formed of upright scratches or strokes, and on the whole it is more complete than either the Batak or Korinchi.

The *Lampung* nation occupies that portion of the S.W. side of Sumatra which lies opposite to Java, divided from it only by the Straits of Sunda.

It has its own peculiar alphabet, which consists of 19 substantive letters, the vowel *a* and the aspirate being included among them, with double or treble consonants making them up to 44. It has a great deal of that angular linear and mengre form which characterizes the other Sumatra alphabets. The consonants correspond in power exactly with the Javanese, the palatals *d* and *t* excepted, which the Lampong does not contain. The Lampong, like the Rejang, has the Hindu classification, but it is not so correctly followed; the vowel *a* and the sibilant are found out of place, and thrust in among the liquids.

The *Acheean* and *Malay* of Sumatra are written in the Arabic character.

In *Celebes* are two distinct alphabets, one of them the *Bugis*, at present in use over the whole island, and which extends to *Bouton* and *Sumbawa*, and wherever the *Bugis* nation have settled or colonized. The modern *Bugis* has 23 substantive characters, consisting mostly of small segments of circles running horizontally. The *Bugis* letters have no resemblance to those of *Sumatra* or *Java*, or even to the obsolete alphabet of *Sumbawa*. The other alphabet of *Celebes* is now obsolete.

The *Bima* alphabet, formerly in use amongst the *Bima* people in the island of *Sumbawa*, east of *Sumatra* and *Java*, has now given way to the alphabets of the *Celebes*.

The ninth and last alphabet of the Archipelago is the *Philippine*, that of the *Tagala* nation of the great island of *Luçon* or *Luconia*, and consists of thirteen characters. It is the only one existing in the whole of this group, and seems at one time to have been used among the civilised tribes of the neighbouring islands, having spread even to *Magindano* and *Sulu*. The forms of the letters are rather bold and more complex than that of the *Sumatran* alphabets.

The main characteristic of the Archipelago letters, their differing among themselves, and their differing equally from all foreign letters, leads to the conclusion that each alphabet was a separate and independent invention, made, in all likelihood, in the localities in which we at present find them. What causes conduced to this early invention of letters among these nations, and at so many different and distant points, it is not very easy to say. The *Malayan Peninsula* and *Borneo*, extensive as they are, have never given rise to an indigenous civilisation, sufficient to raise their inhabitants beyond the condition of small and miserable communities, and hence no indigenous alphabet can be traced to them. Their more civilised inhabitants are invariably stranger immigrants. The *Borneo* coasts are occupied by the *Malay* race and by the seafaring *Orang Laut* and *Bugis*, but in its interior are about sixty nations, and with distinct names, speaking distinct languages. The most powerful are the *Dyak* and the *Kayan*, wholly illiterate.

No kind of native writing can be traced to the *Spice Islands*, which, notwithstanding their rich native productions, are incapable of yielding corn, iron, or cattle, the rough staples of early civilisation, and without the presence of which, letters have never been invented or existed. In the great island of *New Guinea*, with its savage *Negro* population, and with the same deficiencies, the presence of any kind of writing is not reasonably to be looked for. No trace of a written character

has been found in the wide extent of the islands of the Pacific. Most of them are probably too small to have furnished a population at once sufficiently numerous and concentrated to generate the amount of civilisation requisite for the purpose. In the great islands of *New Zealand*, with their comparatively energetic race of inhabitants, the discovery of letters would most probably have been made, as among some rude nations of *Sumatra*, had the civilisation necessary not been precluded by the absence, as in the smaller islands, of the larger animals for labour, and of all the cereal grasses for food.

The facility with which materials to write on are obtained in the countries occupied by the *Malayan* nations, has probably contributed something towards their early discovery of the art of writing. The want of them, on the contrary, is known to have proved a great obstacle to the progress of letters, and probably was to their invention in temperate regions. The absence of a good material in ancient *Europe* hindered the invention of printing; while its presence in *China* no doubt contributed largely to its early discovery in that country. Like the *Hindus* and the *Buddhists* of continental *Asia* of the present day, the *Archipelago* islanders write on palm leaves, which have received no other preparation than that of being dried, and cut in slips; on the inner bark of trees a little polished only by rubbing; on slips of the bamboo cane, simply freed from its epidermis; and on stone, metal, and finally on paper. The palm leaf ordinarily employed is that of the *lontar*, or *Borassus flabelliformis*. The *Malay* word is most likely a corruption of two words,—*ron*, a leaf in *Javanese*, and *tar* or *tal*, the proper name of this palm in *Sanskrit*. This seems corroborated by the *Javanese* name, which is written *rontal*. From the use of this word, the practice of writing on palm leaves may have been derived from the *Hindus*. This word, with many others wholly or partly *Sanskrit*, belongs to the ceremonial and factitious dialect of the *Javanese* language, a genuine native name, *kropyate*, existing for it in the ordinary one.

The instrument for writing with on the palm leaf, bark, and the bamboo, is an iron style, and their writing is, in fact, a rude engraving, which is rendered more legible by rubbing powdered charcoal over the surface, which falls into the grooves, and is swept off the smooth surface.

The *Javanese*, however, understand the manufacture of a kind of paper from the *gluga*, *Broussonetia papyrifera*, and the article itself *daluwan*, changed into *daluwan* for the polite language. The process is not the ingenious one of *China*, *India*, *Persia*, and *Europe*, but greatly resembles that of making the *Egyptian* papyrus, and still more closely the preparation of the *South Sea* cloth, the raw material being, indeed, exactly the same. The true bark, cut in slips, is long macerated and beaten, and, after being thus treated, slips of it are joined to each other over a smooth surface, and defects made good by patching. The fabric thus obtained is of a brownish grey colour, unequal in its texture, rigid, but strong. With the exception of the *Javanese*, it does not seem that the natives of the *Archipelago* ever wrote with ink, before they were instructed by the *Arabs*, no doubt from the absence of paper. The *Javanese* have a native name



for 'pen' and 'ink,' sua and mansi; but with the other nations the only ones are Arabic, kalam and dawat, often indeed greatly disfigured, as in the example of the Bugia, who convert them into kalah and dawak. The pen generally used is not reed as on the continent of Asia, or a quill as in Europe, but a stub obtained from the Aren palm, *Arenga saccharifera*. Even paper is generally known to the Indian islanders by the Arabian name of kartas, so that it is probable that a true paper was imported long before the arrival of Europeans, although the natives were never taught the art of preparing it. At present, European paper is in general use by all the more civilised nations, to the exclusion of Asiatic material.

*Animal Kingdom.*—Mr. A. R. Wallace tells us that the distribution of the existing forms of mammals throughout the Indian Archipelago may thus be indicated. Commencing with the species common in Asia at the present day, and excluding those which may have been introduced in a domesticated state, such as the horse, dog, kine, and deer, the common brown monkey has penetrated farthest from the continent of Asia, as it extends through Sumatra and the trans-Javan chain to the eastern extremity of Timor; but the 30 miles of Strait which separate this island from Letti seems to have stopped its further progress, for it is not found in a wild state in the Serwatty group. To the north, it extends through Borneo and Celebes, and is found in a single island of the Molucca seas, Batchian. This animal, from its habit of frequenting the banks of rivers, is very liable to be carried out to sea in the masses of drift which are sometimes detached from the banks by the current, and its extensive distribution may be attributed to this cause. In Borneo, the elephant co-exists with the black bear (*Ursus Malayanus*), the *Felis macrolepis*, or Sumatra gigantic tiger cat, and so many varieties of the quadrumanes that their introduction can scarcely have been accidental. In Java, the rhinoceros, the royal tiger, the wild ox of the Malayan Peninsula, and several varieties of the smaller quadrumanes, still exist in the jungles. Sumatra and the Peninsula contain every form of mammal found in Java and Borneo, with the addition of the tapir. These facts would go to prove that Java, Borneo, and Sumatra continued attached to the continent of Asia at a comparatively recent epoch. The common brown monkey is the only member of the family of quadrumanes that has reached Celebes and Bali, although the strait which separates the latter island from Java is only two miles wide.

The marsupialia range from Australia towards the continent of Asia. A variety of the kangaroo (*macropus*), two varieties of the opossum (*didelphis*), one of which closely resembles the ring-tailed opossum of New South Wales (*Phalangista Cookii*), one variety of the *Dasyurus*, the native cat of the colonists of New South Wales and Port Essington, and one variety of the small flying opossum, have been found in the south-west part of New Guinea; and, singularly enough, the kangaroo has adapted itself to the half-drowned nature of the country by inhabiting the trees. A variety of the kangaroo still exists at Arru Island, which seems to be identical with the small grey or 'brush' kangaroo, found in the thickets throughout Australia. This is the 'Filander' of

Valentyn. The name by which it is known in the Moluccas is 'Pilandook.' In Ceram, the ring-tailed opossum, the native cat, the flying opossum, and the little flying squirrel, all marsupials, and identical in appearance and habits with those which extend throughout Australia, hold undisputed possession of the forest trees. The ring-tailed opossum, which is the most numerous, as in New South Wales, is a common pet throughout the Moluccas. The opossum, more especially the ring-tailed variety, which inhabits trees, is the most hardy of marsupials, that is to say, its geographical range is farther extended than that of any other pouched animal. The tree opossum and the native cat (*Dasyurus macrourus*) are the only varieties of this ancient form of mammals which have not retreated before the European quadrupeds that have been introduced into the southern districts of Australia, the mere presence of a flock of sheep, without their usual attendant the dog, being sufficient to drive the kangaroos from the 'runs.' The tree opossums are not liable to be disturbed by any animals less agile than the monkey, as they are never seen on the ground except when thrown out of the trees while fighting, and then they scramble up again as fast as they can. The consequence is that the tree opossums now abound in the settled districts of Australia to an extent that could not have happened previous to the arrival of Europeans, when the aborigines kept down their numbers by dragging them out of their nests in the hollows of trees to serve as food. Even the presence of the monkey is not fatal to the tree opossums, as is evident from their co-existing in Timor and in part of South America. The musang or mungoose of the western parts of the Archipelago will prove fatal both to the tree opossum and to the native cat, whenever it comes to be introduced to Australia, as it can enter the hollows of the trees and destroy them in their nests. The tree opossums of Australia feed on the leaves and tender shoots of the Eucalyptus. In the Moluccas, where the Eucalyptus is rare, if found at all, the tree opossums feed on the leaves of the Warringin and Lingon trees, and on the outer bark of the Kanari. As the two first exist in the Malay Peninsula, the latter under the name of Angsannah, the absence of the tree opossum from this part of the Archipelago cannot be attributed to want of suitable food. The Malayan name is 'kusu,' which has been Latinized by the old Dutch naturalists into 'Cuscus,' and adopted by modern zoologists. In Timor, the ring-tailed opossum is common in the southern parts of the island. The only marsupial that has yet been traced in Celebes is the flying opossum. The zoological connection of Java, Sumatra, and Borneo with the continent of Asia is as distinct as that of Timor, Ceram, and New Guinea with the continent of Australia. Probably Celebes will be added to the Australian group. The inferences to be drawn from these facts must be self-evident. The distinct character of the mammalian forms existing in the countries lying on the Great Asiatic Bank, show that Borneo, Java, and Sumatra were attached to the continent of Asia by an unmerged range at a period long subsequent to the separation of Australia, which would imply that the curved band that passes from Formosa through the Philippines, the Moluccas, Java, and



Sumatra, is the most recent line of volcanic action.

*Productive Character.*—The mountain ranges in south-eastern Asia and the Indian Archipelago are all more or less metalliferous. Lead mines are worked in that part of the Malayan range which traverses the kingdom of Ava; and copper mines have been opened in the Annam or Cochinchinese range, the produce of which is equal in quality to South American copper, but inferior to that of Japan. Iron is also smelted from the native ores on the western side of the Annam range, and it is likewise said that silver mines are worked. The tin of the Malay Peninsula, Banka, and Billiton, and the gold of the Peninsula, Borneo, and Celebes, are all collected from the detritus in which the projected metal has been deposited. Lodes have been discovered and followed up; but they are found to fine away. Lead and antimony ores are found in the Cambodian range to the north of Kampot. Maize, upland rice, yams, and other esculent roots here attain perfection. The wheat grown in the uplands of Timor is remarkably rich in gluten, although the small size of the grain gives it an unfavourable appearance in European eyes. The coffee, cotton, cacao, and hemp (*Musa textilis*) growing on the upheaved areas are the best produced in the Archipelago. Coal has been found. Iron ore of excellent quality is abundant where the line of upheaval has crossed primary ranges; and limestone, so necessary as a flux in smelting the metals, is found everywhere. In the island of Coupang, copper was found, but the strata had been so broken up, that mining operations could not have been prosecuted with advantage (Jour. Ind. Arch. iv. p. 495). Reputed gold deposits lie on the south side of the island. Quicksilver in a pure state is sometimes brought to Coupang by natives from the interior. The gold deposits in the western parts of the Archipelago are supposed to be now pretty well exhausted; and in the more remote regions—Timor, New Guinea, and possibly Sumba—are the only spots in which the steady course of industry is likely to be interrupted by the search for precious metals. The native chiefs of the former island, terrified by the rapacity of the early European navigators, are said to have combined in establishing a law which made searching for gold a capital crime, except on occasions in which it was thought proper to propitiate the deities by the dedication of a Bulan Mas or golden moon, when a human being was sacrificed to the spirits of the mines before the gold could be collected. This ceremony is probably alluded to in the Account of Timor, published in appendix, p. 6, Moor's Notice of the Archipelago.

*Commerce.*—Intercourse between continental Asia and the islands of the Archipelago dates from a very remote period. Their rare products were in request in China and India long before they were heard of in Europe. Camphor and spices, two of the most esteemed productions of these islands, were used by the Chinese 2000 years ago, the one for diffusing an aromatic fragrance through their temples, the other as indispensable condiments in their feasts. In the volcanic area, a surpassing richness of the soil is produced from the volcanic rock, which decomposes rapidly before the influence of the atmosphere. The natural

productions are unimportant,—the nutmeg, which is scattered over that portion of the band which approaches the continent of Australia, being almost the sole exception. But the docility of the native inhabitants proved to be such, that they were easily coerced to labour, and the curved volcanic band which traverses the Archipelago became studded with European settlements throughout its length and breadth, which now yield the great bulk of the produce exported from the Indian Archipelago. In the northern part of the Philippines, the famed Manila tobacco is the chief production; sugar plantations occupy the centre; and the *Musa textilis*, which yields the Manila hemp, is the chief product of the south. Spices are almost the sole productions of the Dutch settlements of the Moluccas. Some islands east of Java yield products suited to the wants of the natives to such an extent as to give rise to an export trade with all parts of the Archipelago. In Java, coffee, sugar, rice, cinchona, and tobacco are the most important articles, the two first being exported to Holland in immense quantities. Coffee and pepper are the chief products of Sumatra, where the soil is less fertile than in some of the other islands of the band. The volcanic agency here becomes comparatively weak, and is confined to the outer coast of the island, where, being backed by an area of upheaval, the greater portion of the alluvium descends into the sea and is lost.

The edible nest, which is constructed by the *Collocalia nidifica* in the caverns of the limestone cliffs, is found throughout the areas of simple upheaval. Agar-agar, a marine lichen extensively used in China, trepang or sea-slug, and mother-of-pearl shell, are common to both banks, but the Australian bank is by far the most productive.

*Ocean Traffic.*—There are five different seas recognised by European geography within the limits of the Eastern Archipelago, viz. the wide expanse between Borneo and the Malay Peninsula; another between Borneo and Java, called the Java Sea; another between Celebes and Timor; the Sea of Celebes, between that island, Sulu, and Mindanao; and the fifth, a basin of considerable extent, between the Philippines, Palawan, and Borneo. Around all these flow, on the west, the Bay of Bengal and the Indian Ocean.

*Atmospheric Phenomena.*—The transparency of the atmosphere is so great, that sometimes Venus can be discovered in the sky in the middle of the day. Especially in the rainy season, the land looms very greatly; then we see mountains which are from 5000 to 6000 feet high, at a distance of 80 or 100 English miles (*Jansen*). Waterspouts in many parts are very frequent. The height of the spouts is usually somewhat less than 200 yards, and their diameter not more than 20 feet; but when the opportunity of correctly measuring them has been favourable, as it generally is when they pass between the islands, so that the distance of their basis could be accurately determined, they have never been found higher than 700 yards, nor thicker than 50 yards. In October, in the Archipelago of Rhio, they travel from south-west to north-east. They seldom last longer than five minutes; generally they are dissipated in less time. As they are going away, the bulbous tube, which is as palpable as that of a thermometer, becomes broader at the base, and little clouds,

like steam from the pipe of a locomotive, are continually thrown off from the circumference of the spout, and gradually the water is released. In the north-east part of the Archipelago, the east monsoon is the rainy monsoon. The phenomena in the north-east part are thus wholly different from those in the Java Sea. In the Archipelago there is generally high water but once a day, and, with the equinoxes, the tides also turn. The places which have high water by day in one monsoon get it at night in the other.

*Religion.*—Wherever western civilisation has reached the indigenes, they have conformed to the religions of the new-comers. The brown or Malay race are largely Mahomedan in Sumatra and in the Malay Peninsula; in Sumbawa the Mahomedans take a high place, and are largely proselytizing the mountaineers, who, however, secretly trust in their idols. Bali is still Hindu, and the Balinese burn their dead, and the widows and some slaves of rajas burn with their husband's corpse, but other widows burn or are despatched with a kris. A Hindu empire long flourished in Java, where many magnificent ruins still attest its duration and greatness. The Arabs subsequently gained a footing there, as well as in the other islands of the Archipelago, and gradually supplanted the religion and governments of India. The Philippines have become largely Christian. Mahomedan Malays inter without coffin or shroud. Kayan Dyak are idol-worshippers, keep their dead for some days, and inter in a coffin made of the hollowed trunk of a tree. The Javanese give picturesque names to the various places in the island, such as Prosperity, Country of Ghosts, Unlucky, Heroic Difficulty. The Javanese are skilful workers in metals, gold, iron, brass, cutlery, and in carpentry. Their kris has a hundred forms. Javanese and Sumatrans are both of Malay race, but the amok is almost unknown in Java.

Johore Archipelago is formed by the prolongation of the zone of elevation of the Malay Peninsula from Singapore to Billiton. It is so closely connected geographically with Johore as to appear a continuation of it, partially submerged by the sea. These islands (with the exception of a few of the most southerly) formed the insular part of the kingdom of Johore from the 13th century to the British occupation of Singapore in 1818. There are several hundreds of islets, besides the considerable islands of Battam, Bintang, Krimun, Gampang, Gallat, Linga, and Sinkep, and Banka and Billiton may also be considered as included in it. They are geologically and ethnologically, although not geographically the same, thinly inhabited by several interesting tribes. Some of these have been slightly noticed by Dutch writers, but the greater part still remain undescribed. The more important of the tribes are those termed collectively Orang Persukuan, literally the people divided into tribes. They are all vassals of the king. Those of the highest rank, to whom distinct services are appropriated when the king goes to sea or engages in war, are the Bentan under an Ulubaslang; the Singgera under a Batin, the Kopet under a Jinnang, the Bulo, and the Linga. The other tribes, some of the land and some of the creeks or sea, are the Gilam, Bekaka, Sugi, Muro, Tambus, Mantang, Kilong, Timiang, Mnau, Pulo Boya, and Silat. Besides these, there are some wild tribes in the interior of the larger islands.

**Mergui Archipelago**, on the coast of Tenasserim, extends in a triple line from  $8^{\circ} 30'$  to  $13^{\circ} 13' N$ . The Seyer islands and King Island are the principal islands. Other islets are known as St. Matthew, Russell, Phipps, Hastings, and Barwell. They are inhabited by the Seling race, a seafaring fisher people, using the trident and bows and arrows in their fishing. Dr. Helfer thought their hair like that of Negroes. St. Matthew rises to 3000 feet. In 1881 the British Indian Government made arrangements for their colonization.

The **Chagos Archipelago**, belonging to Great Britain, between  $5^{\circ}$  and  $7^{\circ} S$ , about  $72^{\circ} 30' E$ , over the great Chagos bank. They are coral islands, the chief being the Great Chagos. To its N. W. is a group of six islands, and the Peros Banhos group has twenty-seven islands of small extent, their produce being cocoa-nut oil, cotton, salt fish, and tortoiseshell.—*Crawford's Malay Grammar*; *Crawford's Ind. Arch.*; *G. W. Earl's Papuans*; *Earl's Ind. Arch.*; *Jour. Ind. Arch.*, from 1847 to 1858; *Suppl. to No. 5, J. Ind. Arch.*, Dec. 1847, p. 336; *History of Java*; *Latham's Descriptive Ethnology*; *Elliot's Magnetic Survey, in Philosophic Transactions*, 1851; *Mauzy's Physical Geography*; *Modern's Narrative of the Voyage of the Triton*; *Sir Edward Belcher's Survey*; *Quarterly Review*, No. 222; *Sir Rod. Murchison, Ann. Address Geo. Soc.*, 1845; *St. John's Ind. Arch.*; *A. R. Wallace on the Varieties of Men in the Malay Archipelago*; *A. R. Wallace in Report of the Society for the Adv. of Science for 1865*, p. 147; *Moore's Archipelago*; *Walton's State*.

**ARCHITECTURE.** From the early part of the 19th century, the architectural remains and sculptures left by the races who in bygone times have ruled in India and its neighbouring countries, have been receiving more and more attention from the Government of India, and from Europeans residing there; for the Hindus were a strangely non-recording race, and, prior to the advent of Mahomedan conquerors, the rocks, the temples, the caves, the topes, and the inscriptions on these, furnish almost the sole record of the many Hindu, Buddhist, and Jaina dynasties who held sway. Amongst those who have been thus engaged in their investigation, may be mentioned Colonel Mackenzie, Mr. James Prinsep, Colonel Sykes, Mr. Edward Thomas, Major Gill, General A. Cunningham, Mr. A. Burgess, Mr. Burnell, and pre-eminently Mr. James Fergusson, F.R.S., who has devoted a long life to these researches, travelling the various countries, and publishing the result of his inspections in his—

Rock-cut Temples of India,	1845
Ancient Architecture in Hindustan,	1847
Palaces of Nineveh and Persepolis,	1851
Illustrated Handbook for India,	1855-1859
History of Architecture,	
Holy Sepulchre,	1865-1871
Study of Indian Architecture,	1867
Tree and Serpent Worship,	1868-1873
Rude Stone Monuments,	1872
Temples of the Jews,	1873
Cave Temples of Western India (jointly with Mr. James Burgess),	1880

*Age.*—The oldest architectural remains in British India belong to a race who, at the advent of the Aryans, occupied the country between the Himalaya and Vindhya mountains. They consist of square tower-like temples, with a perpendicular base, but having a curvilinear out-

line above. Throughout the north-west of India, the earliest material in use was timber. It was not till after the arrival of Alexander that stone was worked by the Indian architects; and although soon after Alexander's time stone became the material employed, construction long retained the forms which were needed in the employment of wood. The Indians are supposed to have learned from the Bactrian Greeks how to make use of stone; and Mrs. Manning is even inclined to believe that Alexander had left artists in India, *B.C.* 323, and Dr. Hunter says (*p.* 267, *vol.* iv.), what the Buddhists were to the architecture of northern India, that the Greeks were to its sculpture; Greek faces and profiles constantly occur in ancient Buddhist statuary. The purest specimens have been found in the Panjab. Proceeding eastward from the Panjab, purity of outline gives place to lusciousness of form. In the female figures, the artists trust more and more to swelling breasts and towering chignons, and load the neck with constantly accumulating jewels. In Ceylon, the Buddhist temple of Anurajapura seems to have been erected prior to the Christian era. At Rangoon and at Prome are Buddhist temples, grand in their colossal dimensions, but the dwelling-houses and religious buildings generally in Burma are all of wood, and do not permit the display which can be attained with stone, or even with brick and mortar. The architecture and ornamentation of the temples of India are by far the most interesting and complete memorials of the ancient sacerdotal and regal grandeur of India which are in existence, and give a striking impression of the former splendour of the ruling empires. The Dharwar sculptures are the records of Chalukya, Hoi Sala, Bellal, and other dynasties. The Nizam's territories comprehend the seats of some of the greatest and most powerful sovereignties of the Dekhan, such as Kalyan, the capital of the Western Chalukya and Bijjala Raya dynasties; Devagiri, or Deoghur, the capital of the Yadava; Warangal that of the Kakateya, and the great Mahomedan principalities of Kulbarga, subsequently split into the subordinate powers of the Bijapur Adil Shahi, the Ahmadnagpur Nizam Shahi, Golconda Kutub Shahi, Berni Inad Shahi, and Beder Birud Shahi, etc. The great religious institutions now in the south of India, are Sri Sailam in Cuddapah, Conjeveram, Chellambaram, Srirangam, etc. There are also many religious edifices of great architectural merit, very worthy of being depicted and preserved for the beauty of their sculpture and elegance of their design, such as the stone mantapam in the fort at Vellore, latterly used as an arsenal, the temples at Tanjore, Gangondaram, and Tribhuwanam, the pagodas at Leepichi in Bellary, and of Tarpatry in Cuddapah, with many others equally worthy of admiration, in secluded and desert places, little known beyond their immediate neighbourhood.

*Materials.*—India owes the introduction of stone for architectural purposes to the great Asoka, who reigned from *B.C.* 272 to 236. In the twelfth year after his consecration, the sixteenth from his inauguration, which was *B.C.* 255 or 257, he published his rock-cut edicts, in which he mentions his allies, Antiochus and Antigonus, Ptolemy (Philadelphos), Magas of Cyrene, and Alexander of Macedonia. But although the use of stone for sculpture had been general, the date *B.C.* 250 commences its history

for architectural purposes, and for at least five or six centuries after that time all the monuments now known to us are Buddhist. Mr. Fergusson tells us that, in the south of the Peninsula of India, nearly all the finest buildings of early times have been constructed of stone, while the edifices erected within the past 500 years, comprising some of the most stupendous piles at present to be met with, are of brick. In the Dekhan, the most massy structures are carved from greenstone rock, with a delicacy and correctness quite astonishing. The vaults and domes of tombs and temples are commonly bolted with iron from top to bottom, and in many cases, instead of scaffolding, the structure is surrounded with a high wall ten or twenty feet off, the interval between being filled up with earth; a long inclined plane having served for raising the stones. A magnificent structure of this sort, the tomb of one of the Gwalior princes, stood half finished near Poona for some thirty years, and native architecture could there be seen in perfection in all stages of advancement. Since the Indian railroads commenced, with their great spanning bridges, the rocks of all their neighbourhoods have been largely utilized; and structures, formed of the greenstones, granites, blue slates, limestones, and sandstones, are everywhere to be seen. Throughout the great volcanic district of the Dekhan, the various kinds of greenstone have been largely used. Amongst the blue slate formation along the valleys of the Kistna and Tumbudra, and the compact limestone formation on each side of these rivers, houses have ever been constructed of these materials, but the favourite rock for ornamental purposes in the Buddhist and Hindu temples and Mahomedan mosques of peninsular India is the dark greenstone, often, from its polish, being called black marble. The Buddhist caves of Ellora, and the smaller caves at Maiker, Mominalad and Ajunta, are excavated out of the greenstone and greenstone amygdaloid; those at Ellora, about twenty in number, are in the face of the ghat, almost scarped as it falls into the valley of the Godavery; and about a similar number are at Ajunta, in a ravine near the scarped ghats overlooking Kandesh. Those on the right bank of the Irawadi, near Prome, look on the river. In Madras and Calcutta, and in S. India generally, brick is now an ordinary building material. The blue slates and limestones of the valleys of the Godavery and Kistna and their affluents are utilized, and several imposing structures are built of laterite. But in the whole of Burma and the Tenasserim Provinces, the people's houses are built of wooden planks, with shingled roofs. Buddhist and Jaina dynasties were of longer duration, and the vast cave temples, etc., of Prome, Karli, Elephanta, Ellora, and Ajunta testify to the stability and power of their projectors, for some of them must have been in progress for hundreds of years, and their commencement dates from prior to the birth of Christ. Those Indian sovereigns who have longest possessed territories, the Rajput races of Rajputana, and the Solar dynasty of Mewar, have erected numerous magnificent structures in their capitals. The little permanency, since 800 years, of most Indian dynasties, has left the result only of spasmodic efforts of Hindus and Mahomedans, such as still exist at Agra, Bijapur, Aurungabad, Gogi, Golconda, Kulbarga, Dowlatabad, and Hyderabad, in the form of tombs, mosques, and Jaina temples. Around Dehli red sandstone is largely used.

**Character.**—In architecture and in sculpture, the greatest efforts of the dominant races were directed to the formation of religious structures, many of them objects of wondering amazement, and are greatly in contrast with the humble mud-walled or wattled and thatched cottages in which all the people of India continue to dwell, and sadly to indicate hundreds of years of instability and turmoil. In the 2000 years that intervened between the 8th century before and the 12th century after the Christian era, the religious tenets of the Buddhists, of the Jains, and of the Brahmans alternately prevailed, and many towns have remains of these religionists, and many of their temples have been utilized by the different sects, as they alternately became predominant. Balauri, for instance, has both Buddhist and Brahmanical caves; and Buddhist remains are seen at Aiwulli, five or six miles to its north, and at Purudkul or Pittadkul, as far on its south.

Mr. Fergusson (p. 441) supposes that the caves at Ellora were of the following religionists:—

*Buddhist*, Viswakarma to Das Avatara, A.D. 500-600.  
*Jaina*, Indra, Jaganath, Subhas, etc., A.D. 550-650.  
*Hindu*, Ramaswara to Dhumnar Lena, A.D. 600-750.  
*Dravidian*, Kylas, A.D. 725-800.

Khajuraho, in Bundelkhand, has about thirty important temples, all, except the Chao-sat Jogini, of nearly the same age, A.D. 950 to 1050, one-third Jaina, one-third Vaishnava, and the remainder Saiva, the last with indecent figures.

The temples in the south of India, he says (pp. 40-54), are of the same form for Siva or Vishnu worship, the idols or images or emblems worshipped, or the sculptures adorning them, marking the religious sect to which they belong.

The *Vimana* is the principal part, the actual temple itself. It is always square in plan, and surmounted by a pyramidal roof of one or more storeys; it contains the cell in which the image of the god or his emblem is placed.

The *Mantapa* or porches always cover and precede the door leading to the cell.

The *Gopura* are the principal features in the quadrangular enclosures which always surround the *Vimana*.

The *Choultries*, *Chattra*, or pillared halls, were used for various purposes, and are invariable accompaniments; there are, besides, tanks or wells for water for sacred purposes or the convenience of the priests, dwellings for all the various grades of the priesthood attached to it, and many other buildings designed for state or convenience.

The *Stambha*, or *Lat*, are pillars common to all the styles of Indian architecture. With the Buddhists they have been employed to bear inscriptions on their shafts, with emblems or animals on their capitals; with the Jains they were generally deepdams or lamp-bearing pillars; with the Vaishnava Hindus they generally bore statues of Garuda or Hanuman; with the Saiva sect they were flagstaffs. But whatever the object of their erection, they were always among the most original, and frequently the most elegant, productions of Indian art. The most noteworthy are the Kutub Minar at Delhi, and the Jaya Stambhas at Coel, Dowlatabad, and Gaur.

*Rails* are an imposing feature of later Buddhist architecture. Generally they are found surrounding topes; but they are also represented as enclosing sacred trees, temples, pillars, and other objects.

*Chaitya*, or assembly halls, in Buddhist art correspond in every respect with the churches of the Christian religion; their plans, the position of the altar or relic casket, the aisles, and other peculiarities, are the same in both, and their uses identical.

The *Vihara*, or monastery, like the chaitya, resembles very closely the similar institution among Christians. In the earlier ages they accompanied, but were detached from, the chaityas or churches. In later times they were furnished with chapels and altars, in which the service could be performed independently of the chaitya halls, which may or may not be found in their proximity.

*Lats*.—The oldest of these with which we are acquainted, are those set up by king Asoka, in the 27th year after his consecration, the 31st of his reign, to bear inscriptions, conveying to his subjects the leading doctrines of the new faith he had adopted. They have shafts averaging twelve diameters in height. The rock-cut edicts of the same king are dated in his twelfth year, and convey in a less condensed form the same information, but inculcating respect to parents and priests, kindness and charity to all men, and, above all, tenderness towards animals. The best known of these lats was re-set up by Firoz Shah at Delhi. A fragment of a second was found lying on the ground near Hindu Rao's house, north of Delhi. Two others exist in Tirhut, Radhia, and Mattiah.

The most complete lat was found in 1837 lying on the ground in the fort at Allahabad, and was then re-erected with a pedestal. In addition to the Asoka inscriptions, it contains one by Samudra Gupta (A.D. 380 to 400), detailing the glories of his reign, and the great deeds of his ancestors. It seems to have been thrown down, but to have been re-erected by Jahangir (A.D. 1605), with a Persian inscription to commemorate his accession. It has lost its crowning ornaments, but the base is 7 feet 7 inches long, and the shaft 33 feet.—*Beng. As. Soc. Jo.* iii. and vi. pp. 794, 969.

There is a shorter pillar at Sankissa in the Doab, with a honeysuckle crowning ornament, and surmounted by an elephant. Half-way between Muttra and Kanouj (Canouj), and at Bettiah in Tirhut, is another pillar of a similar nature, surmounted by a lion. There are two built pillars among the topes of Kabal, and evidently coeval with them. They are known as the Surkh Minar and the Minar Chakri, and are ascribed to the time of Alexander. The lats of Asoka are supposed to have been erected in front of, or in connection with, a stupa or other building since disappeared, and the lats themselves have been moved from their original sites. At Karli there is one surmounted by four lions in front of the great cave, and two in front of the great cave at Kenheri, which is an exact but debased copy of the great Karli cave. The two lats at Eruni, and the iron pillar at Delhi, seem certainly to belong to the era of the Guptas of the 4th or beginning of the 5th centuries of the Christian era, and to be dedicated to the Vaishnava faith. The lat at Pathari may also be of the Gupta time.

*Gopura*.—Buddhists, Jains, and Hindus have directed an almost equal attention to the Gopura or gateways of their towns and temples. These, both in form and purpose, resemble the pylons of the Egyptian temples; the courts with pillars and cloisters are common to both, and very similar

in arrangement and extent. The great mantapa and halls of 1000 columns reproduce the hypostyle halls, both in purpose and effect, with almost minute accuracy. The absence of any central tower or vimana over the sanctuary is universal in Egypt, and only conspicuously violated in one instance in India; and the mode of aggregation and amount of labour bestowed on them is common to both.

*Domes.*—The Buddhists in their structural buildings always employed circular roofs, and in all ages built topes with domical forms externally, but never seem to have attempted an internal dome, in stone at least. The dome is essentially a feature of Jain architecture, and almost exclusively so among the northern Indians. It was an essential feature of the Mahomedans before they came to India, and from the Jaina dome they worked out a style of their own. Hindus occasionally tried to imitate the Jaina dome. Many of the domes over the tombs of the Mahomedans who have been dominant in the Dekhan, and those to be seen at Bijapur, Beder, Gogi, Kulburga, Golconda, Ahmadnagpur, and other places, are of great dimensions.

*Buddhist Caves.*—In western India, the earliest architectural remains are those of the Buddhists, ranging from about B.C. 250 to the 7th or 8th century of the Christian era. They are chiefly in the form of rock-cut temples and monasteries. The best known are at Ajunta, Ellora, Karli, Kanheri, and Junagarh, but there are others in British territory, in the Hyderabad dominions, and along the borders of the two provinces, and in the ghats. The daghobas, large cylindrical structures, with a domed top surmounted by a capital, and the arched roofs of the chaitya or temple caves, are characteristic of Buddhist caves, so also is the prevalence as an ornament of the chaitya window or arch in the shape of a horseshoe, though this is also found in early Brahmanical buildings and caves. The viharas or monasteries have usually cells around them, often with stone benches or beds inside.

The *Jaina caves* are sometimes so like the later Buddhist caves at Ajunta, as to be difficult to distinguish. Those at Dara-sinha are of this character. Generally the nudity of the images, their snakes, and their ringlets, at once mark them.

The *Brahmanical caves* are fewer than the Buddhist. They range probably between the 5th and 8th centuries of this era. Saiva caves are to be seen in Elephanta and Jogeswari near Bombay, at Ellora, and at Aihole and Badami in the Kaladgi district, and two fine Vaishnava caves, one of them at Badami. So far as yet known, Brahmanical caves consist of halls, with a single cell or shrine, and occasionally, as at Elephanta, with one or two small cells for utensils, etc., but without rooms for monks along their sides. The sect to which a cave belonged is indicated by the sculptures,—the linga, Ganapati, Siva, Bhairava, Ard-dha-nari, Ravana, Bhavani, Parvati, Maheswari, etc., figuring prominently in Saiva caves; Vishnu, Varaha, Narisinha, Virabhadra, Garuda, etc., are prominent in Vaishnava caves. The sculptures over the entrance and shrine door indicate better than anything else, by, or for, what sect the temple was originally built. Thus, if Ganapati is on the lintel, it may be concluded that the temple was a Saiva one; nine figures (nau graha) in a line, the eighth being a large face only, indicates a Sauriya temple, or one dedicated to

the worship of the sun; a winged figure (Garuda) marks a Vaishnava temple; and a sitting figure (Jina), with the legs turned up in front, and the hands resting in the lap, a Jaina shrine. In some instances, where the Saiva sect have appropriated the Jaina shrines, the Jina has been metamorphosed into a Ganpati. Where no change in the dedication of the shrine has taken place, the figure in the shrine will confirm the above. Surya, however, may easily be mistaken for Vishnu, their images being nearly alike, only Surya holds in one or both his hands a large sun-flower. Sometimes he is represented in a chariot drawn by seven horses.

*Styles.*—The *Dravidian style* of architecture is characterized by its massiveness in walls, pillars, etc. The principal architectural lines in the roofs and shrines are horizontal, making the latter resemble storeyed pyramids; and the vertical breaks in the wall line are of but slight projection, sometimes set off with slender pilasters, with or without sculptures between. In the earlier remains of this style, the pillars are generally very thick, and square or octagonal, with heavy bracket capitals. In the later, they are sometimes round, and generally remarkable for the number of horizontal members on the shafts and bases; the capitals, except the abaci, are circular, with bracket sur-capitals. The remains in this style belong to the period between the 5th and early part of the 13th century. The Kailas temple at Ellora, the seven pagodas at Madras, belong to this style, which prevails in the southern parts of the Bombay Presidency, and in the Hyderabad territory. Only one at Pattadakal has a spire in the Chalukya style.

The *Chalukya style* prevailed between the 9th to the middle of the 14th century, and is characterized generally by more elaborateness of ornament, by balconies and roofings supported by richly carved brackets, by the outer faces of the walls of shrines being broken up into a series of projecting corners, with equal faces, and by pillars square in section with a projecting face on each side, or like a square pillar with a slightly narrower but very thin pilaster added to each side. These latter, however, while the typical section was retained, were liable to great modification, from the large amount of sculpture often lavished on them. The spires are proportionately higher than those of the southern style, with a couple or more of successive projections on each side. The faces and lines of projection are vertical at first, but higher up they fall inwards with a gentle curve towards the summit, which is crowned by a kalas or finial, varying in form and size with the form and age of the building. The walls are often elaborately carved with belts of figures, and the stones are carefully fitted and clamped inside, but without mortar. Some of the finest examples of this style are to be seen in the gates of Jhinjuwada, the gates and Hira temple at Dabhoi, the temple at Mudhera, and Rudra Mala, at Siddhpur in Gujerat, in the Jaina temples at Mount Abu, in the small temple at Amarnath, near Kalyan, and at some shrines at Pattadakal and Aihole in the Kaladgi collectorate. To these two there seems to have succeeded what may be called a *medieval style*, combining some of the features of each, and covering the period from about A.D. 1150 to 1600. To it belong most of the Jain temples, and the later Hindu temples in Gujerat; and those temples

usually described as Hemadpanti, in Kandesb, Berar, and the Hyderabad dominions, dating from the 12th to about the middle of the 14th century.

In the *Hindu styles* from the 17th century there is considerable variety. The Mahomedan curved arch is often introduced; forms derived from the *Aravidian* appear, and plaster and mortar take the place of sculpture and careful jointing. In some cases very beautiful wood-carving is introduced, as may be seen in temples in Gujerat.

The *ceilings* and *domes* of Hindu and Jain temples are sometimes of singular excellence of execution. In the western side of India, the cusped arch and the dome characterize the Mahomedan style of architecture; but that of Ahmadabad and that of the Bijapur buildings present points of difference. Perforated stone-work occurs in old Hindu buildings; but specimens remarkable for the variety of beautiful design are chiefly to be found in the Mahomedan works of the 15th and following centuries at Ahmadabad and Aurungabad.

*Silassutunams*, or inscriptions on stones, are the most numerous in the Canarese country. — *J. Burgess, Archaeological Surveyor and Reporter, in No. 6, Archaeological Survey of Western India, Bombay, 1877.*

*Jaina.* — Mr. Fergusson tells us that the principal Jain works are in Rajputana, Gwalior, and Bundelkhand. Their sculptures almost entirely are restricted to the representation of their twenty-four hierarchs, whom they call *tirthankara*, to each of whom a symbol is attached, — generally some animal, fish, or flower, in one instance a crescent, in another a thunderbolt. Some of the Jaina temples are of great beauty. Brahmanical sculptures are countless, and consist of temples, with representations of the Hindu divinities. Jaina, says Mr. Fergusson, p. 240, have their shrines on the hills of Palitana, Girnar, Gwalior, Mount Abu, and Parasnath, but also in deep secluded valleys. One of these, at Muktagiri near Gawalghur, is in a deep, well-wooded valley, traversed by a stream with several waterfalls. At Sadri there is a group of temples, the principal one having been erected by Khumbo, rana of Udaipur, in a lonely silent glen, below his fort of Komulmer, dedicated to Adinatha or Reshabdeva, the first and greatest of the Jaina saints. It covers 48,000 square feet. The rock at Gwalior, in Central India, has one remarkable Jaina structure, dedicated to Padmanatha, their sixth *tirthankara*, and the rock on all sides has a series of caves or rock-cut sculptures, most of them mere niches to contain statues, all of them excavated between 1441 and 1474. One of the figures is 57 feet high. He mentions that in their temples the saint is very numerously represented by images in cells or niches. At Chandravati, a few miles southward from Mount Abu, is a ruined city, with extensive remains of Jaina temples of the same age as those on the mount.

Parasnath is the highest point of the Bengal range of hills south of Rajmahal. It is one of the Jaina pilgrim shrines, and nineteen of their twenty-four *tirthankara* are said to have died and been buried there; amongst others Parswanath, the last of them but one. The temples on it are numerous. But Jainism, he tells us, p. 254, never seems to have taken a firm place in Bengal; and when the Pala dynasty of Bengal, about A.D. 1203, left Buddhism and accepted the Vaishnava and Saiva superstitions,

Jainism seems to have disappeared. There seems also to have been a pause, at least in the north of India; but a revival occurred in the 15th century, especially under Rana Khumbo of Mewar, A.D. 1418-1468, who made his capital at Chitore. Though deficient in the extreme grace and elegance that characterized the earliest examples, those of the middle style are bold and vigorous expressions of the art.

*Mount Abu*, says Mr. Fergusson, p. 234, rises from the desert as abruptly as an island from the ocean, and presents on almost every side inaccessible scarps up to 5650 feet high, the summit being reached only by ravines that cut into its sides. When the summit is reached, it opens out into a lovely valley six or seven miles long by two or three miles in width, with the little Nakhi Talao or Pearl Lake, and near to it, at Delwara, the Jains selected a site for their pilgrimage or tirth. During Jaina supremacy, it was adorned with several temples, two of which are of white marble. The more modern of these was built by the two brothers Tejpal and Vastupal, who erected a triple temple at Girnar (A.D. 1197-1247), and for minute delicacy of carving and beauty of details it stands almost unrivalled. The other, built also by a merchant, Vimala Sah, about A.D. 1032, is simpler and bolder, and is the oldest and most complete example of a Jaina temple. It is dedicated to Parswanatha, who is seated within.

The slender and elegant pillars, and the richly carved horizontal domes of the Jain structures, he says, pp. 203-8, were easily destroyed or utilised by the Mahomedans. The great mosques of Ajmir, Delhi, Kanauj, Dhar, and Ahmadabad are all reconstructed temples of the Jains.

The *Aiwali* temple, a few miles north of Badami, has an inscription on its outer gateway mentioning Vikramaditya Chalukya, who began to reign A.D. 650, and died 680. South of Badami is a temple at Pittadkul.

The sacred hill of *Sutrunjya*, near Palitana in Gujerat, about 30 miles from Gogo, illustrates the Jaina custom of grouping their temples. They are in hundreds there, covering over the summits of two extensive hills. The smaller shrines line the streets; the larger temples are enclosed in 'tuks,' or separate enclosures, surrounded by high fortified walls. A few yati or priests and a few servants are there to perform the daily services and keep the place clean, but there are no other residents there. The pilgrim goes up and returns. It is a city of the gods. The shrines are almost all the gifts of single wealthy individuals. Some are as old as the 11th century, but the largest number have been constructed since the early part of the 19th century.

The Chau-mukh, or four-faced temple at Palitana, Mr. Fergusson describes (pp. 253, 274, and 279) as very grand. The temple of Ardishur is the largest single temple on that hill.

*Girnar*, on the south coast of Gujerat, not far from Somnath Patan, is a sacred hill of the Jains. The hill rises 2500 feet above the sea, and the temples are built on its side. A rock outside the town of *Junagarh*, at its foot, has a copy of the edicts of Asoka (B.C. 250); and on the same rock is an inscription, A.D. 151, by Rudra Dama, the Sah king of Saurashtra, mentioning his victories over the Sat-karni kings of the Dekhan. It contains also a record, A.D. 457, of the repair of a

bridge by Skanda, the last of the Gupta kings. The temple of Neminatha is the oldest of a group of sixteen temples, 600 feet below the summit. Behind it is a triple temple, erected A.D. 1177, by the brothers Tejapala and Vastupala. Not far from Girnar, on the sea-shore, is the temple of Somnath, captured by Mahmud, A.D. 1025.

*Khajuraho*, the ancient capital of the Chandel dynasty, is about 125 miles W.S.W. of Allahabad, and 150 miles S.E. from Gwalior. It is now deserted, but has in and around it about thirty temples, the most beautiful in form as well as the most elegant in detail of any of the temples now standing in India. They were erected simultaneously in the 11th century, and are nearly equally divided among three religions,—Jaina, Saiva, and Vaishnava. Each group has one shrine greater than the rest, round which the smaller ones are clustered. In the Saiva groups it is the Kandarya Mahadevi; in the Vaishnava it is the Rama Chandra; and in the Jaina group it is the Jinanatha. The Parswanatha Jaina temple has a rich base, the Ganthai, or Bell temple, and Chaonsat Jogini, which has sixty-four cells.

At *Gyraspur*, near Bilisa, 140 miles S.W. of Khajuraho, is a group of columns, supposed to be Jaina, and there are others in the Mokundra pass. In the Ulwar territory at Bhangur are some very beautiful Jaina temples. One called Nan Gungi has an image 20 feet in height.

The fragment of a little temple at *Amwah*, near Ajunta, shows it to have been a Jaina shrine of Sri Allat, the twelfth king mentioned in Tod's *Rajasthan* (i. p. 802).

*Chitore*.—The elegant Jaina tower dedicated to the first of the Jaina tirthankara, Adinath, was erected about A.D. 896, on the brow of Chitore. It is about 80 feet in height, and is adorned with sculpture and mouldings from base to summit, among which the figure of Adinath is repeated a hundred times. Another tower, of later build, was erected by Khumbo, rana of Mewar, A.D. 1418-1468, as a Jaya Stambha, nine storeys high, as a pillar of his victory over Mahmud of Malwa, A.D. 1439, like that of Trajan at Rome. It is 30 feet wide at its base, and more than 120 feet in height, in nine storeys, and the whole is covered with architectural ornaments and sculptures. The Chinese nine-storeyed towers are almost literal copies of these Jaina towers.

*Sonaghur*, near Dutteah in Bundelkhand, and Muktagiri, near Gawilghur, in Berar, show the most modern styles of Jain architecture. Sonaghur is a granite hill covered with large loose masses of rock, among which stand 80 to 100 temples of various shapes and sizes. The sikra is rare, and the foliated pointed Mahomedan arch is the usual opening. *Muktagiri* is a deep romantic valley, and its largest group of temples are on a platform at the foot of a waterfall, that thunders down from a height of 60 feet above them. The temples are only remarkable from showing their adoption of the Mahomedan style. At *Dehli* is a Jaina temple of much beauty. The background of the strut of its porch has pierced, foliated tracery, of the most exquisite device. At *Khandagiri*, near Cuttack, are Jaina caves, and there is one at Badami without any inscription. But there are three Brahmanical caves, one of which has the date 500 Saka (A.D. 579). The Indra Subha and Jagannath Subha groups at *Ellora* are supposed to be of the same

age as the Badami cave temple. At *Ajmir* the Arhai-din-ka Jompra has been described as a Jaina temple. So also is a great part of the mosque at the Kutub, Delhi.

Some of the *Hoisala Bellala* kings were Jains; but their buildings at Somnathpur, Bellur or Hullahid belong to the Vaishnava or Saiva faiths. The Basti temples of the southern Jains, like the Jaina temples of northern India, always have a tirthankara as the object of worship. The Bettu temples of southern India are open courtyards, containing images of Gomati, who possibly may be Gautama Buddha. There are two hills at the village of Sravana Belgula, 33 miles N. by W. from Seringapatam. On one of these, a mass of syenite 500 feet high, a Jaina image, 70 feet 3 inches high, has been carved out of the solid rock. The expression of its features is pleasing, with curly hair; and at Karkala, the image, 41 feet 5 inches, and weight 80 tons, has been moved to its present site, and was erected A.D. 1432. The third, and supposed oldest, at Yannur, is 35 feet high. They belong to the Digambara sect of the Jains, being entirely naked, but with twigs of the Bo Tree twisted round their legs and arms, with serpents at their feet. In the Jaina cave at Badami, the figure has two snakes twisted around its legs and arms, and the Bo Tree is placed behind. On a shoulder of the other hill at Sravana Belgula, called Chandragiri, are the Basti temples, fifteen in number, all of the Dravidian style, raised into storeys. The Jaina temple at Moodbidri, and all others in Canara, resemble the temples of Nepal, and many of them are built of wood. The interiors are richly and variously carved, with massive pillars. A large number of the tombs of the priests, some of them five to seven storeys in height, each with a sloping roof, like the temples of Khatmandu, Tibet, and China. The Stambhas, or free standing pillars of the Jainas in Canara, are very graceful.

The *Kashmir* temples are Marttand, Avantipore, Payech, Bhaniyar, and Waniyat. Marttand, 60 feet by 38 feet, is now in ruins. It is 5 miles east of Islamabad, and is built on an elevated plateau that overlooks the valley. Its enclosing courtyard is 220 feet by 142 feet. The enclosure was erected by Lalitaditya, who reigned A.D. 725 to 761. General Cunningham, however, thinks that the temple was erected by Kanaditya, who reigned A.D. 578 to 594. The courtyard of this, and of all the Kashmir temples, was constructed to admit of it being filled with water. The principal Naga figures in the niches have three or five headed snake hoods at the back of their heads. The Avantipore temples were erected by Avantiverma, who was the first king of the Utpala dynasty, and reigned from A.D. 875 to 904. He was a zealous Saiva. The style is rich in detail.

*Nepal*, at the present day, has three religions—Buddhist, Saiva, and Vaishnava—flourishing side by side. Its three capitals are Patan, Bhatgaon, and Khatmandu; and its religious state resembles the condition of India in the 7th century, when the buddhist and brahmanical religions flourished side by side. By the oldest records, the valley seems to have been occupied by the Kirata, the Bhot, and the Newar races, of Tibetan origin, who had early adopted the buddhist doctrines, and still adhere to them. The oldest and most important monuments in the Nepal valley are



those of Swayambunath, beautifully situated on an eminence about a mile from Khatmandu, and Bouddhama, at Kasachiel, some distance off. Their most beautiful temples possess many storeys, divided with sloping roofs. At Patan is one with Sakya in the basal floor, Amitabha the second storey, a small stone chaitya the third, the Dharmadatu Mandala the fourth, and the fifth or apex of the building is a small Churamani or jewel-headed chaitya. Mention may also be made of the Bhawan temple at Bhatgaon, of Mahadeo and Krishna at Patan.

Temples in Kulu, Kangra, and Kamaon are numerous, and all of wood, usually the timber of the deodar.

*Rajputana*.—Mr. Fergusson says, p. 473, the palace at Udaipur of the rulers of Mewar, those of Duttiah and Orcha in Bundelkhand, the Gwalior palace, and that at Amber in the Jeypore state, are all worthy of notice; and the palace at Deeg, which is quite a fairy structure, was the work of Suraj Mull, founder of the Bhurtpur dynasty, who began it in the year 1725, though unfinished when he was killed in battle by Najif Khan, A.D. 1763. Every native capital in Rajputana, he tells us, has a cenotaph, or maha sati, where the sovereigns, their wives and nearest relatives, are buried. The most magnificent of these are the hundreds at Udaipur, all crowned by domes; and that of Singram Singh, to twenty-one of his wives, is the finest. He was buried A.D. 1733. He built that of his predecessor, Amera Singh II. The tomb of Bakhtawar Singh at Ulwar, erected in the 19th century, and the tombs of the Bhurtpur rajas at Govardhun, are also noteworthy.

The temples at Orissa are more numerous than those of all Hindustan. They were erected between the years A.D. 500 and 1200. That at Bhuvaneswar was A.D. 637; that at Puri was A.D. 1174; and, with the exception of that of Jaganath at Puri, the ancient Dantapura, all were erected under the great Kesari dynasty, or Lion line of kings, who reigned A.D. 473 till 1131, when they were succeeded by the Ganga Vansa, the third of whom built Jaganath. That called Parasuram Eswara is 20 feet square and 38 feet high, and its sculptures are cut with a delicacy seldom surpassed, and of the most elaborate character. It is supposed to have been built A.D. 450 or 500. Those of the Mukut Eswara shrine are even richer and more varied in detail. Bhuvaneswar temple is supposed by Mr. Fergusson (p. 420) to have been built by Lalal Indra Kesari, who reigned A.D. 617 to 657. It is the finest example of a purely Hindu temple in India, 300 feet long and 60 to 75 feet in breadth. Every inch of the surface is covered with carving in the most elaborate manner, and the effect is marvellously beautiful. Its Nat Mandir, or dancing hall, was erected by the wife of Salini, between A.D. 1099 and 1104. Besides this, there are the Raj Rani temple, and many others.

The Canarac temple is known to the British as the Black Pagoda. The Jaganath temple at Puri is said to have been erected over an image of Vishnu, which had been concealed from the Yavanna. Externally it measures 670 to 640 feet, and is surrounded by a wall 20 to 30 feet high, with four gates. An inner enclosure measures 420 by 315 feet, and is enclosed by a double wall with four openings. Within this last stands the Bura Dewul, and the great tower rises to 192 feet.

*Jajpur*, in Cuttack, on the Byturni river, was once the capital of the province. It has a pillar which was erected in the 12th or 13th century.

In Ceylon, Anaradhapura is a deserted city. It seems to have become the capital of Ceylon about B.C. 400. About B.C. 250 it became one of the principal capitals of buddhism in the east, which it continued to be till about A.D. 750, when the repeated invasions of the Tamil races led to its abandonment for Pollonaruwa, which continued to be the capital for some centuries. Anaradhapura has within its limits ruins of topes or dagobas, the Lowa Maha Paya, Abhayagiri, Jetawana, Thuparamaya, Lankaramaya, Salla, and Ruanelweli. It was erected B.C. 250, to hold the right jaw-bone of Buddha. Subsequently, at the beginning of the 4th century, a tooth was brought from India, and deposited in a small building erected for the purpose on one of the angles of the platform of this building. The Lowa Maha Paya, or Great Brazen Monastery, was erected B.C. 161, by king Duttagamuni. It is 225 feet square, and with nine storeys, and 100 cells for priests. In A.D. 285, Mahasena destroyed it, but it was re-erected of five storeys by his son. It never regained its previous fame, and fell into decay, and the 1600 pillars which once supported it alone remain; they are unhewn blocks of granite. The quadrupeds sculptured on the Anaradhapura, also at Hullahid in Mysore, and at Amravati, are the elephant, lion, horse, and bull; the birds are the hana or sacred goose, or pigeons. Besides these, there is at Anaradhapura a temple called Isurumunya, partly cut in the rock, partly structural. But to Buddhists the most sacred object there is the Bo Tree, which was brought there by Mahindo and Sangamitta, son and daughter of Asoka, who introduced Buddhism into Ceylon.

The Pallonaruwa temples were mostly built A.D. 1153–1186, by Prakkrama Bahu. Its rock-cut structure, called Gal Vihara, has a seated figure of Buddha 16 feet in height, one standing figure 25 feet, and one recumbent 45 feet long, in the conventional attitude of his attaining Nirvan. In front is the Jetawana Rama temple, 170 by 70 feet, with an erect statue of Buddha 58 feet in height. The Rankot Dagoba and the Mahal Prasada are also of interest, the last being a representative of the seven-storeyed temples of Assyria.

In Cambodia, the temples of Nakhonwat, Ongcor Thom, and Patenta Phrohman are the most remarkable. The outer enclosure of Nakhonwat measures 570 feet by 650 feet. It is a towered pyramid more than 600 feet in breadth, and rising to 180 feet at the summit of the central tower. It is built of large stones without cement, beautifully fitted. All its 1532 pillars are of the Roman Doric order. Those of Kashmir are the Grecian Doric, with many clothed female figures in alto-relievo. The seven-headed snake god is everywhere figured. It is now a Buddhist temple. The Baion temple is within the city, and Patenta Phrohman (Brahma) is a mile to the east.

*Java*.—For nearly nine centuries (603–1479) foreign colonists continued to adorn this island with edifices almost unrivalled elsewhere. Boro Buddor is a great Buddhist temple there. It is a Dagoba with five procession paths and 72 small domical buildings, each containing a statue of Buddha, but combining with it the idea of a nine-storeyed vihara. The bas-relief sculptures which



line its galleries extend to nearly 10,000 lineal feet. On the inner face of the second gallery is portrayed, in 120 bas-reliefs, the entire life of Sakya Muni. In the galleries above this are groups of Buddhas, bodhisattvas, and saints, and many crested snakes. The temple at Mendoet, two and a half miles from Boro Buddor, has three colossal figures, supposed to be Buddha, Siva, and Vishnu, with a figure of Lakshmi. The temple of Toempang also merits mention, and that of Pantaram (A.D. 1416) is called the serpent temple, because its base is made up of eight great crested serpents. There are temples at Matjanpontik; and on the Djeing plateau there are five or six small temples, also temples at Suku.—*Ferg.* pp. 637-662.

In China, Pailoo are erected as honorific distinctions of eminent men, or of virgins or widows who have remained unmarried. Peking has the temple of the Great Dragon, a circular pyramid, and a buddhist monastery; the pagoda, and a pavilion in the summer palace, and the Tung Cheu pagoda, all merit notice.

The Buddhists of Burma, at Prome and Rangoon, have erected magnificent temples for their worship, with much detail, but with a magnitude of dimensions that prevents the thought of puerility. The great colossal figures of the pagodas at Rangoon and Prome are magnificent structures. That at Rangoon, built on the most elevated part of a great laterite ridge, towers majestically above all surrounding objects. The Chinese joss-houses there are simple structures, but ornamental from their pleasingly contrasted colouring.

The finest architectural remains in Burma are to be seen in the deserted city of Pagan, but many of the most magnificent have been greatly shattered by earthquakes. The bow and the pointed arch, as well as the flat and the circular, have been in use long before their employment in India. Modern buildings are chiefly of wood. Palaces and monasteries, carved with extraordinary richness of detail, and often gilt all over, present an aspect of barbaric splendour. The dagobas, relic chambers, which form at once the objects and the localities of Buddhist worship, are almost the only brick structures now erected, and these are often gilt all over,—£40,000 are said to have been expended on a single temple. The ordinary buildings are chiefly built of bamboo and thatched with grass, and well raised from the ground on piles. In carving, the Burmese artisans give full scope to the working of a luxuriant and whimsical fancy.

*Islam.*—Races professing Islam have been great builders. The pastoral Arab races from Arabia extended their sway from the banks of the Guadalquivir to those of the Indus. The pastoral Turk and Moghul races, issuing from Balkh, Bokhara, and Samarcand, ruled from Constantinople to Cuttack, and covered the whole intervening space with monuments of every kind. In 1683, the Turks were encamped under the walls of Vienna. In India they adopted some styles of the Hindus, but there are at least fifteen different styles in Mahomedan architecture, of which the most prominent are those of Ghazni of the Pathans, that of the Sharki of Jounpore (Janpur), of Malwa and Bengal, in the north of India; and in the south, that of the Bahmani, Adal Shahi, Kutub Shahi, Moghulai of Baber and Sind, Oudh and Mysore. Some of the mosques, as the Jamma Masjid of

Hyderabad and the mosques at Bijapur, are grand imposing structures; but one of the prettiest to be met with is the little Damri Masjid at Ahmadnaggur, built from the farthing or damri deductions made from the wages of those workmen who erected the fort at that place. Of the tombs of Mahomedans, the usual shape is a vast cupola on a square pedestal. These, commonly called Gumbaz, are to be seen wherever Mahomedans have ruled; but those at the fortress of Golconda, of the Kutub dynasty of Hyderabad in the Dekhan, are only surpassed in magnificence by the tombs of the Adal Shahi family of Bijapur. Some of the Adal Shahi kings of Bijapur are buried at Gogi, south of Kulburga; and there is a Langar Khanah near, with arabesques surpassing anything to be seen in the south of India. The tombs of Kulburga are of little merit. The tomb of Aurangzeb's daughter at Aurungabad is said to have been in imitation of that at Agra over the queen of Shah Jahan, Arjamand Bauu Begum, Mumtaz Mahal.

*The Arch.*—Hindus, up to the advent of the Mahomedans, do not appear to have known the arch, nor to have been able to construct vaults or domes otherwise than by successive layers of stone projecting beyond those beneath, as in the Treasury of Atreus in Mycene. Prior to the reign of Akbar (A.D. 1556), the only examples of the arch in Hindu architecture are in some brick buildings of the Pala dynasty at Nalanda in Bengal. In India, flat arches of stone and brick are not uncommon. In Burma, Captain Yule (*Embassy*, p. 48) discerned two of brick, in windows in the Dhamayangyee temple at Pagan, where no suggestion of European or Indian aid could have helped. There is one flat stone arch in the northern gate of the fort, and another in a tomb, at Kurnul. There is one in the mediæval building of Roslin Castle, and in the magnificent Saracen gateway of Cairo, called Bab-el-Fitoor.

*Hindus* erect columns and arches, or rather gateways, in honour of victories. There is a highly wrought example of the column at Chitur, 120 feet high. A fine triumphal arch (if that term can be applied to a square opening) has been erected at Barnagar, in the north of Gujerat. It is among the richest specimens of Hindu art. The streets and squares of Chinese cities have monumental arches erected in honour of renowned warriors, illustrious statesmen, distinguished citizens, learned scholars, virtuous women, or dutiful children. They are in the form of a triple arch, the largest in the centre richly sculptured.—*Gray*, p. 11; *Elphinstone*, p. 163. The latter author also tells us, p. 430, that the unfinished mosque near the Kutub Minar presents specimens of the pointed arch, which, besides for their height and the rich ornamental inscriptions with which they are covered, merit mention as early examples of this form of arch. The centre arch appears by the inscription to have been finished in A.D. 1197, A.H. 594. Many of the buildings of the later princes before Akbar have small pointed arches. The mosques are composed of a collection of small cupolas, each resting on four pillars; so that the whole mosque is only a succession of alleys between ranges of pillars, with no clear space of any extent. The Black Mosque at Delhi, however, is in the ancient style, though built in A.D. 1387 under Firoz Tughlaq; and the tomb of Ghias-ud-Din Tughlaq, who died

in A.D. 1325, is covered with one cupola of considerable magnitude. The arches are different at different times. The early ones are plain Gothic arches; the latest are ogee and horseshoe arches, feathered all round. The domes at first are low and flat; they gradually gain elevation till the time of Jahangir, when they take in considerably more than half a sphere, and are raised upon a cylinder. Through the constant use of the pointed arch, the nature of the tracery and some other particulars create a resemblance between the Gothic and Indian architecture which strikes every one at first sight, yet the frequency and importance of domes, and the prevalence of horizontal lines in the Indian, make an essential difference between the styles. The more ancient buildings, in particular, which in other respects are most like the Gothic, are marked by a bold and unbroken cornice formed of flat stones, projecting very far, and supported by deep brackets or moldings of the same material.

In the 10th and 11th century, says Mr. Fergusson, p. 506, Mahmud of Ghazni inspired his nobles with a taste for architecture; and Ferishta says his capital was in a short time ornamented with mosques, porches, minars, fountains, aqueducts, reservoirs, and cisterns beyond any eastern city. Of the Turk and Pathan rulers who succeeded to the dominion in India, we have left to us the mosque at old Delhi and that at Ajmir, also the Kutub Minar, the tombs of Ala-ud-Din and his successors, down to the accession of Baber, A.D. 1494.

The Kutub at old Delhi was erected from the pillars and other parts of Jaina temples, and many of them retain the sculptured figures. The minar at the Kutub is 48 feet 4 inches in diameter at the base; and in 1794, though its capital was then ruined, it was still 242 feet in height. Its present height is 238 feet 1 inch, deducting the modern pavilion. It has four ornamental balconies, respectively at 97, 148, 188, and 214 feet from the ground, between which are richly sculptured raised belts containing inscriptions. It is lower by 30 feet than the Campanile at Florence. It is a tower of victory, a Jaya Sthamba. The dates of the ruins in old Delhi are from 1196 to 1235. The inner court was enclosed by Shahab-ud-Din. The central range of arches was built by Kutub-ud-Din; the wings by Altamsh, whose tomb is beyond the northern range, and who also built or founded the Kutub Minar. The iron pillar at the Kutub in the centre of its courtyard stands 22 feet above ground, and extends 20 inches under ground; total, 23 feet 8 inches. Its diameter at the base is 16 feet 4 inches, and at the capital it is 12.05 inches. There is no date on it, but Mr. Fergusson says (p. 506) that Mr. Prinsep supposed an inscription on it to be of the 3d or 4th century; Dr. Bhanu Daji supposed the 6th century. It is forged iron. An inscription on it says it was dedicated to Vishnu; but its real purpose was a pillar of victory to record the defeat of the Balhikas near the seven mouths of the Sindhu or Indus. Behind the N.W. corner of the mosque is the tomb of Altamsh.

*Mosques, Tombs.*—The mosque at Ajmir was commenced A.D. 1200, and completed by Altamsh 1210–1236, and is called the Arhai din ka jhompra. It was constructed from a Jaina temple. Its courtyard has a screen of seven inches, on which Cufic and Togra inscriptions are interwoven with architectural decorations. A mere mention must be

made of the tomb at Sipri near Gwalior; and that of Sher Shah near Sasseran in Shahabad; at Jaunpore (Jounpur), the Jamma Masjid and Lal Darwaza Masjid; at Ahmadabad, the Jamma Masjid and other mosques; and tombs and mosques at Sirkej and Butwa; the Jamma Masjid at Cambay, erected A.D. 1325, in the time of Mahmud Shah Ghori; the tomb of Mahmud Begurra near Kaira; at Mandu, the great mosque, the Dharmshala, the Jahaz Mahal; in Bengal, the Kadam Rasul mosque, the Miuar at Gaur, and the Adinah mosque at Maldah.

In the Dekhan are the mosques and bazar at Kulburga. At Beder, the Madrassa erected by Mahomed Gous, minister of Mahmud II., and the tombs of the Berid Shahi who ruled there 1492 to 1609. At Bijapur are the Jamma Masjid, the tomb of Ibrahim II.,—the whole of the Koran is said to be sculptured on its walls,—the smaller tomb of his successor, Mahmud, and the great Audience Hall. In the vicinity of Tatta, in Sind, are a series of tombs erected during the Moghul dynasty by the great men of the province, from 1572 to 1640. Akbar's reign, 1556–1605, was conspicuous for the many structures he erected. Amongst these are the mausoleum over his father at old Delhi, the old or Red Palace in the fort, built of red sandstone, 249 feet by 260 feet; the palace at Futehpur Sikri, and the three small pavilions which he erected for his three favourite wives, the daughter of Bir-Bul, the Rumi Sultanah, and the Christian Miriam, and its mosque, hardly surpassed by any in India. He commenced his own tomb at Secundra near Agra, and it was finished in Jahangir's reign.

Wherever Pathan dynasties ruled in India, their architectural remains are of a magnificent character. At Delhi, Agra, Mandu, and Burhanpur, ruins of palaces, mosques, and mausoleums attest the magnificence of their founders, and their noble, scientifically constructed fortifications attest their skill. Of the early Pathans of the Ghori and Khilji dynasties from A.D. 1193 to 1321, there may be noticed the Kutub Minar, of majestic beauty, erected A.D. 1200, and the stern grandeur of Taghalaqabad, A.D. 1321. The style is different of the late Pathan, of the Taghalaq and Said dynasties, A.D. 1321 to 1451, the Afghan of the Lodi and Suri dynasties, A.D. 1451 to 1554.

Mr. Fergusson tells us, p. 384, that the notable civil buildings of the rulers of southern India are all of dates subsequent to their occupants coming in contact with Mahomedans. The palaces, the cutcherries, the elephant stables, and the dependencies of the abodes of the rajas at Vijayanagar and Madura, rival in extent and splendour the temples themselves, and are not surpassed in magnificence by the Mahomedan structures of Bijapur and Beder. The civil buildings are all in a different style of architecture from the trabecate style employed in the temples. The Swarga-Vilassam, or throne-room of the palace at Madura, is an arcaded octagon covered by a dome 60 feet in diameter and 60 feet in height. The greater part of the buildings of the palace at Tanjore belong to the 18th century, and some to the 19th. The palace buildings at Vijayanagar consist of a number of detached pavilions, baths, harems.

The usual form of a Pathan tomb was an

octagonal apartment, surmounted by a dome, the apartments surrounded by an arched verandah, the arches rising from square columns.—*As. Soc. J.* iii. and vi. pp. 794, 969; *Gray's China*; *Elphinstone's History of India*; *Fergusson's History of Architecture*; *Messrs. Fergusson and Burgess, Mr. Fergusson to p. 236, and Mr. Burgess to p. 133*; *Gen. A. Cunningham's Report of Archaeological Survey of India, 1871-74*; *Gen. Cunningham's Bhilsa Topes*; *Imperial Gazetteer*; *Rev. J. Burgess, Arch. Survey of Western India, Bombay, 1877.*

ARCOT, a small town about 65 miles W. from Madras, taking its name from two Tamil words, *Aru-Kadu*, the six jungles on the river Palar; Sanskrit, *Shad Aranya*. It is in  $12^{\circ} 55' 23''$  N., and  $79^{\circ} 24' 14''$  E., and 599 feet above the sea. It is the Arkaton Basileion of the Greeks, and the capital of the nomade Sorai (*Sorai*), the whole of the neighbouring territory for several centuries after the Christian era having been occupied by shepherd Kurumbar, and then formed the centre of the Chola kingdom. But it must have been a place of great antiquity, by its being taken notice of by Ptolemy as the capital of the Sorai of Soramandalum, from whence corruptly Coromandel. The Kurumbar dynasty was overthrown in the beginning of the 12th century by Adoundai, an illegitimate son of Kulottunga Chola. The country, however, again lay waste, until Nala Bomma-Naidu and Timma Naidu built, or rebuilt, the town of Arcot, which was occupied for generations by their successors, who again were put aside by Aurangzeb's general, Zu-ul-Fiqar Khan, who took Ginji A.D. 1698, and settled many of his co-religionists in the country. Their descendants are still numerous. Arcot town, in 1712, was made the seat of government by Saadat Ullah Khan, the first Nawab of Arcot. Clive, in 1751, with a small detachment, took Arcot, but it was immediately invested by a force 10,000 strong, sent by Chanda Sahib. Clive's force consisted of 120 Europeans and 200 sepoys, with four officers, and their food supplies were very scant; yet for fifty days, and though the walls were breached, they withstood every effort of the besiegers. During the Maharram, they repulsed an attempt to storm the place, in which they lost five or six men, but the assailants' loss was 400. The struggle lasted for an hour, and in the night the enemy withdrew. Clive was then reinforced from Madras with 200 British and 700 sepoys. He took the fort of Timmery, effected a junction with a division of Morari Rao's army, and marched against and defeated the French and Chanda Sahib's army; after which Conjeveram surrendered, and the governor of Arnee declared for Muhammad Ali, who assumed the title of Walajah, was recognised as Nawab of Arcot; and until A.D. 1833, the British, at the Madras mint, continued to issue coins as struck at Arcot. The N. Arcot district lies between lat.  $12^{\circ} 21'$  and  $14^{\circ} 10' 45''$  N., and long.  $78^{\circ} 14' 45''$  and  $80^{\circ} 13'$  E. Area, 7139 square miles; and population, 2,015,278. The Pariah or Mala-Vandlu are 20 per cent., and form the great body of agricultural labourers. The wandering tribes are the Banjara, Lambadi, Sugali, and Dumar; and the forest and hill tribes are the Irular, Yanadi, Yerkala, and Maleali. The two great zamindari estates of Kalastri and Kavetnuggur are in the N. Arcot district; also the Pollam of Kongundi. The jaghir of Arnee is

hereditary in the family of a Mahratta brahman, held under a sunnud from Lord Hobart, dated 10th May 1796. The Chittur poligars claim descent from officers of the Vijayanagar government. When that dynasty was overthrown, these officers assumed independence, until Muhammad Ali was firmly seated as nawab. When the British assumed the government in 1801, they again became refractory, and were subdued by a force. Three polliams were forfeited, one was continued, and five were taken under government management until 1826. The principal river is the Palar; smaller rivers are the Poincy, Cheyar, and Surnamukhi. There are about 40,000 tanks, the chief of them being that of Kaveripak, ten miles east of Arcot, the bund of which is four miles long.—*Imp. Gaz.*

ARCOT SOUTH is a Madras district, lying between lat.  $11^{\circ} 10' 30''$  and  $12^{\circ} 38' 30''$  N., and long.  $78^{\circ} 33' 30''$  and  $80^{\circ} 2' 15''$  E., with an area of 4873 square miles, and a population of 1,755,817 souls. South Arcot has been under British administration permanently since the year 1801. Towards the W. are the Coorembu Gownden and the Jeddy Gownden hills, and on the N.W. the Chengama range, separating the Cullacoorchy taluq from Salem, some parts rising 5000 feet high. Parts of the southern hills are under a poligar, and the Chengama hills are occupied by the Maleali race. The chief river is the Colerun, across which dams have been constructed to obtain water for irrigation. The Vellar river rises S. of the Shevaroy hills, in Salem, and disembogues at Porto Novo. The Pennar rises in Nundidrug, and enters the sea N. of New Town, Cuddalore. The Veeranum tank, in the Manargudi taluq, is one of the largest tanks in S. India, its dam or bund being ten miles long; it is supplied chiefly from the lower dam across the Colerun. The Walajah tank dam is six miles long. Cuddalore has been occupied by the British since 1682. In the strife for supremacy between the British, the French, Tipu Sultan, and Nawab Muhammad Ali, Cuddalore, Port Novo, Ginji, Fort St. David, Pondicherry, Wandiwash, repeatedly changed hands. Hindus, 95.5 per cent.; Mahomedans, 2.5 per cent., with a sprinkling of Christians and Jains. The Valalar are the cultivators; the Vanian are the land-holding cultivators; the Pariah, labourers and menials; and the Chettyar are traders. The Korawa, a predatory race, are swineherds and basket-makers. In the forest tracts are the Irular, Villeyar, and Maleali. The Padyal, a section of the Pariah, are field labourers.

ARCTICTIS BINTURONG, the black bear cat, occurs in India. It is of the sub-family Viverrinae, family Viverridae, tribe Digitigrada.

ARCTOCEPHALUS LOBATUS, the Australian sea-bear, is amongst the largest of the seal family. They occasionally congregate in vast numbers on various parts of the coast of Australia. *A. ursinus*, when full grown, is 8 or 9 feet long, and weighs 800 lbs. When from four to five months old, it has fine black curly hair, and its fur is sold in China at considerable prices. Their favourite summer haunt is the island of St. Paul, one of the Pilibrow group. The hunters of the American Fur Company are Aleuts, and only young males of about four months old are killed. The males are polygamous, with about forty or fifty females.—*Hartwig.*

ARCTOMYDINÆ, a sub-family of mammals; the marmots, of the natural order Rodentia, and family Sciuridæ. Two species of the *Arctomys* occur in India, *A. bobac* and *A. hemachalanus*, the Tibet marmot and the red marmot.

ARDANDA. HIND. *Capparis horrida*, Linn.

ARDASHIR. There were several Persian sovereigns of this name, viz. Ardashir Babegan bin Sasan, Artaxerxes, the first of the Sassanian kings, A.D. 226-240; Ardashir (Artaxerxes) II., the tenth, A.D. 380; Ardashir III., the twenty-fifth Sassanian, in A.D. 629, under whom anarchy prevailed. Ardashir-daraz-dast, or of the long arm, was Kai Bahman, the Artaxerxes Longimanus of the Romans. Ardashir I. was surnamed Babegan, from his father Babek; in A.D. 226, he defeated and slew Artabanus on the plains of Hoormuz, and was proclaimed emperor. He was a religious enthusiast. He caused the sacred books to be translated from Zend to Pehlavi. He used to remark that there can be no power without an army, no army without money, no money without agriculture, and no agriculture without justice.—*Malcolm's History of Persia*, i. p. 73.

ARDAWAL. PANJ. *Rhododendron arbor-eum*.

ARDEA, a genus of birds of the family Ardeidae. *A. cinerea*, the common grey heron of Europe, Asia, N. and S. Africa, is common in India. The grey heron, in Tamil, *Narai*, sometimes *Pamboo narai*, or snake-crane, has a nest built of twigs, containing sometimes two, sometimes three eggs. The young are fledged from January to April, according to the time of depositing their eggs, which some do earlier than others. The eggs are of a light-green colour; they are not so large in circumference as a large-sized hen's egg, but are longer. The purple heron of Europe, Asia, and Africa, *A. purpurea*, in Tamil the *Cumbly narai* or blanket-crane, deposits two to three eggs, and seems to rear only two young. The young are fully fledged in April. *A. griseus*, the *Nycticorax griseus*, Linn.; in Tamil, *Wukka*; nests contain five eggs; hatches four or five young; eggs the size of a bantam's, and of the same shape. The young are fledged in April. Other species are *A. goliath* and *A. Sumatrana*.—*Dr. Shortt*.

ARDEBIL, in lat. 38° 14' N., and long. 48° 21' E., 5000 feet above the sea, is a place of shiah pilgrimage. It contains the tombs of shahs Safi-ud-Din, and of his descendant, Shah Ismail, the founder of the Saffavi dynasty.—*MacGregor, Persia*, p. 26.

ARDELAN, a province of Persia. Wooded mountains, separated by narrow valleys and occasional plains, producing excellent pasture, cover its northern portion, which is a nominal dependency of Persia. The wali of this district is also the principal Kurdish chieftain. He claims to be the lineal descendant from the great Salah-ud-Din (Saladin). He holds his court at Sehnah, his capital, 60 miles from Hamadan, and 77 from Kirmanshah. A serai occupies the summit of a hill, round which is the town, containing about 4000 Sunni, 200 Jews, and 50 Nestorian Catholic families. The Kurdish districts of Ardelan and Kirmanshah occupy the western limits of Persia, in the space between Azerjiban and Luristan, and the space between the Elwand and Zagros ranges.—*MacGregor; Rich's Kurdistan*, i. p.

209; *Euphrates and Tigris*, Colonel Chesney, p. 215.

ARDETTA MINUTA, the *Botaurus minutus*, is the little bittern of Europe, all Africa, W. Asia, Himalaya, Kashmir; replaced in Lower Bengal by *A. Sinensis*, and more abundantly by *A. cinnamomea*, which is common throughout India. *Botaurus stellaris* is the common bittern of Europe, Asia, all Africa, and is common in India.

ARDHA. SANSK. A half. *Dina ardha*, half the day; *ratri ardha*, half the night.

ARDHANARI, also written *Arddhanareswara*, the androgynous form of Siva, half man, half woman, representing Siva and Parvati.—*Fergusson and Burgess*.

ARDHAWA. HIND. A mixture of gram and barley meals, either in equal proportions, or two to one, as the buyer prefers, used in N. India for feeding horses. Both grains are parched and ground before being mixed together. *Ardhawa* is thought very fattening food for horses; but, owing to the loss of weight and substance in the parching process, and the extra labour required, it is more expensive than plain gram.

ARDI or Artaï, the name which Herodotus gives to the ancient Persians. Baron de Bode supposes the town of Ardea in Fars, near the mountainous region of Ardekan, to have been one of the chief towns of the ancient Persians.

ARDIBEHEST-JASAN, a festival of the Parsees or Zoroastrians, maintained in honour of Ardibehest Amsaspund, the controlling angel, according to their theology, over their sacred fire. On this day the Parsees crowd their fire-temples to offer up prayers to the Supreme Being.—*The Parsees*, 61.

ARE. TEL. *Bauhinia racemosa*.

AREALU. MALEAL. *Urostigma religiosum*.

ARECA, a genus of plants of the natural order *Coccolacæ*. A Chinese species, called *Chu-pin-lang*, yields the *Ta-fuh-p'i*, a fibrous rind or fine coir-like fibre.

*A. Dicksonii*, *Roxb.*, is a tree of the Malabar mountains; the poorer people use its nuts as substitutes for the true betel nut.

*A. gracilis*, *Roxb.*, is a tree of Sikkim, Silhet, Chittagong, and the S. Konkan; the *Ban-gua*, or wild areca of Bengal.

*A. triandra*, the *Ram gua* of Bengal, grows as a tree in Chittagong.

*A. oleracea*. Linn.

*Euterpe Caribæa*, Spr. | *Oreodoxa oleracea*, Endl.

The cabbage palm, a native of the West Indies; the wood used the same as *Areca catechu*, the bud forming the centre of the leaf-crown being the eatable 'cabbage.' It might be extensively cultivated in India.

*A. sapida*, the cabbage-tree of New Zealand. Its young unfolded leaves rise perpendicularly in the centre of the crest, and in this state they are used for making brooms; those still unprotruded, and remaining enclosed within the sheaths of the older leaves, form a white mass as thick as a man's arm, and are eaten raw, boiled, or pickled. In a raw state they taste like a nut, and boiled they resemble artichoke bottoms. This palm is of interest as the most southern representative of the palm order.

*A. vestitaria* is so called from clothing being made of its fibres.—*Roxb.; Voigt; J. Backhouse, Visit to Norfolk Island*.

ARECA CATECHU. *L.* Betel-nut palm.A. faupel, *Gartn.*

Fufil, . . . . .	ARAB. ?	Supari, . . . . .	DUK., HIND.
Banda, . . . . .	ITAL.	Jombi, . . . . .	JAV.
Gua, Kunthi ? . .	BENG.	Pinang, Kachu, .	MALAY.
Bonga, . . . . .	BISAYA, TAG.	Adaka, Cavughu, .	MALEAL.
Rapo, . . . . .	BUGIS.	Guala, . . . . .	SANSK.
Kwun, . . . . .	BERM.	Puwak, . . . . .	SINGH.
Si-chang-tan, . .	CHIN.	Paku marani, . .	TAM.
Pin-lung-tsze, . .	"	Kamuga ? Poka, .	"

A slender, graceful palm, of remarkably erect growth, attaining a height of 30 to 60 feet, with a tuft of feathery leaves at the extreme top. Its cylindrical stem is only a few inches in diameter. It is an object of extensive culture in many parts of tropical Asia, in N. Bengal, Nepal, Malabar, and the S.W. coast of Ceylon; also with the Burmese, and to a smaller extent by the Karens, and in all the islands from Sumatra to the Philippines. It is perhaps the most elegant of all the palms. It is much prized by the natives of Borneo, on account of the delightful fragrance of its flower, which, taken just before opening from the sheath or spathe in which the inflorescence is enveloped, and called myang, is requisite in all their medicines and conjurations for the purpose of healing the sick; it is also used, with other sweet-scented flowers, at bridal and all occasions of festivity. In the arid climate of the central Dekhan, it requires to be protected from the dry winds, either by matting or straw tied round it to prevent its splitting. When this happens, it immediately decays. In gardens, when mixed alternately with the cypress, it presents a very striking appearance. The wood is hard and peculiarly streaked, and might be used in turnery for small ornamental work. In Travancore, it is employed for spear handles and bows, for which it is well suited, being very elastic. This palm yields the betel nut of commerce, which, mixed with lime and the leaf of the piper betel, is largely in use as a masticatory in all the countries of S.E. Asia. The nut is hard and peculiarly streaked, and in request in turnery for small ornamental work. A strong decoction of the nut is used in dyeing. Roasted and powdered, they make an excellent dentifrice. Young nuts are prescribed in decoction in dyspepsia, and they are considered to possess astringent and tonic properties. Their use, with betel leaf and lime, discolours the teeth, but the people imagine that it fastens them and cleans the gums. The nuts yield two astringent preparations known as catechu, respectively called, in Tamil, katha kambu and kash kathi; in Telugu, kansu; and in the Dekhan, khrab katha and acha katha. The katha kambu is chewed with the betel leaf; the kash kathi is used medicinally. The tree will produce fruit at five years, and continue to bear for twenty-five years. Unlike the cocoa-nut palm, it will thrive at high regions, and at a distance from the sea. In the Eastern Islands, the produce of the tree varies from 200 to 1000 nuts annually. The nuts form a considerable article of commerce with the Eastern Islands and China, and are also one of the staple products of Travancore. They are gathered in July and August, though not fully ripe till October. In Travancore, those that are used by families of rank are collected while the fruit is tender. The husk, or the outer pod, is removed; the kernel, a round, fleshy mass, is boiled in water. In the first boiling of the

nut, when properly done, the water becomes red, thick, and starch-like, and this is afterwards evaporated into a substance like catechu. The boiled nuts being now removed, sliced, and dried, the catechu-like substance is rubbed on them, and dried again in the sun, when they become of a shining black, ready for use. Whole nuts, without being sliced, are also prepared in the same form for use amongst the higher classes; while ripe nuts, as well as young nuts in a raw state, are used by all classes of people generally, and ripe nuts preserved in water with the pod are also used. For export to other districts, the nuts are sliced and coloured with red catechu, or sent whole in the pods. The average amount of exports of the prepared nuts, from Travancore, is from 2000 to 3000 candies annually, exclusive of the nuts in their ordinary state, great quantities of which are shipped to Bombay and other ports. According to a former survey, there were upwards of a million trees in Travancore. The spathe which stretches over the blossoms of this tree, and which is called Paakmuttay, is a fibrous substance, which the Hindus make into vessels for holding arrack, water, etc.; also into cups, dishes, and small umbrellas. It is so fine that it can be written on with ink. The Malay name gives that of the island Pulo-Penang. The three ingredients of the betel nut, as commonly used, are the sliced nut, the leaf of the betel pepper in which the nut is rolled, and chunam or powdered lime, which is smeared over the leaf. Prof. Johnston calculated that they are chewed by at least 50 millions of the human race, but this is an over-estimate; like smoking and snuff-taking, many S. E. Asiatics do not use it. The tree requires a low, moist situation, with rather a sandy soil, either under the bund of a tank, or in a position otherwise favourable for irrigation. The seeds are put into holes six feet apart. Areca nut, when in bulk as a cargo, generates an excessive heat.—*Fl. Ind.; Heyne's Tracts; Voigt; Mr. Mendis; Dr. Cleg.; Drury, Useful Pl.; Drury's Cochii; M.E. J. R.; Elliott; Mason's Ten. Low's Sar.; Veg. King; Malcom's Tr.; Ains.; Sim.*

AREESH. PERS., TURK. In Baghdad and Southern Persia, an open room on the roofs of houses, for sleeping in at night in the hot season.

AREKA MARAM. TAM. *Bauhinia racemosa*.

ARENARIA SERPYLLIFOLIA and *A. Neilgherriensis* plants occur in India. Roxburgh notices *A. flaccida* and tufts of *A. musciformis*, *Wall.*; and allied species were brought by Drs. Hooker and Thomson from exposed rocks 14,000 to 18,000 feet above the sea level in the Himalaya.

AREND, Arandi. HIND. *Ricinus communis*.

ARENDA OIL of Chittagong, is expressed from the seeds of a bush which is largely used as a hedge, as cattle do not eat it. The seeds, three or four in number, are black and in a black-coloured skin. The bushes answer excellently for fences, with split bamboo tied on each side to keep them straight and together. *Jatropha curcas?*

ARENGA SACCHARIFERA. *Labill.*

Borassus Gomutus, <i>Lour.</i>		Saguerus Rumphii, <i>Roxb.</i>
Nawa, Nama, . . .	AMB.	<i>The Sap.</i>
Aren, . . . . .	JAV.	Lageu, Barum, Baru ? JAR.
Monchons, . . . .	MACASS.	<i>The Gossamer.</i>
Anao, Aonouce, . .	MALAY.	Karvel, Kawal, . . JAV.
Akel, Mander, . . .	PORT.	<i>The Hair.</i>
Sagwan, Sagwire, .	SP.	Duk, Eju, Gomuti, JAV.
Scho, . . . . .	TER.	Anu, . . . . . SUMATRAN.

This is one of the genus *Arenga*, five species of which chiefly inhabit the islands of the Eastern Archipelago. They are all handsome trees, their favourite localities being dense shady forests and the neighbourhood of rivers and rivulets. This one was so highly thought of by Dr. Roxburgh, that he introduced it largely into India, where the natives have taken kindly to them. It is growing now near Madras, in Bangalore, at Hyderabad, and largely in the Nuggur division of Mysore. It occurs in abundance in a wild state throughout the islands of the Eastern Archipelago, and yields a horsehair-like substance, which has given the name to the tree. It is the only one of this genus of any commercial importance. It comes into bearing about the seventh year, and continues to flower from two to five years, continuing in blossom all the year through, but flowers only once and dies. In general appearance it much resembles the sago palm, but the pinnæ of the leaves, which are erect in the latter, droop in the former like those of the nibong and many other palms. The gomuti or eju is a black fibrous substance resembling coarse horsehair, which protrudes itself in large tufts from between the corticeous scales of this palm. The length of the fibre runs from one to two feet, and each tuft contains about 6 lbs. of the eju. Eju cable is said to be considerably stronger than coir, and it undergoes a longer exposure to sun and rain alternately without experiencing any effectual damage. It is chiefly used by the Malays about the Straits of Malacca. It is also used as thatch; and a quantity of it is wrapped round the ends of timbers and posts to be put in the ground. Marsden saw a thatch of it fifty years old. Of all vegetable substances, it is the least liable to decay, and is of great service to the Dyaks in their house-building, on account of its durability. This substance is also plaited into ornaments for the arms, legs, and neck, and its deep black and neat appearance render it, to the eye of a European, a much more agreeable ornament than either the brass or beads with which they abundantly adorn their persons. The fibre is considered superior to all others yet made use of for the manufacture of artificial bristles for brushes, imitation horsehair for stuffing, and such-like purposes. The palm wine is extracted from the plant by cutting off the large lateral bunches of fruit. When these are about half-grown, they are severed close to the division of the peduncle or stem, and bamboos are hung to them. A good tree with two incisions will produce about a gallon daily for two months; a fresh surface being constantly kept on the severed part by a thin slice being daily cut off the stem or peduncle, so that at the end of the above-named period it has altogether disappeared. The palm wine is taken from the bamboo twice a day, and when fresh has a very agreeable taste, and is a refreshing drink; the Dyaks, however, always impart a flavour to it by placing a piece of a bitter plant into the bamboos in which it is collected. The tree is mentioned by Marco Polo. The fleshy outer covering of the fruit yields a highly stimulating and corrosive juice, which, when applied to the skin, occasions great pain and inflammation. The inhabitants of the Moluccas were in the practice of using, in their wars, in the defence of posts, a liquor afforded by the maceration

of the fruit of the gomuti, which the Dutch appropriately denominated hell water. A tree cut down in the Calcutta Gardens yielded 150 lbs. of good sago meal. Its leaves, when very young, are eaten like the American cabbage palm, *Oreodoxa oleracea*, *Enall.* The seed, or rather the albumen, when freed from its noxious covering, is made into a sweetmeat by the Chinese. It therefore yields sago, palm wine, gomuti, sugar, and baru. — *Roxb.*; *Crawf. Dict. Arch.*; *Seeman on Palms*; *Royle's Fibrous Plants*; *Voigt*; *Veg. King.* 749; *Cat. Cal. Exh.* 1862, pp. 57, 116–118; *New, in literis*; *Marsden's Hist. of Sumatra*, p. 57, 88; *Faulkner, Com. Dict.*; *Low's Sarawak*, p. 40; *Walton's State*, p. 116.

AREOI, a Tahiti people, who formerly buried their friends alive, when from their infirmities they became burdensome. A hole was dug in the sand on the sea-beach; then, under pretence of taking their aged or sick relative to bathe, they would carry him on a litter to the spot, and, tumbling him in, instantly heap stones and earth upon him, and trample all down with their feet; or they would rush into his house and spear him. Jenkins describes the Areoi as a sect, institution, or society, in the Pacific Islands, the members of which were allowed to marry; but if children were born, they were required to put them to death. — *Jenkins' American Expedition*, p. 161; *Montgomery*, p. 32.

ARE TIGE. *TrL.* *Dioscorea oppositifolia*, *L.*  
ARETTI. *TEL.* *Musa sapientum*.

AREVALAMATHANA, a king mentioned in a copper plate found at Kaira in Gujerat, of date A.D. 1059; his son was Udaia Ditya, and his grandson Salivahana.

ARGAS PERSICUS. *Fisch.* The argades are arachnida, closely allied to the ticks. The argas of Persia is the bug of Mianna, a town in Persia. Its size is about that of the common bug; the body is rough, of a blood-red colour, and covered with some elevated white spots. The bite gives acute pain, even giving rise to consumption and death. — *Moquin Tandon*.

ARGAUM, in Berar. A battle was fought here on the 29th November 1803 (the Imperial Gazetteer says 28th November), in which the army of the Bhonsla raja of Nagpur, commanded by his brother Venkoji, was defeated by General Wellesley. On the 15th December, General Stevenson captured Gawilghur, which led to the treaty of Deogaon on the 19th December.

ARGEMONE MEXICANA. *L.* Mexican poppy.

Buro shial kanta, . . .	BENG.	Bhat mil, Bherband, HIND.
Balu rakkisa, . . .	CAN.	Cardo santo, . . .
Lau-shu-lib, . . .	CHIN.	Pico del inferno, . . .
Yellow thistle, . . .	ENG.	Bramha danda, . . .
Satya nasa, . . .	HIND.	Bramhara kash, . . .

This plant, a native of America, grows wild in over-abundant luxuriance in many parts of India, and its large, yellow, thistle-shaped flowers appear January to March. Their seeds and milk-like sap are used in native medicine, but they seem useless. The round corrugated seeds yield a large quantity of pale yellow clear and limpid oil, called Coorakoo, and in Hindi, Faringi datura ka tel, nearly as much as the common mustard-seed. It is readily procurable, and cheap. — *Madras Ex. Jur. Rep.*; *Cal. Cat. Ex.*, 1862; *Roxb.*

ARGENTAN, the Peh-t'ung of the Chinese, is an alloy, called white copper, made of copper,

zinc, nickel, and arsenic, occasionally silver. The head ornaments of Chinese women and washing-basins are made of it. With Chinese women, a favourite mode of committing suicide is to swallow their head ornaments.

**ARGHA** or **Yoni**, in Hindu mythology, is **Parvati's** especial emblem; properly, the argha is the cup or circle from which the lingam rises, its outer edge or rim being the yoni. The argha of the Hindus is supposed to be identical with the argo of the Greeks, the Egyptian Cymbium; but the subject of the argha has given rise amongst the Hindus to many wildly speculative theories. Much of their ceremonial, as in this instance, has had a physiological origin; and many of their fasts, festival days, and observances are astronomical, astral, and planetary. The argha offering is made to an idol, a brahman, to a bridegroom at the marriage ceremony, or to any venerable person. In farming operations, it consists chiefly of fruit and flowers, or water, or milk and honey; and when the first bundle of corn is brought home from the threshing-floor and deposited, a libation of water is offered between the threshold and the spot where it is so deposited. In marriage and funeral ceremonies, as well as in the *Shradha*, an argha is an indispensable utensil. Argha Patra is a boat-shaped vessel, used in the religious ceremonies of the Hindus to contain the argha or offering made of tila or *Sesamum Indicum*, cusa-grass, perfumes, flowers, durva-grass, and water. These vessels—the first meaning a boat or vessel, the second a cup or goblet—remind us strongly of the patera of the Romans. Patra is also a leaf, especially when formed into a cup or drinking vessel, as is very commonly done in India; the plantain leaf is easily formed into a convenient cup, and it is retained in that shape by a skewer. Arghanatha, or Lord of the Boat-shaped Vessel, is a title of *Iswara* or *Siva*. Arghanatha *Iswara* appears to have been literally translated by *Plutarch* as *Iris* and *Osiris*, when he asserts that *Osiris* was commander of the Argo.—*Cole, Myth. Hind.* p. 374. See *Arghya*.

**ARGHAND-AB**, a river near *Kandahar*, in the hills, the *Gurgan* river, the *Venkana* of the *Vendidad*. On its left bank is the famous grotto, the *Ghar-i-Jamshid*, sixteen miles S.W. of *Kandahar*. The *Panj Bai* hills overlook the river. The whole of the roof of the grotto has the appearance of having been beautifully carved.

**ARGHAWAN**. **HIND**. *Bauhinia variegata*, also *Edwardsia mollis*. An arghawan tree is often mentioned in the verses of Persian poets. The branches and stem in spring are suddenly covered with pink blossom. Botanists have named it *Arbor Judæ*, or *Judas's tree*, on account of some very apocryphal tradition, that on a tree of this kind *Judas* hanged himself. The proper botanical name of this tree is *Cercis siliquastrum*. *Baber* mentions two arghawan, quite different plants, the red and the yellow. The yellow is common on all the plains of Central Asia, also on those of *Beluchistan* and *Persia*. In the latter region it is named *Malak*. It is a shrubby plant, bearing clusters of yellow pea-like flowers, with compound alternate leaves. The red arghawan is a small tree.—*Masson's Journey*.

**ARGHEL** of *Egypt*. *Solenostemma argel*, a native of *Syria*. The leaves are purgative, and are employed in *Egypt* to adulterate *senna*.—*Hogg, Veg. King.* ii. p. 6; *Simmonds*. See *Cassia*.

**ARGHUN**, a *Sind* dynasty from A.D. 1521 to 1554–55, during which *Shuja Beg* and his son *Mirza Shah Husain* reigned. This tribe came to *Sind* in the time of the *Summa* dynasty, whom they overthrew and succeeded, about A.H. 927, and ruled for thirty-four years, being overthrown by the *Tur Khani* in A.H. 962. Arghun Nama, also called the *Tur Khan Nama*, a history named after the *Moghul* families of Arghun and *Tur Khan*, by *Syud Jamal*, son of *Mir Jalal ud Din Husaini* of *Shiraz*, who composed this work A.H. 1065, A.D. 1654–5.

**ARGHUN KHAN** of *Persia* was *Kablai Khan's* great nephew. His wife was *Zibellina*, the *Khatun Bulugan*, daughter of the *Greek emperor Palæologus*, a lady of great beauty and ability. She had been married to *Abaka*, but on his demise, according to the marriage customs of the *Mongols*, she passed to the *Urda* of her step-son, Arghun. On her death, A.D. 1286, Arghun sent *Marco Polo* for another wife out of the *Mongol* tribe of *Bayaut*, but Arghun died before the lady *Kuka-Chin* was brought, and she passed to *Ghazan*, the nephew of Arghun, for Arghun had been succeeded by *Khi-Kafu*, his brother.—*Elliott*, p. 498; *Quart. Rev.*, July 1868.

**ARGHYA**. **SANSK**. A present or gift, indicative of respect to a superior. It matters not of what it consists, and is often of flowers.—*Hind. Th.* i. p. 312. See *Argha*.

**ARGILA**, also *Hargila*. **HIND**. The adjutant bird, *Leptoptilus argila*.

**ARGILLACEOUS EARTH**.

*Hwah-shih*, . . . *CHIN*. | *Fei-hwoh-shi*, . . . *CHIN*.  
*Kwang-fen*, . . . " |

An unctuous friable earth from *Kwang-si*, *Hunan*, and *Shan-tung*, of a pale yellowish colour, used as a chalk for drawing, and internally as an alterative remedy.—*Smith*, p. 22.

**ARGON**, *Argond*, or *Argoun*, *mahomedan Kashmir emigrants*, or the descendants of such who have settled in *Ladakh*, *Yarkand*, *Changthan*, or in any part of *Chinese Tartary*, for policy and security. They usually have establishments with agencies at the principal towns and cities they frequent and trade with. Thus the *Argoun* of *Ladakh*, besides his original or primary establishment at *Ladakh*, has another at *Yarkand*, and also perhaps, according to his means or extent of trade, at *Aksu*, *Ilchi*, *Turfan*, etc.; while the *Argouns* of *Yarkand*, as also the *Khojas* of *Andejan*, are known to have establishments in many towns and cities of *Russian Siberia*. They are also described as a mixed race resident at *Le*, half *Kashmiri* and half *Boti*. The same term, in *Yarkand*, also is applied to half bloods.—*Powell's Handbook*, p. 182, 183.

**ARGONAUTA**, the *argonaut*, or *paper sailor*, a genus of molluscs of the class *Cephalopoda*, order *Dibranchiata*, sec. *Octopoda*, and family *Argonautidae*. Several species occur in the seas on the south and east of Asia, viz. *A. Argo*, *cornu*, *cymbium*, *gondola*, *hians*, *thaustrum*, *tuberculata*, and *vitrea*. See *Mollusca*.

**ARGUS**, analogue of *Indra*, who is depicted with a thousand eyes, like the *Argus* of the *Greeks*, and is hence called the thousand-eyed god.

**ARGUS PHEASANT**. *Lungi*, **HIND**. *Cerionis satyra*, *Linn*. In the *Malay Peninsula*, called *Coo-ow* by the *Malays*. It occurs in *India*, *China*, *Java*, and *Sumatra*. See *Phasianidæ*; *Pheasant*.



ARGYREIA BRACTEATA. *Choisy.*

*Ipomœa bracteata*, *Heyne*. | *Samudra patta*, SANSK.

A twining shrub growing in Madras and Coromandel, filled with milky juice. Decoctions of the leaves are used by the natives as fomentations in cases of scrofulous enlargement of the joints; the boiled leaves being used as poultices at the same time.—*Wight*; *Useful Plants*.

ARGYREIA MALABARICA. *Choisy.*

Kattu Kalangu, . MAL. | Paymoostey, . . TAM.

Grows in Mysore, Malabar; common on the ghats. Root cathartic; considered by farriers a good horse medicine.—*Ainslie*.

ARGYREIA SPECIOSA. *Swt.*

*Convolvulus speciosus*, L. | *Lettsomia speciosa*, *Roxb.*  
" *nervosus*, *Burm.* | *Ipomœa* " *Pers.*

*Lettsomia nervosa*, R. 488.

Bich-taruka, . . BENG. | *Samudra-patra*, . . TEL.  
*Samudra Shoka*, . HIND. | *Chandra-poda*, . . "  
Guli, . . . " | *Kakkita, kokkita*, . . "

The Elephant Creeper grows all over India in forests and hedges. It has large deep rose-coloured flowers. Leaves are used by native practitioners in the preparation of emollient poultices, and also in cutaneous complaints, being applied externally to the parts affected,—upper side as a discutient, and the under, white, side as a maturant.—*Roxb.*; *Voigt*; *Ainsl.*; *Useful Plants*; *O'Sh.*; *Wight, Ic.*

ARHAR. HIND. *Cajanus Indicus*; pigeon pea.

ARHAT. HIND. A lifting water-wheel.

ARHAT, the highest rank in the buddhist hierarchy; a buddhist saint who has attained to the fourth grade in the scale of perfection, also a perfected Jaina saint. Arhata, religious buddhist counsellors who assembled at Pataliputra with Asoka. After nine months' consultation, they sent out nine teachers, viz., one to Kashmir and Peshawar; a second to the country of the Nerbadda; a third to Mewar and Bundi; a fourth to Northern Sind; a fifth to the Mahratta country; a sixth to the Greek province of Kabal, Arachosia; a seventh to the Himalaya; the eighth to Ava or Siam, that is, the golden land, the aurea regio or the aurea chersonesus; and the ninth to Lanka or Ceylon. Some circumstances of which we are uninformed, must have prepared these regions for the reception of the ascetic doctrines of Sakya Muni, which still prevail throughout Ceylon, Burma, Siam, Tibet, and China, amongst about one-fourth of the human race. See Buddha.

ARHI-PATA. SANSK. Lord of the day; a name of Surya, the sun.

ARI. TEL. *Bauhinia racemosa*, *Lam.*

ARIA BEPON. MALEAL. *Azadirachta Indica*.

ARI-ALU. MALEAL. *Ficus religiosa*, *Linn.*

ARIAMANUS, from Ari, a foe, and Manus, a man, the Ahirman of the Parsees.

ARIANA (Iran) was the general name for the country east of Persia and Media as far as the Indus, and Arian Abkhafasa is supposed to have been an Aryan territory near Kabul and the Paropamisus.

ARIA PALUS, of the ancients, is a lake formed by the accumulation of the waters of the Helmand at the southern extremity of its course, and called the lake of Zarrah by Europeans. This is a contraction of Zarrenj, the ancient capital, and this again represents the Zarangi or Drangi of the Greeks. In old Persian books it is called 'Daria-Reza, or little sea.' The present inhabitants of Seistan call it Meshila-i-Rustum, also

Meshila-i-Seistan. The ordinary name of the lake is Hamun, or the expanse.—*Ferrier's Journ.*

ARIA VELA. MALEAL. *Cleome viscosa*.

ARIGÆUM, a town near the territory of the Siah Posh Kafirs, at which the Greeks in their advance on India established a military colony.

ARIKELU. TEL. *Paspalum frumentaceum*.

ARI KIRAY. TAM. *Marsilea quadrifolia*.

ARIKOTA. TEL. *Poivreia Roxburghii*, *D.C.*

ARIPO, a small town 11 miles S. of Maanar, built on a low sandy beach on the south side of the river, in lat. 8° 46' 30" N. and long. 79° 55' 30" E. Its chief importance is connected with the pearl fishery.

ARIS. HIND. *Adhatoda vasica*.

ARISÆMA, a genus of the Aracæ or Arum tribe of plants. A. gracile is mentioned by Dr. Honigberger as occurring abundantly in the Himalaya, on the south side of the Pir Panjal, from the top to the bottom. Its juice very acrid; the roots are considered by the Hakims to be an excellent remedy against every description of animal poison. A. dracontium and A. triphyllum are introduced plants. Dr. Stewart mentions A. curvatum, A. speciosum, and A. tortuosum as Panjab plants. A. triphyllum, *Endl.*, the Pwan-hwa of the Chinese, is a very acrid and caustic plant, and, along with species of *Pythonium*, *Pinellia tuberifera*, and *Arum macrorum*, it forms part of the compound for destroying the sensation of parts to be operated on.—*Smith*; *Honig*; *Stewart*; *Voigt*.

ARISHITA. SANSK. A savage bull killed by Krishna. It approached the place where he was dancing with the Gopin shepherdesses, when he seized it by the horns, one of which he tore off, and with it slew the bull.—*Garrett*.

ARISHITA NEMI, a name of Kasyapa. He was the near kinsman of Krishna, they being the sons of Basdeo and Samudra, the eldest and youngest of ten brothers of the Yadu race.

ARISHITA PHENILA. SANSK. Soap nut.

ARISI. TAM. Husked rice of *Oryza sativa*.

ARISINA. CAN. *Curcuma longa*, *Roxb.*

ARISTIDA, a genus of plants growing all over India, in dry, barren, binding soil. A. depressa, *Retz.*, and A. setacea, *Retz.*, are common in many dry parts of the central and western Panjab and Trans-Indus, and in parts of the outer hills towards the west up to 2500 feet, and said to be a favourite food of cattle. In Madras, A. setacea, Shipur gadi, TEL., the broom grass, is used for brooms and tatties.

ARISTOLOCHIA, a genus of the Birthwort tribe, with about 12 species in India. A. acuminata is in many places cultivated as a flowering plant, for its large dark greenish purple flowers. A. anguicida, odoratissima, labiosa, cymbifera, clematitis, foetens, and Braziliensis are introduced plants. A. longa and A. rotunda, natives of the south of Europe and Kashmir, are found in the medicine bazars of India, under the names of Zurawund taweel (or daraz, the long), and Zurawund moodaruj (or gird, the round), with Aristolochia as the Greek name. The roots of A. longa are given by the Hakims in diseases of the womb, ulcers and affections of the gums; the latter in itch, leprosy, for drying up sores, destroying lice and intestinal worms, also for promoting the renal and menstrual secretions. A. longa, Zurawund taweel, occurs in whitish twisted pieces, the



size of a finger, and nearly tasteless. It is used both in powder and mixture; employed as a tonic in diseases of the chest and brain, and especially in headache; also in snake-bites. *A. rotunda* is used in chest and special ailments. In Sikkin, in the valley of the Tista, *A. saccata* climbs the loftiest trees, bearing its curious pitcher-shaped flowers near the ground only; its leaves are said to be good food for cattle.—*O'Sh.* p. 568; *Hooker*, ii. p. 7; *Cat. Ex.*, 1862.

ARISTOLOCHIA BRACTEATA. *Retz.*

Gundatu, Kira-mar, DEKH.	Gadide-gadda-pu, . . TEL.
Birthwort, . . . . . ENG.	Purugu pallay, . . . . .
Pattra-bang, . . . . . SANSK.	Gadide gadapara, . . . . .
Addatinapale, . . . . . TAM.	Gardi Gavapu, . . . . . TULU.

A small creeping plant; flowers nearly all the year; grows on the Coromandel coast in cultivated places, and in Travancore. Every part of this plant is nauseously bitter. In cases of tormina, two of the fresh leaves are rubbed up with water, and given once in 24 hours. Infusion of the dried leaves given as an anthelmintic; fresh bruised and mixed with castor oil, they are considered a valuable remedy in obstinate cases of itch. The fresh leaves applied to the navel of a child are said to have the effect of moving the bowels. The same, fried with castor oil, and made into a ball the size of an orange, relieves horses when suffering from gripes. The leaves beaten up with water are given internally in cases of snake-bites; also, in infusion, in boils and inflammatory attacks.—*Ainsl., Lindl., Useful Plants; Faulk.; O'Sh.; Roxb.; Voigt; Cal. Cat. Ex.*, 1862.

ARISTOLOCHIA CONTORTA. *Smith.* Tu-ts'ing-muh-hiang, of the Chinese. The dried roots are obtained in Shen-si and Hu-peh. They are powerfully purgative, emetic, and anthelmintic; and in snake-bites are used both internally and externally.—*Smith.*

ARISTOLOCHIA INDICA. *Linn.* Birthwort.

Chaykhoaia, COCH.-CHIN.	Hari, Iswari, . . . . . SANSK.
Sampsun, Isrirel, DUKH.	Irkamula, Isra-bel, . . . . .
Iahumul, Isabel, HIND.	Saksandar, . . . . . SINGH.
Hari, . . . . .	Satasanda, . . . . .
Wallas, . . . . . JAV.	Peru-marandu, . . . . . TAM.
Kadalwegam, MALEAL.	Talahrubu, . . . . .
Ishwara-muri, . . . . .	Dula-Govila, Govila, TEL.

A perennial twining plant, growing everywhere in the copses and jungles of India and Ceylon, flowering in the wet season. The root is nauseously bitter, and is given in decoction as an emenagogue, in lues, in paroxysms of gout, in the diarrhoea of children proceeding from dentition. Also criminally used, to procure abortion, and as an antidote to snake-bites.—*Roxb.; Voigt; Cal. Cat. Ex.*, 1862; *O'Sh.*

ARISTOLOCHIA KÆMPFERI. *Smith.* Mat-tau-ling, CHINESE. Its fruit is obtained from Wuting-fu in Shan-tung, and its seeds are used in pulmonary ailments.—*Smith.*

ARISTOLOCHIA RECURVILABRA, *Hance*, the green petchuk of China; a medicinal plant largely exported from China. It is obtainable at Ningpo.

ARISTOTLE, B.C. 384-322, the Aristoun of the Arabs and Mahomedans of Asia, a native of Greece, one of the ablest men in science and philosophy. He was born at Stageira, in Macedonia, B.C. 384; both his parents died while he was young. At the age of seventeen he became a pupil of Plato, and remained in the school till Plato's death, B.C. 347. He became the teacher

of Alexander the Great, on whose departure for Asia Aristotle returned to Athens, where he taught and wrote treatises on Natural History, Medicine, Generation, Destruction, Metaphysics, Philosophy, Ethics, Rhetoric, Poetry, Physics, Political, Economical, and Mental Science. He is supposed to have died of a disease of the stomach, at Chalcis, B.C. 322, aged 63. His fame in India is wholly confined to the Mahomedans. His pupils and followers were the historians of India after Alexander's time.—See India; Scylax; Veda.

ARITA. MAHR. *Sapindus emarginatus*.

ARITHMETIC. The rules of the Hindus are in verse. The question is usually propounded with enigmatical conciseness; the rule for the computation is given in terms somewhat less obscure. But it is not till the example, which comes in the third place, has been studied, that all ambiguity is removed. No demonstration, nor reasoning, either analytical or synthetical, is subjoined; but, on examination, the rules are found not only to be exact, but to be nearly as simple as they can be made even in the present state of analytical investigation. The same observation is applicable to their algebra. In arithmetic and algebra the brahmans attained to a high degree of proficiency. To them we owe the invention of the numerical symbols on the decimal system,—the Indian figures 1 to 9 being abbreviated forms of the initial letters of the numerals themselves; and the zero or 0 representing the first letter of the Sanskrit word sunya, meaning empty.—*Imp. Gaz.; Ed. Rev.* vol. xxix. pp. 147, 151.

ARITI CHETTU, Musa paradisiaca, L.

ARIUS ARIUS, *Buch. Ham.*

*Pimelodus arius, Buch. Ham.*

Ikan Saladu, . . . . . MALAY. | Ikan Surdudu, . . . . . MALAY.

This fish inhabits the Gangetic estuaries near Pondicherry, and the estuaries near Penang, the Malay Peninsula, and Singapore. It is 1 foot 10 in. long, forms an article of food, and more than any other of the Siluridæ contributes to the isinglass of commerce. A. Bookel, of Ceylon, hatches its eggs in its mouth. A. militaris, *Linn.*, 1½ ft. long, inhabits the Coromandel and Malabar coasts, the Ganges, Irawadi, and the seas and estuaries of the Malay Peninsula. Its air-vessel is preserved as isinglass.—*Cantor*.

ARIUS TRUNCATUS. *Cuv. and Val.* This is under a foot in length. It occurs in the seas of Penang and the Malay Peninsula, but is so rare that it furnishes little of the isinglass of commerce.—*Cantor*.

ARIVAN. HIND. With Hindus, the first cuttings of the harvest; they are not taken to the threshing-floor, but are brought home to be presented to the household gods and brahmans, and to be eaten by the family. The grains are taken out of the ear, and eaten with milk and sugar; also called Nawan, from Nawa, new, and Anna, food.—*W.*

ARIVITA. TEL. *Eugenia bracteata, R.*

ARIYAPORIYAN. MAL. *Antidesma bunias*.

ARJA. HIND. A class of women mendicants in Central India, respected for their knowledge, not their conduct. Women who have adopted the vagrant life which this class pursue, are never allowed any intimate intercourse with families.—*Malcolm's Central India*, ii. p. 193.

ARJAMAND BANU, daughter of the vizir Asof Jah, was the wife of Jamal Khan, but

subsequently married Shah Jahan, emperor of Delhi, and received the title of Mumtaz Mahal. He erected a tomb near Agra over her remains, known to Europeans as the Taj Mahal.

ARJAN, also Arzhan and Arzhanah. PERS. According to Ouseley, this tree is a species of the Badam-i-Kohi, or Badam-i-Talkh, the mountain or bitter almond.—*Ouseley's Travels*, i. p. 306.

ARJANNA. HIND. A tribe of Kunbi cultivators in W. India.—*Wilson*.

ARJUN. BENG. *Terminalia glabra*, Roxb.

ARJUNA, third son of Pandu by his wife Kunti or Pritha. He was skilled in arms, and appeared disguised as a brahman at the swayamvara of Draupadi, whom he won, and she became the wife of the five brothers. She dwelt with each alternately for two days, the arrangement being that no other brother should approach, under pain of banishment. Arjuna broke the agreement, and he was banished for twelve years. During his banishment he visited Hardwar, Manipur, Prabhassa near Dwaraka, where he married Subhadra, sister of Krishna, with whom at the close of his sentence he returned to Indraprastha, and rejoined his brothers. The eldest brother, Yudhishtira, the raja or king, resolved to perform the imperial rite of rajasya. It was successfully accomplished, but it excited the anger of the Kuru race, and revived the old feud between the Kaurava and the Pandava; and Duryodhana, chief of the Kaurava, engaged the Pandava in a gambling match, in which the Pandava staked their kingdom, and, losing, went into exile. Subsequently Arjuna and his brothers engaged in the great war of the Mahabharata, at Kuru-khet. Arjuna induced Krishna to join the Pandava side, and Krishna promised to drive his chariot in the war. On the first day, Arjuna engaged Bhishma in single combat; on the second day he rallied the Pandava, whom Bhishma had thrown into disorder. He again fought with Bhishma, and rescued his son Abhimanyu from Duryodhana. Subsequently, he mortally wounded Bhishma, defeated Susarma and his brethren; again fought Susarma, but while so engaged his son Abhimanyu was slain by six Kaurava chiefs. Arjuna on this vowed to take the life of Jayadratha, which he accomplished, and shortly after killed Karna with an arrow. After the war he died, with the other Pandava, among the Himalaya mountains. The Bhagvat Gita is a philosophic discourse between Krishna and Arjuna, presumed to be at the time of the great battle; and this epic poem also contains an account of the twelve months' roaming of the white horse let loose by Yudhishtira, before performing the Aswa Medha sacrifice in token of political supremacy. His grandson Parikshita succeeded to the throne of Hastinapura.—*Bunsen*, p. 553; *Wheeler's History of India*.

ARJUNO. BENG. *Lagerstræmia reginæ*.

ARK. ARAB., HIND., PERS. A citadel, or smaller inner castle constructed within a larger fortress. But as princes in the east generally lived in the Ark, the word from thence often came to be applied to a palace, as the Latin arx, comprising the palace (Dewan-Khana); and that the ancient kings placed their habitation in the arx or citadel for safety, we learn from Servius (in Virg. *Æn.* iv. 410): 'Regium enim fuit habitare in arcibus

propter tutelam.'—*Malcolm's Persia*; *Ouseley's Travels*, ii. 18; *Fraser's Khorasan*, p. 85.

ARKA, a town in Canara, where brahmaus say Sri Yeo, the holy spirit, is worshipped.

ARKA BANDHU, a name of Buddha, meaning the kinsman of the sun.

ARKALU. TEL. *Harmala ruta*.

AR-KANTA. BENG. *Alangium hexapetalum*.

ARKATOU BASILEON, of the Greeks, is the present Arcot. See Ara-kadu; Arcot; Kururbar.

ARKOLA. KASHM. A poisonous tree of Kashmir, which when green blisters the hand. In the Panjab, *Rhus acuminata*, buckiamela, and verniciflua.

ARMAGAM, Armagon, or Durguraz-patnam, on the Coromandel coast, was an early settlement (1625) of the English, from which they removed to the present site of the chief city, Madras, in about 1728. It has a lighthouse in 13° 53' N., 80° 70' E. Off it is a shoal of the same name, and the still water inside the shoal is called Blackwood's harbour.

ARMAITI, in the seventh strophe of Zoroaster's hymn, is named as the mother of the corporeal world, as coming with power, and with truth, and with purity of heart, to succour this life. Armaiti is known to the Vedas, and is therefore older than Zoroaster. It is the Ependarmad or Sapandomad of the Parsees. But Armaiti came to be regarded as something material, and this was deemed the earth. Armaiti had three companions, viz. Kshathra-Vairya, Pre-eminent Power, from which the Persians have their Shah River; Asha, or Truth, the Parsee Arda Behesht; and Vohumano, good pious mind or Piety, whence the Parsee Bahman.—*Bunsen, God in History*, i. p. 283-5.

ARMAK. HIND. *Pandanus odoratissimus*.

ARMENIA. The upper Euphrates is nearly in the centre of that great range of territory called by the ancients Armenia, which extended eastward from that river to the Caspian Sea, and again westward over a part of Asia Minor. At the present day, the general limits of this territory will probably be best understood by considering the Euphrates to be its western boundary from Sumcisa until a few miles south of Erzingan, where the boundary quits the river and preserves the direction of Tarabuzun, till it meets the mountains southward of Gumish Khanah. Armenia has now no political existence, and the territory is divided between Turkey, Persia, and Russia. Its lakes are Van, Gokcha, Sevan, and Urumia. The towns are Amadia, Bayazid, Bitlis, Diarbahr, Erivan, Kars, Mush, Nakhshivan, Sart, and Vau. The people are industrious traders, its peasantry powerful and robust. They live in good houses. Their women are on an equality with the men. Armenians adopted christianity in the fourth century. In A.D. 536, they separated from the Greek Church. They have had many martyrs. The catholicos or patriarch resides at the Echmiadzin monastery, 13 miles E. of Erivan, in the valley of the Aras. The old Armenian language is called Haikan; and in A.D. 406, Mesrop Masdoty invented an alphabet of thirty-eight letters, with eight vowels, which is still used along with a modern alphabet. The populations call themselves Haik or Haikan, and their country Haikethan; the term Armenia is said to be from Aram, the sixth in descent from Haik, a grandson of Japheth. Haik

is said to have been a brother of Belus. Armenians are found in all eastern countries. In their charity to one another, combined with their eager toil for wealth, they have much in common with the Jews. They evince great commercial aptitude, and are bankers and merchants. In Armenia, however, they cultivate the soil. Before their conversion they were fire-worshippers. Many of them now are Nestorians, some are Romanists. The language of the present day has affinities with the Iron, Persian, Arabic, Syrian, and Turk. In the 5th century, the great Mesrob translated the Bible into the Armenian tongue; Moses Vocazer, Chori-nazi the historian, and Isaac, are their celebrated writers. In the 11th century, they had the great patriarch Nerses Shnor-Haale, and Archbishop Nerses Lampronazi. General tradition and the formation of language point alike to the mountains of Armenia as the birthplace of the Arab and Canaanitish races; and there is especial native evidence to the same effect as regards Edom, consequently also the Phœnicians.—*Col. Chesney's Euphrates Exped.* p. 94; *Bunsen's Egypt*, iii. p. 431; *Wolff's Bokhara*; *MacGregor's Persia*; *Palgrave*.

ARMENIACA VULGARIS. *Lam.* Apricot.

*Prunus Armeniaca, Linn.*

Bin-kuk, . . . ARAB.	Barkuk, . . . PERS.
Tuffa Armina, . . . "	Bakur-khani, . . . "
Zard Alu, Chulu, . . . HIND.	Mishmish, . . . "
Ari, Klubani, Chinaru, . . . "	Juldara, . . . PANJ.

A native of Kaghan, China, and the west of Asia, but grown in the gardens of India. It is found also in the Sutlej valley, between Ranpur and Sungham, at an elevation of 7000 to 13,000 feet, but does not ripen above Shalkar. It is there a common article of food and source of wealth. The plantain is last seen below Kotgurh, and the mango near Rampur. The apricot is a staple produce in Kullu, and common article of food. They are small and firm fleshed, so that they dry well. It is common about villages in the Himalayas, and oil of the finest kind is made by expression from the kernels, which are sold separately in the bazars, under the name of Badam kohl, or hill almonds. The oil is clear, of a pale yellow colour, and smells strongly of hydrocyanic acid, of which it contains usually about 4 per cent.—*J. D. Cunningham*; *O'Sh.*; *Roxb.*; *Voigt*; *Vegetable Kingdom*, 299; *Cleghorn, Panj. Rep.* pp. 65, 80.

## ARMENIAN BOLE.

Wu-sih-shih-chi, . . . CHIN. | Wu-sih-fu, . . . CHIN.

Unctuous earths of various shades of red and other colours.

ARMIES are retained in British India by the British and by the Feudatory sovereigns. That of the British comprises, of Europeans, artillery, cavalry, and infantry, in all, ordinarily about 65,000; and another larger body, raised from the populations under British sway, chiefly Hindus, but about one-third Mahomedans, number about 143,000. The Hindus, including the Sikhs, consist of the Brahman and Rajput and Jat of Hindustan and the Panjab, the Mahratta, Teling, and Tamil races of the peninsula. The Mahomedans consist of the descendants of the races, Pathan, Moghul, Syud, and Shaikh, who were dominant prior to the British, also largely of the Afghan or Pathan races of the N.W. borders of India. It has been calculated that the strength of the armies

and armed retainers of the native States amount to 100,000 men. The Maharaja Sindia of Gwalior, the Maharaja Holkar, the Nizam of the Dekkan, have the largest and best appointed forces. During the revolt and rebellion of 1857-59, both Sindia and Holkar experienced the bitterness of the defection of their troops.

The army of British India, up till the year 1859, when the Queen of Great Britain assumed, from the East India Company, direct control of that country, was composed of European cavalry, detailed from the army of Britain; native cavalry recruited amongst the people of India, and officered and drilled like European regiments by natives of Great Britain, but with fewer officers; and of other regiments of native cavalry, also raised amongst the natives of India, but with still fewer European officers, generally only a commandant and adjutant. The last-named troops were usually styled irregular cavalry; they were contractors, supplying their own horses, horse-furniture, and horse food, and were classed as the sillahdar and bargir, according as they were owners of horses or servants, for certain sillahdars had the privilege of supply of two or more horses and horsemen, styled assami. The artillery, both horse and foot, were wholly servants of the East India Company, the whole of the officers and the soldiers of the European artillery being natives of the United Kingdom of Great Britain and Ireland; but the native artillery, horse and foot, called the kala or black troop, and also golandaz, were recruited from amongst the same classes of natives as supplied the native cavalry and native infantry, and had both European and native officers. The infantry, similarly to the cavalry, were in part the servants of the Company, in part composed of British regiments taking a tour of duty in India; and in greater part they were native regular regiments of foot. These troops were arranged in the three commands of Bengal, Madras, and Bombay, and their numbers in times of peace and war varied between 200,000 and 300,000 armed men, ready for war. In the Bengal native army, there were Mahomedans; but the bulk of the soldiery were Hindus, many of them of the Brahmanical and Kshatriya castes, brave, buoyant, and jaunty, but proud, vain, and conceited. The Madras native cavalry were almost entirely Mahomedans, with a few Mahrattas from around Arcot; the Madras native infantry was about 2-5ths Mahomedans and 3-5ths Hindus, chiefly Teling and Tamil Sudras, with a mere sprinkling of higher or lower castes and Christians; while the Bombay army was recruited partly in Northern India from the same men as the Bengal army, partly from the Mahrattas of Maharashtra, and had a sprinkling of Jews, low caste men, and Christians. The duties of the Bengal and Bombay native armies were chiefly amongst people speaking their own or allied tongues; but the Madras soldiery, besides the Tamil, Teling, and Canarese countries, held Travancore, Hyderabad, and the Central Provinces, and took the entire duties of China, Borneo, Singapore, Malacca, Penang, the Andamans, Nicobars, Moulmein, Rangoon, Prome, Thayet Myo, Tounghoo, and at times held Aden, Khyouk Phyoo, Canton, and Hong-Kong, and have come westward to Egypt and Malta. The engineers were officered by natives of Britain, but had under them a large body of native sappers and miners, who, in Madras,

# ARMIES.

were Tamil and Teling Sudras and Christians, with a few Mahomedans. In 1857, however, the regular native army of Bengal, composed of Hindus and Mahomedans, recruited mostly in the North-West Provinces, revolted, and it took all 1858 and 1859 to subdue the mutineers and restore order, for many chiefs and races rose in succession. A few regiments of the Bombay Presidency also failed, but one of these, the 21st Native Infantry, had formed part of a regiment of the Peshwa, Baji Rao, commanded by Captain Pott, and had come over to the E. I. Company during the middle of the battle that ensued on the attack on the Residency at Poona, and the corps had continued, as in the Peshwa's times, to be recruited in Northern India. From 1858, the entire European soldiery of India were obtained from the British army, amongst whom those previously belonging to the East India Company were enrolled, and great reductions were then made amongst the regiments of native infantry, their organization was changed from the regular to an irregular system, i.e. with fewer European officers; and by degrees, nearly all the native artillerymen were eliminated. All the reasons that led the British Indian Government to give so decided a preference to the irregular system are not known, but it has been stated that the principal was the noble and loyal behaviour of the brave Gurkha and Panjab irregular regiments. Other irregular regiments, composed of men of the same caste and country as the rebellious sepoys, such as the Gwalior, Kotah, and other contingents, did mutiny, and join with the men of the regular army in their attempts to throw off the British rule. In 1858, the Panjab Government, acting on the principle of *divide et impera*, ordered that certain regiments about to be raised in that province, should be organized in companies of different races,—Sikh, Panjabi, Dogra, Pathans, and others. The number of officers now attached to irregular regiments is, however, still very nearly as great as the average present with the old regular regiments of the Bengal army. The North-west frontier of British India has been extending to the countries of the mountain tribes on the borders, and including several of them. While this has been in progress, another British Indian army, above 14,000 strong, has been raised. It is called the Panjab Frontier Force, consists of artillery, cavalry, and infantry, about half of them Mahomedans, with a sprinkling of Afghans and tribes from beyond the borders. It has been kept under the orders of the Governor-General and Council.

In Northern and North-West India, the country is occupied by the Bengal Army, the Panjab Frontier Force, 13,957; the Central India Horse, 1007, and the small bodies, 5702, comprising the Bhopal, Erinpura, Deolce, Mhairwara battalions, and the Bhil corps of Malwa and Mewar.

The Bengal native army, 50,451 strong, is almost wholly recruited from the British and Independent States of the Panjab, Oudh, Delhi, N.W. Provinces, Cis Sutlej, and Nepal, only about 2000 of its number being from Bengal and Assam.

The Peninsula of India and Central Provinces have the Madras and Bombay armies located in them, and the Hyderabad Contingent is in the centre of the Peninsula.

The Panjab Frontier Force, 13,957 strong, a famed body, was recruited as under:—

# ARMIES.

Panjab Proper and Hazara, . . . . .	7875	Nepal, . . . . .	853
Cis Sutlej and Independent, . . . . .	1460	N.W. Provinces, Delhi, Oudh, . . .	1158
N.W. Frontier within British territory, . . .	1615	Dorajet, . . . . .	93
N.W. Fr. beyond do., . . .	705	Central Provinces, .	158
		Lower " . . . . .	40

The Central India Horse, 1007 strong, are of various races, half of them from Oudh, Delhi, and the N.W. Provinces, 244 from Panjab Proper and Hazar., 118 from the British and Independent territories in the N.W. Frontier and Cis Sutlej, and 156 from the Central Provinces. The Bhopal battalion, 902 strong, is almost wholly from Oudh, Panjab, Central Provinces.

The Madras army, 30,448 strong, is composed in almost equal proportions of men from Telingana in the Northern Circars and parts of the Karnatic, about 4000 being from the Ceded Districts and Mysore; and the Nair Brigade and Mysore troops of the allied States of Travancore and Mysore are obtained from the same localities.

The Bombay army is 25,885 strong. It is recruited chiefly from the Konkan and the Dekhan, but also from countries wide apart, viz. :—

Konkan, . . . . .	10,662	Gujerat, . . . . .	657
Dekhan, . . . . .	6,155	N.W. Provinces, Dorajet, Cis Sutlej, Nepal within and beyond British territory, . . . . .	563
Panjab Proper and Hazara, . . . . .	2,230	Central Provinces, . . . . .	124
Delhi, N.W. Provinces, Oudh, . . . . .	4,023		
Sind, . . . . .	792		

The Hyderabad Contingent, 7498 strong, is provided by the Nizam of Hyderabad under the treaty of 1853; 3550 of their number is from the N.W. Provinces, Rohilkhand, Delhi, and Oudh, and 3414 from the Dekhan. The Contingent comprises six regiments of infantry, four of cavalry, and four batteries of artillery.

The provinces from which, in 1881, the three armies, numbering 138,305, had been recruited, were as under:—

Bengal Provinces, 82,878, viz.—			
N.W. Frontier beyond British territory, . . . . .	1,738	Delhi territories, . . . . .	6,812
N.W. Frontier and Trans-Ind. within British territory, . . . . .	3,445	N.W. Provinces, including Rohilkhand, . . . . .	8,858
Dorajet, . . . . .	808	Oudh, . . . . .	14,457
Panjab Proper and Hazara, . . . . .	26,403	Nepal, . . . . .	5,691
Cis Sutlej, including Independ. States, . . . . .	6,398	Central Provinces, . . . . .	1,481
		Lower Provinces, . . . . .	1,783
		Assam, . . . . .	378
		Other countries, . . . . .	4,026

Madras Provinces, 33,737, viz.—			
Northern Circars, . . . . .	12,255	Ceded Districts, . . . . .	1,174
Central Karnatic, . . . . .	8,721	Mysore, . . . . .	4,353
Southern " . . . . .	2,786	Tanjore, Madura, . . . . .	3,582
Baramahal, . . . . .	866	Tinnevely, . . . . .	

Bombay Provinces, 21,690, viz.—			
Konkan, . . . . .	10,662	Gujerat, . . . . .	657
Dekhan, . . . . .	9,579	Sind, . . . . .	792

In the year 1881, the strengths of the native arms of Bengal, Madras, and Bombay were—

Bengal Sappers and Miners, Cavalry and Infantry, . . . . .	50,451
Panjab Frontier Force, Artillery, Cavalry, and Infantry, . . . . .	13,957
Central India Horse, two regiments, . . . . .	1,007
Bhopal Battalion, . . . . .	902
Malwa Bhil Corps, . . . . .	535
Erinpura Irregular Force, . . . . .	856
Deolce " " . . . . .	857
Mewar Bhil Corps, . . . . .	619
Mhairwara Battalion, . . . . .	819
	5,705

## ARMIES.

Madras Sappers and Miners, Artillery,	
Cavalry, Infantry, . . . . .	30,448
Nair Brigade, . . . . .	1,434
Mysore Troops, . . . . .	2,912
Bombay Sappers and Miners, Artillery,	
Cavalry, Infantry, . . . . .	25,885
Hyderabad Contingent, . . . . .	7,496

The sects and races in the native army were—

Christians, . . . . .	3,690
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Mahomedans, viz.—	
Hindustan, . . . . .	25,408
Panjab and Hazara, . . . . .	9,328
Afghan and Border tribes beyond	
British territory, . . . . .	1,673
Peshawar, Yuzufzai and tribes within	
British territory, . . . . .	3,101
Bunnoo, Derajat, and Baluchistan, . . . . .	735
Multani Pathans, . . . . .	269
Other classes, . . . . .	2,045
	42,559

Sikhs, viz.—	
Jat, . . . . .	13,972
Khutree, Allowaleah, . . . . .	1,050
Nai, Ranguroah, . . . . .	740
Ramdusi and Mazhabi, . . . . .	1,540
Other classes, . . . . .	114
	17,416
Dogra and Hill men, . . . . .	3,966
Other Panjab Hindu classes, . . . . .	1,788
Teling, . . . . .	10,719
Tamil, . . . . .	3,210

Hindustan races, viz.—	
Brahman, . . . . .	6,973
Rajput, . . . . .	8,809
Jat and Muhratta, . . . . .	17,751
Ahir and Gujar, . . . . .	3,641
Bhat, Kurmi, Kayasth, Baniya, . . . . .	1,378
Gurari, Loth, . . . . .	545
Pasi, Dhanuk, Chamar, . . . . .	821
Khuteek, Mehtar, . . . . .	479
Other classes, . . . . .	7,191
	47,588

N.E. Frontier, viz.—	
Gurkha and Nepalese, . . . . .	5,846
Kamaoni and Hill men in British territory, . . . . .	519

Others, viz.—	
Jurwah, . . . . .	917

Bombay army—	
Pardeesi, . . . . .	1,894
Parwari, . . . . .	2,548
Mang, . . . . .	36
Ramusi, . . . . .	33
Bodara, . . . . .	204
Jews, . . . . .	167
	5,799

Besides the regular European and native military forces, the Europeans and Eurasians of civil life have formed volunteer regiments. These change from time to time, but recently they numbered twenty-nine, besides four cadet companies, and 311 officers, 736 non-commissioned, and 4971 privates, or 6018 in all were efficient, at Agra, Akyab, Allahabad, Bangalore, Behar, the Berars, Bombay, Calcutta, Cawnpur, Darjiling, Ghazepore, Lucknow, Madras, Moulmein, Mussoori, Nagpur, Naini Tal, Poona, Rangoon, Simla, and Tirhut. The East India Railway Volunteer Rifle Corps mustered 1063; next comes the Great Indian Peninsula Railway Corps, with 963 enrolled, and 813 efficient; then follow the 1st Panjab Corps, with 667 enrolled, and 527 efficient; the Madras Volunteer Guards, 640 and 468; the Bombay Volunteers, 620 and 440; the Agra Volunteers, 385 and 263; the Calcutta Volunteers, 383 and 355; the Bangalore Volunteer Corps, 365 and 181; and the 2d Panjab (or Simla) Volunteers, 233 and 222. The remaining corps number less than 200 members each.

The British Indian forces under the Commander-in-Chief and Viceroy, are—

## ARMORIAL BEARINGS.

	Bengal.	Madras.	Bombay.
A. Commander-in-Chief—			
Native Cavalry, . . . . .	19	4	7
„ Infantry, . . . . .	49	40	30
Sappers and Miners, . . . . .	1	1	1
B. Viceroy—			
Panjab Frontier Force, . . . . .	17	...	...
Central India and Rajputana, . . . . .	8	...	...
Hyderabad Contingent, . . . . .	...	10	...

Panjab Frontier Force.	Central India and Rajputana Field Force.	Hyderabad Contingent.
5 regts. of Panjab Cavalry.	2 regts. Central India Horse.	4 Batts. Artillery.
1 Guide Corps.	1 Malwa corps.	4 regts. Cavalry.
4 regts. of Sikh Infantry.	1 Bhopal.	6 „ Infantry.
6 regts. of Panjab Infantry.	1 Deolce.	Sind Horse, as proposed.
1 Gurkha regt.	1 Eryapura.	3 regts. of Cavalry.
	1 Meyar.	
	1 Mahurwara.	

The annual pay of an infantry regiment of—

Bengal.	Madras.	Bombay.
Rs. 1,51,244.	Rs. 1,70,535.	Rs. 1,62,600.
Bengal Irregular Cavalry Regiment, . . . . .		Rs. 2,62,158.
Madras Regular „ „ . . . . .		2,52,545.

The three armies are at all times complete. Most European armies are filled up by conscription of some kind or other. In Britain, voluntary enlistment prevails. But the Indian recruit is merely permitted to enrol himself in the Empress's army, if he is found to be a fit and qualified man, and the vacancies are filled up nearly as they occur. Nor is this due to the fact that the regiments are serving in their own particular districts, where the men in the ranks might tempt brothers and cousins to join them. The army is dispersed over the country, and not one corps in twenty is stationed in the district from which the majority of its men are drawn. Again, there is no complicated recruiting establishment, no bounty to the young soldier on enlistment, nothing for him to expect but his pay and his very remote pension. At the outset of his career, instead of getting a bounty, he incurs a debt to the Government for some articles of his kit, and is under stoppages for a year or so before this is paid off. Altogether the spontaneous eagerness for military service which many races among their native fellow-subjects exhibit is a phenomenon of which the British Indian Government has every reason to be proud.

ARMILETS are worn by Hindus and Mahomedans, by men and women; of gold or silver, ivory, deer-horn, and brass, some in the form of massive carved rings, some as lockets; the more expensive, worn by royalty, are the bazu-band, literally, arm-binder. They have been worn as ornaments since the most ancient times, like carings (Gen. xxxv. 4; Exod. xxxii. 3, 4; Hosea xi. 13; Judg. viii. 24), the *ivoria* in aures often of gold, like those of the Ishmaelites. But they are often caskets containing, as with the Mahomedans, their taviz, charms, or, like the Jangam sect of Hindus, the phallic lingam. The last are often worn round the neck, like the golden bulla and leather torum of the Roman youth, or as in Proverbs vi. 21; and most women have frontlet ornaments, such as are alluded to in Deuteronomy vi. 8.

ARMORIAL BEARINGS belong to the east, and were little known till the period of the

crusades. The twelve tribes of Israel were distinguished by the animals on their banners, and the Hebrew writings frequently allude to the 'Lion of Judah.' The peacock was a favourite armorial emblem of the Rajput warrior; it is the bird sacred to their Mars (Kumara), as it was to Juno, his mother, in the west. The feather of the peacock is used to decorate the turban of the Rajput, and the warrior of the crusade adopted it from the Hindu through the Saracens. 'Le paon a toujours été l'emblème de la noblesse. Plusieurs chevaliers ornèrent leurs casques des plumes de cet oiseau; un grand nombre de familles nobles le portaient dans leur blazon ou sur leur cimier; quelques-uns n'en portaient que la queue.' Arms or badges and mottoes were early in use by the Arab, Turk, and Moghul races. Timur's arms were three rings, thus, ° ° °, with the motto, Rusti nsti, i.e. justice is strength. They were supposed to be typical of his power, 'encircling three zones,' south, west, and north; but it is more likely that they were borrowed from the heraldry of ancient Iran, for the rings, as symbols of strength and unity, are also to be seen on the tombs of the Sassanides.—*P. Arminius Vambery, Bokhara*, p. 205; *Armoirie Dict. de l'ancien Régime; Tod's Rajasthan*, i. p. 137.

ARMOSIA DASYCARPA. *McClell.* This tree, the Thitwajee of the Burmese, is found here and there widely scattered in the Swar and other forests north of Tounghoo. The wood is red, and equivalent to mahogany.—*McClelland*.

#### ARMOUR AND ARMS.

Sillah; Aslihat, . ARAB. | Hathiya; Zirra, HIND.

In S.E. Asia, samples of the armour and arms which have been in use in all ages and in all countries, can every day be seen; chain and scale armour, both for man and horse, helmets and shields, spears, battle-axes, bows and arrows, with daggers in every variety. At the Exhibition of 1851, there was a sword formed of two blades, and another in which pearls were let into the centre of its blade. Among the daggers was one of two daggers, one within another, all of hard steel, with the line of junction so beautifully welded as to be hardly perceptible even with a magnifier; also a dagger most nicely brought into juxtaposition, but which on striking separated into five blades. The twisting of gun-barrels and the damasks of their blades of steel have been imitated in India; and, in 1851, beautiful specimens of armour and arms were sent by the native princes of the north-west of India, from Putteala to Sind, as well as from the central Government of Hyderabad. Near Hyderabad in the Dekhan, valuable sword-blades are made at Kona Samudram; and at the Langar festival of the Nizam, on which occasion all the troops file past, men with bows, and arrows in quivers, with javelins, lances, pistols, muskets, ancient forms of weapons and new, may all be seen, with quilted doublets, chain and steel armour on them, and gold and silver trappings on horse and camel and elephant. No Indian prince or chief is without his sillah khanah, or armoury, and a Rajput prince can pass hours in viewing and arranging his arms. Every favourite weapon, whether sword, matchlock, spear, dagger, or bow, has a distinctive epithet. The Sirohi, a slightly-curved blade, throughout Rajputana is the greatest favourite of all the various sabres. The long cut-and-thrust, like

the Andrea Ferrara, is not uncommon; nor is the Khanda, or double-edged sword. The matchlocks, both of Lahore and Rajputana, are often highly polished, and inlaid with mother-of-pearl and gold; those of Boondi are the best. For the shield the rhinoceros hide offers the best resistance, and is often ornamented with animals, beautifully painted, and enamelled in gold and silver. The bow is of buffalo-horn, and the arrows of reed, and barbed in a variety of fashions, as the crescent, the trident, the snake's tongue, and other fanciful forms. The custom of engraving incantations or verses of the Koran on weapons is eastern, thence adopted by the Mahomedans, as well as the use of phylacteries. The name of the goddess guarding the Rajput tribe is often inscribed, and an entire copy of the Bhagvat Gita has been taken from the turban of a Rajput killed in action; in like manner, the Mahomedans place therein the Koran. The devotions of the Rajput are still paid to his arms, as to his horse. He swears 'by the steel,' and prostrates himself before his defensive buckler, his lance, his sword, or his dagger. This worship of the sword (asi) prevailed amongst the Scythic Gete, and is described exactly by Herodotus. To Dacia and Thrace it was carried by Getic colonies from the Sarmates, and fostered by those lovers of liberty when their hordes overran Europe. The worship of the sword in the Acropolis of Athens by the Getic Attila, with all the accompaniments of pomp and place, forms an admirable episode in the history of 'the decline and fall of Rome; and had Gibbon witnessed the worship of the Khanda double-edged sword, by the prince of Mewar and all his chivalry, he might have further embellished his animated account of the adoration of the scimitar, the symbol of Mars.

For protecting the person, the shield has been in use from the most ancient times. In the south and east of Asia, they are made of rhinoceros hide, elephant hide, wood, iron, and steel, many of them with knobs to prevent an opponent's weapon sliding past, and many with beautifully inlaid work of gold. It is a tradition with Arabs, that the prophet David was the first person who manufactured coats of mail. Hence an excellent coat of mail is often called by them 'Daodee' or Davidean, and this is worn in the desert at the present day. The zara, or zirra, is a finely wove chain armour,—kurta, pajama, and kulla,—coat, leggings, and helmet, the last surmounted by a plume, and protected all round, except over the face, by a curtain of chain-work. The khod, steel helmet, has sliding bars which can be slipped down to protect the nose. The char-ainah, often worn over the zara, are four plates, for the breast, back, and each side, and the armlets also are of steel. These are often beautifully inlaid with gold. Amongst the Arabs the zara is of two sorts, one covering the whole body like a long gown, from the elbow over the shoulders, down to the knees; this is the sirgh. The other, called kembáz, covers the body only to the waist,—the arms, from the elbows downwards, being covered with two pieces of steel, fitted into each other, with iron fingers. Thus clad, the Arab completes his armour by putting on his head an iron cap (taj), which is but rarely adorned with feathers. The coat of mail is sometimes worn within the ordinary outer tunic. Scale armour is another form of the zara, the scales overlapping each other, and in

form like those of the pangolin, *Manis pentadactyla*.

At the Madras Exhibition of 1855, there was exhibited a coat of mail of steel, the whole riveted together, with the exception of the collar, which was composed of small brass and steel rings, merely looped one into the other; the helmet, also of steel, inlaid with gold, was surrounded with a curtain of brass and steel rings, of a sufficient depth to cover the back of the neck. Also two sets of plate armour of steel, beautifully inlaid with gold, the helmets surrounded with a beautiful fringe of steel and brass rings looped together, and the gauntlets fringed with gold lace. The shield belonging to these two sets of plate armour was composed of fine steel, beautifully inlaid with gold. There was also a shield made of the hide of the rhinoceros, beautifully studded with gems set in gold; gauntlets made of copper, richly chased and perforated, also gilt and fringed with gold lace; plate armour for an elephant, composed of iron plates intermixed with rings of the same material, the plates riveted, but the rings only linked together; plate armour for a horse, composed of small plates of wrought iron, intermixed with small iron rings, linked and riveted together, the whole lined with cotton cloth padded; iron chain armour, composed of small iron rings  $\frac{3}{4}$ ths of an inch in diameter, riveted together; the turban, of long strips of sheet iron riveted and brazed together; and in front of the turban was a plate of iron to project down as far as the mouth (intended to protect the face from the cut of a sword), and this piece of iron was richly chased.

The sword, in different forms, has been the weapon on which, in all countries, most reliance has been put, as is evidenced by the number of forms and names which the various nations have given to it. The native military officers of India, when calling on a person of rank, gracefully present their sword, as evincing their readiness to obey his orders; and at the darbar of native courts they do not present nazars, like others, but, partially drawing, receive on the blade a drop of attar. These are pretty sights to see. The need for defensive armour suggested the shield; and the attack has required the blow, the thrust, and the cut. For these, the swords of southern Asia are mostly all curved, either outwardly, or incurvated, sickle-shaped, and with very short handles, to compel the drawing cut and blow, by which great feats are done,—such even as cutting a bullock in two.

The mountain tribes carry weapons for short quarters. The bahbudi (the strong) is the Afghan knife, for cut or thrust; it is straight-backed, broad near the handle, and fining to a point. The kukri of the Gurkha has a short handle, and an incurvated, sickle-shaped blade, widening at the middle, and drawing to a point. The mopiak knife also has a short incurvated blade. The Burmese dah is a short, straight weapon, handy for every purpose at home and in battle abroad. Atya katti is the sword of the Coorg mountaineers. For the cutting blow is the abbassi. It is a heavy, broad blade, with an outward curve, and suitable for a mounted soldier. The shamsher or talwar has a slight curve and a side-guard; the shah-bakha has a basket guard; the farangi (European) is for cut and thrust; the kirch also

is a straight sword; the gauntleted hata or saif is a long weapon used in athletic exhibitions.

Arabian arms are distinguished by their fine filagrain work, and the absence of gems; those of the Persians by their superb damascening, enamelling, and carving, and the rare employment of gems in their decoration; while the Indian are characterized by the high relief of their elaborately hammered and cut gold-work, and the unsparing use of the precious gems. The sword blades are frequently inlaid all over; but a workman will not spoil the appearance of the water of a fine blade by working it over, and any good inlaying on such is just below the hilt. For the thrust, the dart and the javelin are but little used; but the spear, lance, and pike, the bala and barcha, and the dagger, are to be seen throughout the south and east of Asia. The dagger is worn by all classes of a military or semi-military reputation; and in British India and Persia the blades are often prettily inlaid with gold, in the manner described as koft or koft-gari, and kar-i-tila. The forms of the dagger, each with its own name, are manifold, and the kris of the Malay races is one of the most varied of them. In British India are to be seen the bichwa or scorpion, with a waved blade; the farsai; the jambiya; the katar, a triangular, heavy-bladed dagger, with a peculiar handle of steel; the khaujar has a short blade, and the pesh-kabz with blade straight at the back, sloping to a point in front, its handle the horn of the rhinoceros or bone of some cetacean. It resembles the Afghan knife in form, but is shorter.

At present, the club form of weapons, the gurz or mace, and bladed mace, the tabar or battle-axe, are rarely seen.

The bag-nak'h or wag-nak'h of the Mahrattas is famed because of its use by the great Sivaji, when he treacherously seized with it and slew Afzal Khan.

Of offensive weapons, there were, at the Madras Exhibition of 1855, swords with two edges; the pattah or basket-hilted sword; the goopti or sword-stick, with a shaft of two edges, or four square; also straight and curved swords; the chilta or steel club; spears of kinds; bichu or dagger, with one, two, or three blades; kattar or dagger, with plain or fluted blades; bhalaparsa or battle-axe; the jazal or gingal wall-piece six feet or more in length.

Of curious weapons, there were exhibited the charkh of steel, discs or quoits which are thrown from the hand with a circular swinging motion. Bows with quivers, arrows made of bamboo, gilt, and the quivers of crimson velvet fringed with gold lace, and embroidered all over with gold, the arrows being of light bamboo, tipped with steel; the gopum or sling; the mardoo, two deer's horns tipped with steel spikes, fastened together with the points projecting outwards, and a short dagger in the centre. The vazra-mooti, of some hard wood fixed on the knuckles of boxers. The curious neerarachakrum, or iron discs, made to slip over the hand with a strap behind; in the centre is a steel knife projecting to the front, and round the edges are also placed a number of short knives. Iron claw nails, made to fix on the fingers; they are formed of separate iron rings made to fit each finger, with a steel claw attached to each, and would prove most dangerous weapons in close quarters, though of

no use in any other way. Tiger's claws, the *big-nak*, made to fit on the hand, and disagreeable instruments to come in contact with.

In the Dekhan and Kandesh, three kinds of spears are in use,—the *bhala* for a horseman, *barchi* for a footman, and the *halda* or broad hunting spear. Spears are borne as marks of royalty before the *raja* of *Tringanu*. In the *ahir* sword, the curve commences from the handle. *Raja Sivaji's* sword *Bhawani* was a *Genoa* blade. Besides these are the *korah*, and the *zaffar-takia*, the *Koolung* battle-axe, etc.

Projectiles of the most ancient forms continue in use as weapons. Amongst them the blow-pipe, used with pellets and with blunt and poisoned arrows, is to be seen throughout India and the Malay regions; the boomerang is still thrown in the country of the *raja Tondaman Bahadur*, around *Trichinopoly*, where it is made of wood and ivory, and in *Gujerat* of wood and iron; and the *Kamanagar* and *Tirgar*, makers of bows and arrows, are in every bazar; the bows, often of great strength, but frequently of bamboo, strung with a bamboo slip, or with the silk of the cocoon, or cord of the bowstring hemp, *Sansevieria Zeylanica*, and the arrows with barbed heads. Slings are in use in every village. But all these, in the strivings of nations, have been displaced by the cannon, the musket or banduq, the matchlock, banduq toradar, and the rocket or ban, with the *jazal* or *gingal* wall-pieces. The earliest mention of the introduction of cannon in India was A.D. 1568, when *Mahmud Shah Bahmani I.*, at the siege of *Bijapur*, is related to have captured 300 guns and waggons. The *agni astra*, a fire weapon mentioned in ancient Hindu writings, is not supposed to have been of an explosive material. The races following mahomedanism who have ruled and fought in India since the 14th century, have placed great reliance on their parks of artillery, on their *jazal* (*gingal*) or wall pieces, and on the long breech-loader carried by two men in the field. A great cannon, cast at *Ahmadnaggar* by *Rumi Khan*, and which is now on the ramparts at *Bijapur*, permits a full-grown man to crawl into it with ease. There are, at *Woolwich Arsenal* and the *Tower of London*, several beautifully cast guns, brought from *China*. On the summit of *Gawilghur* hill, the fortress on which was taken by *General Stevenson* on the 15th December 1803, is a welded gun 27 feet long; and another welded gun, 21 feet long, is on the southern wall of *Beder*.—*Surgeon-Major Bidie, Lecture; Tod's Rajasthan*, i. p. 616, ii. 638; *Royle, Arts of India*, 469; *Exh. of 1851; Lane's Arabian Nights; Burckhardt's Notes on the Bedouins and Wahabys*, iii. p. 55.

ARMUGAM, a son of *Siva*, largely worshipped by the *Hindus* and non-Aryan races of Southern India, and used as a name for *Hindu* men.

ARMURA of *Beas*, *Coriaria Nepalensis*, *Wall*.

ARNA. *SANSK.* A male buffalo; *Arni*, female.

ARNAKUNDA, or *Warangal*, a town in ancient *Telingana*, about 70 miles from *Hyderabad*. A slab obtained from there had an inscription in *Telugu* and *Uria*, with *Sanskrit* slokas, dated *Saka*, 1054, or A.D. 1132, being the year *Chetrahbanu* of the *Vrihaspati Chakara*, or sixty years' cycle of *Jupiter*. *Ganesha*, *Saraswati*, *Siva*, *Maheswar*, are mentioned, also *Raja Rudra Deva*. The inscription contains a long account of *Rudra Deva's* genealogy and of his battles. There is no

mention of *Brahmans*. From the mention of *Ganesha*, his worship must have been used in the 12th century.—*Beng. As. Soc.* vii. p. 901.

ARNA MANOPANDU. *TAM.* *Sida acuta*, *Burm.*

ARNAUT, or *Aita*, largely employed as soldiers by *Mahmud Ali* of *Egypt*, and known in Europe as *Albanians*.

ARNEBIA ECHIOIDES. *A. De. C.* *Violet*.

*Paighambari Phul*, *HIND.* | *Gul numanni*, . *HIND.*  
*Gul aparlei*, . . . . .

It grows in Central Asia, and is common in the northern *Trans-Indus*. It is held in veneration by *Afghans*, as the five dark marks on the corolla are said to be those of *Mahomed's* fingers, hence its name, *Prophet's Flower*.—*J. L. Stewart*.

ARNEE, a town in the *North Arcot* district of the *Madras Presidency*, celebrated for the muslins it produces, though the first kinds are now only manufactured to order. A piece of the *Arnee Sullah* for ladies' dresses exhibited at the *Madras Exhibition* of 1855, priced *Rs. 122½*, attracted much attention and praise.—*Jur. Rep.*

ARNELLI PALIAM. *TAM.* *Cicca disticha*.

ARNI. *HIND.* *Clorodendron siphonanthus*.

ARNIYA, a dialect of the *Dardu* language, spoken by the *Dards* in *Yasan* and *Chitral*.

ARNOTTO. *Annatto*; *Anotto*.

*Litkun?* . *BENG.*, *HIND.* | *Kurungoo-munga?* *MAL.*  
*Kisree?* . . . . . *BOM.* | *Kaha-Gaha*, . . . *SINGH.*  
*Kuppa Manhala?* . *CAN.* | *Kuragu-manjal?* . *TAM.*  
*Gawpurgee*, . . . *HIND.* | *Jafra??* . . . . . *TEL.*

The plant producing *arnotto*, the *Bixa orellana*, is naturalized in *India*, *Burma*, and the *Eastern Archipelago*, but its native country is *Cayenne*, from which it has spread into the hottest parts of *South America* and the *West Indies*, where it is extensively cultivated on the banks of rivers, likewise to the *Hawaiian Islands*, *Tongataboo*, and *Zanzibar*. The *arnotto* is a thick extract, obtained, it is said, from the seeds as well as from the soft sticky rind of the plant, and it is met with in commerce of two sorts. *Flag* or *cake arnotto* is furnished almost wholly by *Cayenne*, from which it is brought to *Britain*. A superior kind, called *roll arnotto*, is a harder and more concentrated extract. In *Burma*, dyers obtain a red dye from its fruit. In *Britain*, dyers obtain the red colour called *aurora*; and the liquid sold under the name of *Nankin dye* is a solution of *arnotto* in *potassa* and pure water. A solution is also made in alcohol, and used in varnishing and lacquering. In *Britain*, it is used for giving more or less of an orange cast to the simple yellows, as an ingredient in varnishes. In the *Madras Exhibition* of 1855, a specimen of *cake arnotto*, of a thick pasty consistence, prepared by macerating the seeds, gave an orange colouring matter. It is mixed with chocolate, oils, spirits, and varnishes, as a colouring material. It is soluble in alkalis, by which means it is fixed to silk or wool. The colour obtained from fresh pods of the plant is so superior to that of either the *flag* or *cake arnotto*, as to lead to the conclusion that the method of preparing these, which is by a great degree of heat and fermentation, is injurious to the colour. It is used to impart a bright orange colour to silk goods. The dry, hard paste is also found to be the best of all ingredients for giving a golden tint to cheese or butter; and a convenient liquid preparation is now sold to dairymen. The *Spanish Americans* mix it with their



chocolate, to which it gives a beautiful rich hue. The red seeds are attached to the inside of the fruit capsules.—*Mason; Simmonds, M. E. J. Reports; Tomlinson; Birdwood's Bombay Products; Poole's Statistics of Commerce.*

AROE, or Are. TEL. *Bauhinia parviflora.*

AROMATIC BARKS, roots, and seeds, spices and condiments, are found in every bazar in the south and east of Asia, are sold for domestic use, and some of them are largely exported. The following are the better known:—

<i>Allium sativum</i> , . . . . .	Garlic.
<i>Andropogon schœnanthus</i> , . . . . .	Lemon grass.
<i>Cicca disticha</i> , . . . . .	Long-leaved cicca.
<i>Chavica Roxburghii</i> , . . . . .	Long pepper.
<i>Crocus sativus</i> , . . . . .	Saffron crocus.
<i>Curcuma longa</i> , . . . . .	Turmeric.
<i>Cinnamomum iners</i> , . . . . .	Cinnamon.
<i>Citrus bergamia</i> , . . . . .	Bergamot citron.
<i>Carum carui</i> , . . . . .	Caraway.
<i>Oriandrum sativum</i> , . . . . .	Coriander.
<i>Cuminum cyminum</i> , . . . . .	Cumin.
<i>Capsicum annuum</i> , . . . . .	Common capsicum.
" <i>baccatum</i> , . . . . .	Bird pepper.
" <i>grossum</i> , . . . . .	Bell pepper.
" <i>frutescens</i> , . . . . .	Guinea pepper.
" <i>minimum</i> , . . . . .	
" <i>Nepalensis</i> , . . . . .	Nepal chillies.
<i>Fœniculum panmori</i> , . . . . .	Indian fennel seed.
<i>Mentha piperita</i> , . . . . .	Peppermint.
" <i>pulegium</i> , . . . . .	Pennyroyal.
" <i>sativa</i> , . . . . .	Tall red mint.
" <i>viridis</i> , . . . . .	Spear-mint.
<i>Moringa pterygosperma</i> , . . . . .	Horse-radish tree.
<i>Myristica moschata</i> , . . . . .	Mace and nutmeg.
<i>Narthex asafoetida</i> , . . . . .	Asafoetida.
<i>Nigella sativa</i> , . . . . .	Small fennel flower.
<i>Ocimum basilicum</i> , . . . . .	Sweet basil.
<i>Pimpinella anisum</i> , . . . . .	Anise.
<i>Ptychotis ajowan</i> , . . . . .	Ajwain.
<i>Phyllanthus emblica</i> , . . . . .	Embic myrobalan.
<i>Piper nigrum</i> , . . . . .	Black and white pepper.
<i>Rosmarinus officinalis</i> , . . . . .	Rosemary.
<i>Salvia officinalis</i> , . . . . .	Sage.
" <i>sclarea</i> , . . . . .	Clary.
<i>Satureia hortensis</i> , . . . . .	Summer savory.
" <i>montana</i> , . . . . .	Winter " "
<i>Sinapis, sps.</i> , . . . . .	Mustards.
<i>Trigonella fœnum-græcum</i> , . . . . .	Fenugreek.
<i>Tamarindus Indica</i> , . . . . .	Tamarind.
<i>Thymus vulgaris</i> , . . . . .	Thyme.
" <i>citriodorus</i> , . . . . .	Lemon thyme.
<i>Vanilla planifolia</i> , . . . . .	Vanilla.
<i>Zingiber officinalis</i> , . . . . .	Ginger.

*Culitlawang*, Massoy, Sintoc, aromatic barks of the Laurineæ, are articles of commerce in the Indian Archipelago.—*M. C. C. See Condiments.*

AROODA. TAM. Rue.

AROON. BENG. *Rubia munjistha.*

AROONACHITRACA. SANSK. *Plumbagorosea.*

AROOSHA, or Chittagong fibre, is prepared in Chittagong from the inner bark of the *Calli-carpa cana*, one of the Verbenacæ.—*Royle.*

ARORA, a thrifty Hindu race of the Vaisya caste in the Panjab, about Multan, engaged in traffic, money exchanges, and produce, also as farmers. They apply themselves to every pursuit, trade, and agriculture, and fill many of the inferior offices of Government in Sind, being shrewd, industrious, and intelligent. With the thrifty Arora and many other classes, flour steeped in cold water suffices to appease hunger.

ARORE. See Alor.

AROSIS, a river mentioned by Nearchus, supposed to be the Khairabad river, the Ab-i-Shirin of Timur's expedition. See Hindyan.

ARPESI, amongst the Tamil race, the 7th month of the solar year, answering to the Hindu

month Kartika, during which the sun is in the sign Tula.—*E. Warren, Kala Sanhita.*

ARPPANA, in Ceylon, a form of buddhism, the superior form of Samadhi restraint.

ARRACK.

Araq, Arq, . . . . .	ARAB.	Sura, . . . . .	SANSK.
Tæw, . . . . .	CHIN.	Sarajim, . . . . .	TAM.
Daru, . . . . .	HIND.	Sarai, . . . . .	TEL.
Saki, Sak, . . . . .	JAP.	Araki, . . . . .	TURK.
Arak Api, . . . . .	MALAY.		

Like the European words Eau-de-vie, arrack is a term applied in most parts of India and the Indian islands, to designate every sort of spirituous liquor, however obtained. The use of intoxicating fluids and drugs is considered by Mahomedans to be forbidden by the Koran. In chap. ii., Mahomed tells his followers that people 'will ask thee concerning wine, and lots. Answer: In both there is great sin, and also something of use unto men, but their sinfulness is greater than their use.' Also, in chap. xvi., entitled the Bee, Mahomed, giving proofs of the resurrection, says, 'And of the fruit of palm trees, and of grapes, ye obtain an inebriating liquor, and also good nourishment.' The use of spirituous liquors, always affected by the northern races, reached the maximum of excess under the Mongolian rule. Under the Karezmiens, drunkenness was common amongst the most distinguished men; and under the Chengizides and Timurides delirium tremens was an ordinary malady. Baber's memoirs give some idea of the large prevalence of this vice in his time. The quantities of alcoholic fluids still used in all eastern countries is great, and there is much open drunkenness. But half of the Asiatic races—Arab, Persian, Hindu, Burman, Malay, Siamese, Buddhists, Christians, Mahomedans, and Hindus—are abstainers. Arrack to a small extent is imported into Britain from Ceylon and Java, in lagers or large casks, holding 150 to 156 gallons, and sells at 1s. 6d. to 2s. the gallon, exclusive of duty. Alcoholic liquor in Europe, when distilled from grape wine, is known as brandy; when from a malt liquor, it is called a corn spirit; when from molasses, as in the West Indies and America, it is a rum. But from Turkey in the west, through all the countries on the south and east, arrack, from the Arabic Araq, is the term applied to all ardent spirits from whatever source obtained, whether from the sorghum, or palms, or cane, from flowers, or fruits, or rice, or barks, or mixtures of all these. Alcoholic liquors are produced from the cow's milk or mare's milk in Tartary; from sheep's milk in Afghanistan; from lamb's flesh in China; and, as formerly in Britain, from honey, where mead was the only strong drink known for centuries. Ardent spirits of various kinds are prepared also by distillation from various gramineæ, as also in the form of liqueurs, with rosebuds, jasmine flowers, orange-peel, and Indian fennel seed. Along all the seaboard of eastern countries, where the various palms most abound, the toddies,—the sap or palm wines of the cocoa-nut (*Cocos nucifera*), of the date-palm (*Phoenix dactylifera* and *P. sylvestris*), the Palmyra (*Borassus flabelliformis*), the Gomuti or Arenga saccharifera, or the Caryota urens, are the materials chiefly employed for making arrack. These are fermented, distilled, and rectified, and usually yield about an eighth

art of pure spirit. The three principal kinds known in commerce, however, are the arrack of Batavia, Goa, and Colombo. That from Batavia is the strongest, and is distilled from a mixture of 62 parts of molasses, 3 of toddy or palm wine, and 35 of rice. The last of these items Crawford states to be boiled, and, after cooling, a quantity of yeast is added and the whole pressed into baskets, in which condition it is placed over tubs and left for eight days, during which time a liquor flows abundantly from the rice. This liquor is distilled, and then mixed with the molasses and toddy, which is all left to ferment for a week in large vats; after the fermentation is over, the arrack is distilled once, or two, or three times, according to the strength required. When toddy is collected for the purpose of making arrack, it is brought from the trees and poured into wooden vats, in which fermentation rapidly advances. If attention be not paid to the fermentation, acetic acid is formed, and this often causes the arrack to take up lead from any portion of that metal with which it may be brought into contact. In many parts of British India, a very intoxicating spirit is prepared from the large Mahwa flower of the *Bassia latifolia*, the fleshy petals of which contain sugar. This is largely distilled in Bhandoop, about 20 miles from Bombay, as well as at many other places; and the flowers, with the inner bark of the white keekur tree (*Acacia leucophloea*), ingredients in the manufacture of the spirit, are sold in every bazar. In Sind, the bark of the *Acacia arabica* is always an ingredient, and in Upper India that of *A. ferruginea*. When prepared from jagari and the bark of the *Acacia leucophloea*, which is rich in tannin, the tannin combines with the albuminous and nitrogenous substances in the jagari, and decomposes them. In most of the native stills, composed of clay pots or chatties, with bamboo pipes, ten per cent. of the sugar is wasted by the loss of its resulting alcohol. Arrack in Madras is made from the Velvelam pattai or *Acacia leucophloea* bark and Palmyra jagari, the quantity required for one still being 1 viss of the bark and  $13\frac{1}{2}$  of the sugar, the produce being  $4\frac{1}{2}$  gallons. Its cost of manufacture to the Government is 5 annas a gallon, and it is sold to the retail dealers of that city and within the boundary of 10 miles at 3 rupees per gallon, but to all beyond the limits from 1 to 8 rupees per gallon. The jagari is usually imported from Tinnevely and from the Northern Circars. Pariah arrack is a term employed by Europeans in India to designate a highly pernicious liquor, said to be adulterated with the nux vomica, datura, cannabis sativa, and other intoxicating drugs.—*Capper in As. Soc. Jo.*, 1856; *Dr. Smith in Ed. Phil. Jo.*, 1856; *Faulkner*; *O'Shaugh.*; *M. E. J. R.*

ARRAH, in the Shahabad division of Bengal, in lat.  $25^{\circ} 33' 46''$  N., and long.  $84^{\circ} 42' 22''$  E.; population, 39,386. It is the ancient Ekachakra. It was the scene of a brilliant defence in the mutiny of 1857, when a dozen British, with 50 Sikhs, for 8 days (27th July to 3d August) held two houses, until relieved by Major Vincent Eyre.

ARREMEÑE. SINGH. *Cassia Sumatrana*.

ARREMUŦI. TAM. *Pentaptera coriacea*.

ARRIAN lived in the times of the emperors Hadrian, Antoninus Pius, and Marcus Aurelius. He was a native of Nicomedia in Bithynia, where he studied. He was born about the end of the

first century of the Christian era. He was one of the most eminent disciples of the famous Epictetus the Stoic, graduated to a priest in the temples of Ceres and Proserpine, and distinguished himself as a historian and in philosophy. His account of the expedition of Alexander the Great is based on the lost works of Aristobulus and Ptolemy, the son of Lagos, both of whom accompanied the king during the expedition. He also wrote the *Ἰνδία*, a treatise on India in the Ionic dialect, and a *Periplus*, or voyage round the coasts of the Black Sea. Descriptions of the coasts of the Sea of Azof and of the Red Sea are also ascribed to him, but these are by some supposed to be of a later date. His *Ἰνδία* gives the reports of Megasthenes, ambassador from Seleucus at the court of Chandragupta. It is generally supposed that there have been more than one of this name, and the Arrian whom Colonel Tod may be correct in mentioning as the author of the *Periplus* of the Erythraean Sea, and a commercial agent at Baroach, living in the second century, may be one of them. He says that Arrian, the author of the *Periplus*, resided at Baroach, or, as he called it, Barugaza, as a commercial agent, in the second century of the Christian era; Baroach was then within the Balhara sovereignty.—*Weber*; *Ency. Brit.*; *Tod's Travels*, p. 145.

#### ARROWROOT.

Pen-bwa, . . . . .	BERM.	Tikhur, . . . . .	HIND.
Ngau-fen, . . . . .	CHIN.	Jau-irisi, Kua maoo, TAM.	
Kua-ka-nashastah, . . . . .	HIND.		

The name was originally applied to the rhizome or root of *Maranta arundinacea*, in consequence of its supposed efficacy in counteracting the effects of wounds inflicted by poisoned arrows. Of late years, however, the term has been employed to designate almost every fecula or starch which bears any resemblance to the true *Maranta* arrowroot. In the West Indies, arrowroot is obtained from the *Maranta arundinacea*, *M. alongia*, and *M. nobilis*; also from the *Canna glauca* and *C. coccinea*, to both of which the local name of tous les mois, or tulema, is applied. In the East Indies, arrowroot is prepared from the *Maranta arundinacea*, also from *M. ramosissima*, a Silhet species. Mahabaleshwar arrowroot is obtained from *Curcuma caulina*, *Graham*. The fecula of *C. angustifolia* and of the cassava meal from the *Jatropha manihot* is likewise sold under that name; and the tubers of *C. rubescens*, *Roxb.*, also yield an arrowroot in Travancore and Bengal; those of *C. leucorrhiza*, *Roxb.*, in Behar; and, as tikor, the Hindi term for all such feculae, that from the tubers of *Batatas edulis* is sold at Patna and Bhagulpur. Ratnagerry arrowroot is obtained from *C. pseudo-montana*, *Graham*, as also from *Alpinia galanga*, *Swartz.* Many households in India make their arrowroot for home consumption from products of their own gardens.

In the Cuttack and Sumbulpur districts, the Palooa, a plant growing abundantly in the jungles, is collected in the cold season by the Sahar race, the tubers pounded and mashed, and the sediment dried in the sun. By these people it is sold for the manufacture of Abhir; also made into cakes, or boiled with milk, and thus used as an article of food. The cultivated arrowroot at Cuttack is of excellent quality. The tubers are taken up in the cold season, washed, put into a large wooden mortar, and mashed. The mash

is then taken out, and well washed in cold water, the water drained off, and set to stand in large flat vessels, in which it deposits a large proportion of the arrowroot flour, which is re-washed in cold water, and set to dry in the sun. A starch sent from Chittagong to the Exhibition of 1862 was prepared from a plant which grows wild everywhere in that district; the yield was estimated at one ounce of starch from one pound of the root. An arrowroot is also made by the Chinese by grating the root of the Lotus, *Nelumbium speciosum*, called Ngau-ken. It is an article in the food called San-koh-fen, used in rearing infants. A coarse kind of arrowroot, called Matih-fen, is made from the tubers of *Eleocharis (scirpus) tuberosus*. The edible fern, *Pteris esculenta*, also yields a farina, called Kiuch-fen; and the Shan-yoh is a starchy fecula from tubers of a species of *Dioscorea*.—*Smith; Mason; Hassall; M. E. Jur. Reports; Simmonds; Faulkner; Cal. Cat. Frh.*, 1862.

## ARROWS.

Sahm, . . . . . ARAB. | Tir, . . . . . HIND.

Arrows are sometimes used in the ordeals of N.W. India as tests of innocence. The opposite ends of two arrows are held by a rattan laid upon the hands by two persons placed opposite to each other; they are parallel to and just sufficiently apart to allow of the suspected person's hand being held between them. The ends of the arrows merely rest upon the fingers. The arrows are supposed to move towards and close upon the guilty hand. See Divination. The arrow is the national emblem of the Ho, and in Singbhum an arrow is passed from village to village as a summons to arm. With the militia of Gumsur it was customary to send an arrow to them as a summons to assemble. There were eighteen districts in Gumsur, each held by militia. Arrows are poisoned with the juice of the *Antiaris toxicaria*, of the manchineel tree, *Hippomane mancinella*, and the wurali tree.

ARRUB-us-SALIB. ARAB. *Solanum nigrum*; *S. dulcanarra*.

ARSACIDÆ. This name was given to the Parthian kings, whose family name was Arsaces. The Arsacidian kings of Armenia, according to Moses of Choreno, reigned from B.C. 130 to A.D. 450, when the Armenian kingdom was extinguished (Thomas' Prinsep, p. 300). But Thomas' Prinsep, ii. p. 76, gives sixty kings from Arsaces I. in B.C. 255 till the succession of Artaxerxes as king of Persia, the first of the Sassanide.

Arsaces I., B.C. 254–250, the first of the Arsacidian kings, a native of Bakh, revolted under Antiochus Theos, is supposed to have been killed in action with Ariamathes of Cappadocia about B.C. 220. He is described by some as a native of Sogd, by others as of Bactria, but by Moses of Choreno as of Bakh; and Moses adds that the dynasty was called Bakhavensis or Pahlavian. He used Greek only on his coins, and in his public letters and correspondence, with the head of the sovereign on one side. Only one coin has a lingual inscription.

Arsaces II. (Artabanus?), son of Arsaces I., about B.C. 220, at first extended the Parthian empire, but was afterwards driven into Hyrcania by Antiochus Magnus in B.C. 212; allying himself with the Scythians, he recovered Parthia.

Arsaces III., B.C. 196, called Priapatus, or Phriadiatus, son of Arsaces II., reigned fifteen

years, left three sons, Phrahates, Mithridates, and Artabanus.

Arsaces Mithridates I., B.C. 177, made Bakh his capital, subdued Media and Persia, and captured Babylon; brought under his dominion Western Bactria, Aria, Seistan, and Arachosia, and made a successful expedition into India.

Arsaces Phrahates II., B.C. 139. In his reign Bactria seems to have been subjugated entirely by Scythians. He was defeated and slain in B.C. 130, when restraining the Parthians from ravaging the country.

Arsaces Artabanus, B.C. 126, uncle of Phrahates, and youngest son of Priapatus, died of a wound received in action from the Tochari Scythians. The Græco-Parthian or Arsacidian dynasty ended with Arsaces Artabanus in A.D. 215, who was involved in a war with Rome, but was ultimately slain in battle at Bakh by one of his Parthian officers, Ardeschir Babekan or Artaxerxes, who established his own, that of the Sassanians, in A.D. 235, and it lasted nearly 500 years. The capital in the time of the Cæsars was at Seleucia on the Tigris. The system of government was Asiatic, by satraps, or rulers possessing full power over the persons and properties of all the subjects of the state.—*Thomas' Prinsep*, p. 300.

ARSENIC is a metal resembling steel in colour, crystalline, volatile below a red heat, vapour of a strong garlic odour, readily oxydized. With one equivalent of oxygen, it forms the arsenious, with two equivalents the arsenic acid; with sulphur it forms the yellow sulphuret, orpiment, and the red, realgar. These are to be obtained in every bazar in India, and the native medical practitioners, painters, etc., considerably employ them. Dr. Helfer reported the existence of ores of arsenic in the Mergui islands, Mr. Piddington found some in the antimony ores, and Professor Mitchell in lead ore that he analyzed. Arsenic is principally employed in trade to produce a peculiarly vivid and showy shade of green, which has superseded the less decided tints, and this dangerous material is often used to colour children's toys and sweetmeats. Papers coloured with this green line fruit-boxes, wrap up confectionery, chocolate; line books, house walls; and it is used for tinting food articles, and colouring articles of dress. The white oxide, Safaid Sambul, has long been used in India for the cure of intermittents. Dioscorides, Pliny, Celsus, and Galen used this substance, in which they were followed by the Arabian physicians, Rhazes, Serapion, and Avicenna. But none of these appear to have employed it in fever; and it was not till the end of the 17th and the commencement of the 18th century that the treatment of intermittents by arsenical preparations became known in European practice. Arsenious acid has real febrifuge properties in intermittents, the product of marsh miasma. It succeeds in tertians better than in quartans and quotidianas. The arsenical treatment is less powerful and less sure than quinine.

Red Sulphuret of Arsenic; Realgar.

Zurick surkh, AL.	PERB.	Mansil, . . . . .	HIND.
Bi sulphuret of, . . .	ENG.	Warangan, . . . .	MALAY.
Sandarch, . . . . .	"	Munahsil, . . . .	SANSK.
Red orpiment, . . . .	"	Kudiro-pal-pusha-	
Lal-sumbul, . . . . .	HIND.	nam, . . . . .	TAM.

This is found native in Saxony, Bohemia, China, Persia, and, according to Mr. Elphinstone,

in Balkh. According to Mr. Rohde, a coarse description is common in the bazars of India, and is used as a pigment. Realgar, bi-sulphuret of arsenic, occurs native in brilliant red crystalline masses of a beautiful orange colour. It is used in the preparation of white Indian fire, which consists of 24 parts of saltpetre, 7 of sulphur, and 2 of realgar, finely powdered. This composition burns with a white flame of great brilliancy.

White Oxide of Arsenic; White Arsenic.

Zarnik, . . . . .	ARAB.	Sanchya, . . . . .	HIND.
Turab-ul-halil? . . . . .	"	Acidum arseniosum, LAT.	"
Sun-ul-Far; Shuk, . . . . .	"	Warangan putih, MALAY.	"
Tein hpy-so, . . . . .	BURM.	Sumbul-far, . . . . .	PERSS.
Pi-shih, Peh-sin-shih, CHIN.	"	Sweta pashanam, SANSK.	"
Arsenious acid, . . . . .	ENG.	Velle pashanam, . . . . .	TAM.
White oxide of arsenic, . . . . .	"	Tela pashanam, . . . . .	TEL.
Sufed sumbul-khar, . . . . .	DUK.		

Arsenious acid, or white oxide of arsenic, is abundant in every bazar in India. It is brought from the Persian Gulf and China, in the latter country being obtained by sublimation from hartal, or native sulphuret of arsenic. Kwang-sin-fu, in Kiang-si, furnishes the greater part of the arsenic of commerce, and gives to this mineral its Chinese name of Siu. It is white, brittle, faintly sweetish in taste, more or less translucent; sometimes it has a yellow, reddish, or bluish tinge, owing to the presence of iron, sulphur, and other impurities. It is used in the manufacture of glass, dyeing, medicine, etc. The arsenic sold by chemists is obtained from England, and is generally in the form of powder.

Yellow Sulphuret of Arsenic; Orpiment.

Uranikum, . . . . .	ARAB.	Zernoik-zard, . . . . .	PERSS.
Hsay-dan-shwaywa, BURM.	"	Zarni, Zarna, . . . . .	"
Pi-hwang, . . . . .	CHIN.	Haritalaka, . . . . .	SANSK.
Ter-sulphuret of Ar, ENG.	"	Arridaram, yellikud-	"
Hartal, . . . . .	HIND.	pashanam, . . . . .	TAM.
Warangan, . . . . .	MALAY.	Doddi pashanam, . . . . .	TEL.

This is found native in S. America, Saxony, Persia, and in China in the Kiang-si province. It generally occurs massive and lamellar of a bright lemon or golden colour, inodorous, and insoluble in water. It is also prepared by the action of sulphuretted hydrogen or hydro-sulphurets in a solution of arsenious acid. It is brought to Bombay from the Persian Gulf, and is an article of trade from China and Burma, where the red is also procured, and from Japan. In China it is sometimes cut into ornamental figures, in the same manner as prehnite and agalmatolite. It is used in Burma in the ornamental work of their lacquered ware, and is much used by the Tamil painters in preparing a pigment of a brilliant yellow colour; also in dyeing and calico printing. The paint called king's yellow is usually adulterated with lime and sulphur. It is now known that arsenic, sulphate of copper, verdigris, and other poisonous minerals, when employed to steep grain previous to sowing, with the view of preventing smut, prove injurious to the health of the sowers and to those who eat the bread made from it. A preparation of sulphate of soda and lime answers with equal effect. — *Ainslie; Tomlinson; Simm.; Faulk.; Williams' Middle Kingdom; Rohde, MSS.; O'Sh.; Ind. Anns. Med. Sci. 1856; Mason's Burma.*

ARSENOE, called also Myos Hormos, a port on the Red Sea, the emporium for Indian articles during the time of the Greeks holding Egypt.

AISHA, one of the eight forms of Hindu marriage described by Manu.

ARSI. HIND. A small mirror worn by Mahomedan women in a thumb-ring.

ARSINA. CAN. Turmeric.

ARTA, according to Herodotus, the town of Herat, whence the term Artæi for the ancient Persians. Arta Bhaga, lord of Herat; in Hindu mythology, one of the rishti. Artachoana, from which Alexander set out to the city of the Zarangæi in pursuit of the murderers of Darius, is also believed to be the modern Herat.

ARTABOTRYS ODORATISSIMUS. *It. Br.*

Uvaria odoratissima, *Roxb.* | Unona esculenta, *D. C.*  
 „ uncata, *Lour.* | „ uncinata, *D. C.*

Modira Walli? . . . . . MALEAL.

The peduncle has a curious hook, which lays hold on any support near hand, and assists in bearing up the clusters of fruit. It is a scandent shrub with shining leaves, and very sweet-smelling flowers; grown in gardens as an ornamental plant. A. Burmanicus, *D. C.*, is of Burma and Mergui, A. cadatus, *Wall.*, of Silhet, A. suaveolens, *Blume*, of the Archipelago, and A. Zeylanicus of Ceylon. — *H. f. and T.; Graham's Cat.; Williams' Middle Kingdom; Voigt; Thu.*

ARTAMUS FUSCUS, the toddy shrike; it feeds on the flies and insects that hover near to the luscious juice of the Palmyra palm. It is the Tul-Chatok of Bengal, Assam, Arakan, and in India generally.

ARTAXERXES. This is the Greek and Roman mode of pronouncing Ardeshir. Ardeshir Babakan, the son of Sassan, was an officer of the Parthian king, Arsaces Artabanus V. He murdered his sovereign, and assumed the Persian throne as the first of the Sassanian dynasty in A.D. 226; his successor was the Shapur or Sapor, who captured the emperor Valerian. There were others bearing the name Artaxerxes, the first in A.D. 381, and the second A.D. 629. The Sassanian dynasty ended in A.D. 641, when Yezdejdird or Izdejdird III. was overthrown by the Mahomedans.

Artaxerxes Longimanus was the Kai Bahman, or Ardeshir daraz-dast of the Kaianian dynasty of Persian kings.

Artaxerxes Mnemon, a Persian king, B.C. 426, at whose court Ctesias resided for some years. After Scylax, Ctesias was the next historian of India; and in his Indica, cap. iv. p. 190, he mentions that Artaxerxes Mnemon and his mother Parasatys presented him with two iron swords, which, when planted in the earth, averted clouds, hail, and strokes of lightning. This is the first notice of the lightning conductor. The Tee on the top of every Buddhist pagoda in Burma shows their acquaintance with one means of protecting from lightning.

ARTE. PANJ. Rheum emodi.

ARTEE, a musical bell, borne by Bal Govind.

ARTEMISIA, a genus of plants of the natural order Matricariaceæ; nine species occur in the East Indies, China, and Japan. A. abrotanum, or southernwood, A. Indica, A. vulgaris, and A. grata, are cultivated in India. The European Absinthium, though not growing in India, furnishes part of the (Afsantin) absinth used in Asiatic medicine; and the A. Chinensis of China and Siberia supplies the materials for the moxa. According to Dr. O'Shaughnessy, A. Judaica is the Saheba of Avicenna, and a native of Judea, Arabia, and Cochin China, and is known as the Indian wormseed, or Indian Semen contra,

which, finely powdered and sifted, is a popular worm remedy, especially in the round and long worms of children; the dose is three to ten grains given in honey or milk. *A. acetica*, a Persian species, is said to have a strong odour of vinegar. *A. cina*, *Berg*, a plant of Kurdistan, furnishes the genuine *Santonica* flowers and fruits, long famed as a vermifuge. *A. Maderaspatana* and *A. Indica* are used by the Indian medical practitioners. The flower-heads of *A. Sieberi*, *Lerchiana*, *contra*, and *pauciflora* constitute drugs called *Semen contra*, or *Semen cinæ*, which are used as vermifuges. The same part of *A. Vahlia* yields the Persian wormseed, or *Semen cinæ Levanticum*; and that of *A. cœrulescens*, the *Semen scriphii* or *Barbotine*. *A. santonica*, *Woodv.*, *maritima*, *Linn.*, *A. var. b. suaveolens*, *Dec.*; *Semen santonicum*; wormseed. This substance has long been employed as an anthelmintic, being intended for the *Αψινδιον σαδδονιο* of Dioscorides, the *Semen sanctum* and *santonicum*, Sheeh of the Arabs. *A. sternutatoria*, or sneezewort, is the *Nak-Chikni* or *Hachitti* of India, and the *Afkar* of the Arabs. The powdered plant is used as a sternutatory.

*Artemisia abrotanum*, *Yin-ch'in-hau* of China, where the young shoots are made into cakes with meal, and the herb is made into a broth, and given in ague, fevers, catarrh, jaundice, and dysuria.

*Artemisia Chinensis*, *Smith*.

*Ngai*, *Ki ngai*, . CHIN. | *I'ts'au*, *Tsz-ngai*, . CHIN.

The down of the plant was formerly largely used in China as the moxa cautery, but has been displaced by the teng-ho or lamp cautery, and the pa-ho-kwan or cupping glass.

*Artemisia dracunculæ*, *Smith*, *Tarragon*.

*Tarchon*, . . . ARAB. | *T'sing-hau*, . . . CHIN.

When green, is eaten in China as a vegetable, and used in skin diseases, worms, fluxes, arthritic ailments.

*Artemisia elegans*, *Roxb.*; *A. scoparia*, *W. and A.*

*P'ila jan*, . . . CHEN. | *Biur*; *kingkhak*, *SUTLEJ.*  
*Jhau*; *Lasaj*, . . . KANGRA. | *Durunga*, . . . TR. IND.  
*Churi*; *Saroj*; *Danti*, *PANJ.* | *Lawange*, . . . "

Is uncommonly elegant when in blossom, particularly when young. It is found up to 9000 feet in the Himalaya, and abounds in many parts of the Panjab plains. The odour in brushing through masses of it is at times very powerful, and not unpleasant.

*Artemisia indica*, *Willd.*, wormwood.

*Artemisia grata*, *D. C.*

*Afsantin*, . . . ARAB. | *Burun-jasif-i-kohi*, *PERS.*  
*Kashus-kumi*, . . . ARAB. | *Artemisaya*, . . .  
*Mustaru*, . . . DUK. | *Chambra*, . . . RAVI.  
*Duna*, *Marwa*, . . . HIND. | *Damana* *Suraparna*, *SANSK.*  
*Machi-parna*, . . . " | *Walko-Gundo*, . . . SINGH.  
*Mustaru*, *Gund-mar*, . . . " | *Ubusha*, . . . SUTLEJ.  
*Tataur*, *Banjiru*, *KANGRA.* | *Machi-patri*, . . . TEL.  
*Tiru-nitri-pach'ha*, *MALE.* | *Tartiha*, . . . TR. IND.

Common in Indian gardens, and can be substituted for the *A. absinthium* of Europe. It contains volatile oil and bitter extractive matter. Used as a tonic in fever and debility, in asthma, in diseases of the brain, and also in dyspepsia, and as an antispasmodic in hysteria; also to flavour spirits and essences. That used in India comes via Kabul. The leaves are much used in scents for its strong odour.

*Artemisia vulgaris*, *Linn.*, wormwood.

*Atmisia*, *Artimisaya*, *ARAB.* | *Madi patre*, . . . HIND.  
*Mugwort*, . . . ENG. | *Burun-jasif*, . . . PERS.  
*Nagdowna*, . . . HIND. | *Davanamu*, . . . TEL.

This is a native of Europe, and, according to Thunberg, of Japan. He says that the Japanese use the woolly part of the leaves for tinder, which is prepared so as to form a brownish-coloured wool. This substance catches fire much quicker than moxa. But Dr. O'Shaughnessy says that the moxa of Japan is prepared with the leaves and stalks of a neighbouring species.—*Roxb.*, *Cat. Ex.*, 1862; *Powell, Handbook*, i. p. 358; *Voigt*; *O'Sh.*; *Bombay Products*; *Smith, Ch. Mat. Med.*; *Thunb. Travels*, iii. p. 71; *J. L. Stewart, M.D.*

**ARTESIAN FIRE-SPRINGS.** According to the missionary Imbert, the fire-springs, 'Hotsing,' of the Chinese, which are sunk to obtain a carburetted hydrogen gas for salt-boiling, are very commonly more than 2000 feet deep; and a spring of continued flow was found to be 3197 feet deep. This natural gas has been used in the Chinese province Sech-u'en for several thousand years; and 'portable gas' (in bamboo canes) has for ages been used in the city of Khiung-tchou.—*Cur. of Science.*

**ART'HA**, a race of fishermen whom Parnau Rama raised to the rank of Brahmans, to occupy a strip of country which he had recovered from the ocean on the Malcalam coast. Their conduct displeasing him, he replaced them by a body of pure Brahmans.

**ART'HAN-ESWARA.** Siva, as *Ard'dhanari*, is represented with his own form on the right hand, and *Parvati* on his left.—*Garrett*.

**ARTICHOKE**, *Cynara scolymus*.

*Kharshuf*, *ARAB.*, *PERS.* | *Kanjir*, . . . HIND., *PERS.*

Cultivated in some gardens of India; the cultivation is expensive. Jerusalem artichoke, *Helianthus tuberosus*, is cultivated for the tubers attached to the roots; may be lifted annually, after flowering, and kept like potatoes for three months; or they may be allowed to remain for years in the same situation, if kept clear of weeds, and the ground annually top-dressed with manure.—*Jaf.*

**ARTICULATA**, a division of the animal kingdom; the following is a classification:—

1. Rotifera, wheel animalcules; examples, animals with ciliated jaws.
2. Cirripedia, cirripeds; examples, barnacles, sea acorns.
3. Crustacea, ten-legged aquatic family; examples, crabs, lobsters, shrimps, prawns.
4. Insecta, six-legged, air breathing, articulate animals; examples, the wasp, the bee, the butterfly, the beetle, the flea.
5. Arachnida, eight-legged, air breathing, articulate animals; examples, mites, spiders, scorpions.

**ARTIE**, in Madras, timber of various sizes, 12 to 18 feet long, and from 1 to 1½ feet in breadth.

**ARTISANS** of British India are chiefly Hindus, and classed by Brahmans in the Sudra division. In the Peninsula of India, the goldsmith, ironsmith, coppersmith, carpenter, and stonemason, form a caste or guild, and the goldsmiths claim to be of ancient Brahman descent. A considerable number of Mahomedans are carpet-weavers, blacksmiths, and farriers. A few Parsees are carpenters and carvers. The skilled artisan is now earning monthly from 7½ to 25 rupees. But

the able-bodied agricultural labourer in Salem, in 1875, was only earning 2½ rupees; in Ganjam and Chingleput, 3 to 3½ rupees; in Bellary, Kurnul, N. and S. Arcot, and Trichinopoly, 4 to 4½ rupees; and the highest earnings were 7½ rupees, in the Kistna, Neigherry, and S. Canara districts, and Malabar. The artisan guild of Madras assume the title of Acharya, which belongs to the religious teachers of the Hindus, and is also taken by the Madhava Brahmans; they also take the title of puthur or puthen. The artisan races of the south of India do not eat together nor intermarry.

**ARTOCARPUS**, a genus of plants belonging to the Urticaceæ. The Trap tree species supplies the gutta used as bird-lime in the Malay Peninsula, and the fibres of its bark are used for cordage, fishing lines, and nets; the Chowat Kurnat, similar to the above, also the kumut or bark cloth, worn by the Karens when mourning for the dead, from the river Baram; and the Glam tree bark, from Borneo, which gives a paper-like bark, much used in caulking the seams of vessels,—are all of the Malay coast, and supposed by Dr. Royle to be from species of *Artocarpus*. *A. Philippen-sis*, Lam., occurs as a tree in the Philippines; *A. polyphema*, Pers., is a Penang tree; *A. angustifolia*, Roxb., is of the Malay Islands, and *A. serratus*, Roxb., of Travancore. Myauk Sook, Burm., another species, is a tree of Akyab, used in house-building. It grows to a large size, is very plentiful in the province, and the fruit is edible.—*Dr. Brandis in Cat. Ex.*, 1862; *McClelland; Mason; Useful Plants; Royle, Fib. Pl.; Hogg's Vegetable Kingdom*, p. 679-680; *Mason's Tuasserim; Voigt; Roxb.*

**ARTOCARPUS CHAPLASHA.** Roxb.

Lesser Jack, . . . ENG. | Chaplasha, . . . HIND.  
Thorny Jack, . . . " |

This tree grows in Malabar, the eastern frontier of Bengal, Darjiling, Assam, Tipperah, and Chittagong. In some places it attains an immense size; its trunk is straight, and yields a valuable timber, from which the canoes of the Goomti river are made. The wood is said by Dr. Roxburgh to be particularly valuable for work which has to be immersed in water.—*Roxb.; Voigt; Von Muller.*

**ARTOCARPUS ECHINATUS.** Roxb.

Toung Poing-nai, . BURM. | Mountain Jack, . . . ENG.  
Kanae Kya-tha, . . . " | Tam-poo-ni, . . . MALAY.

A moderate-sized tree, with its leaves gashed like some species of oak. It is very common about the Balaghat and Wynad, is found in Burma, and, though not abundant, all over the Tenasserim and Martaban Provinces, in Amherst, Tavoy, and the Mergui Archipelago, and in other places east of the Bay of Bengal,—a large expanse of country. The wood in Burma is deemed a valuable timber by the natives, especially for canoes.—*Mason; McFeor; Voigt; Roxb.; Captain Dance.*

**ARTOCARPUS HIRSUTUS.** Lam.

Hebalaui, . . . CAN. | Ran-Fannas, . . . MAHR.  
Wild Bread-fruit, . . . ENG. | Animara, Anjeli, MALKAL.  
Pat Fannas, . . . MAHR. | Del, Aladel, . . . SINGH.

This large, lofty, and handsome tree is well adapted for affording shade. It yields the angular wood of commerce. It is indigenous in Burma, is not found in the northern jungles of the Bombay Presidency, sparingly in those south of the Savitri to the bounds of Sawantwarri, after which it becomes more plentiful, and continues

abundant all down the western coast of the Peninsula. It grows on the western, southern, and eastern sides of Ceylon; and its timber, which is there used for fishing boats and in house-building, weighs 40 to 51 lbs. the cubic foot, and is calculated to last from 25 to 70 years. The fruit (9 in. by 3 in.), the size of a large orange, is there boiled and eaten by the natives. The wood is esteemed as a useful timber, which bears exposure under water, and is valuable for canoes, fishing boats, ships' framework, and in house-building. Edge describes it as used for large canoes and snake boats, and if kept oiled, is very durable. Also as used for planks for native vessels, in consequence of its being very tough, and well fitted to hold the yarns where the planks are sewed together, which is the case with all the flat-bottomed boats on the coast, where there is a surf on the beach, as at Madras, for the masula boat; at Mangalore and Calicut, for the manchee boats, etc.; and many of the pattamah are fastened by paddings of coir on the joints of the planks, etc. Its bark is occasionally used in Canara in the preparation of a brown dye, the dye yielded by the jack and champada being yellow. The fruit abounds in a viscid juice, which flows freely from the rough rind if touched. This is manufactured into bird-lime. The pulpy substance which surrounds the seeds is much relished by the natives, being almost as good as the fruit of the jack.—*Mad. Echib. Juris' Reports; Drs. Wight, Gibson, Mason; Cleghorn in Conservator's Reports; Roxb.; Bombay Products; Mr. Mendis; Edge; Beddome; Willd. Breadfruit.*

**ARTOCARPUS INCISUS.** Willd. Breadfruit.

Po lo-mih, Po-lo-ma, CHIN. | Nang-ka, . . . MALAY?  
Rima; fruit au pain, . . . FR.

This tree is a native of the South Sea Islands, and has been introduced into Ceylon, in some gardens of the Madras territories, the Bombay Presidency, the Dekhan, Penang, Mergui, Tavoy, and Moulemein, and is extensively cultivated throughout the Eastern Archipelago, as also the variety called *A. communis*.

Variety *a. Artocarpus incisus*, Linn. f. fil.

*Rademachia incisa*, Thunb. | *Soccus granosus*, Rumph.

This is the variety with mucicated fruit full of seeds, and useless for food; and is that commonly seen in the south of India.

Variety *b. Artocarpus communis*, Forst.

*Soccus lanosus*, Rumph. | *A. incisa*, Willd.

This is the true bread-fruit tree of Dampier, Anson, Cook, and Ellis, growing in the South Sea Islands, especially Otahite; also in the Moluccas, Java, Sumatra, at Mergui, in Ceylon, Mauritius, and Bourbon, in the W. Indies, and on the western coast of South America. The fruit is terminal, round, not mucicated, but marked with reticulations, whose areolæ are flat or but slightly prominent. It is this seedless variety that has given the name to the tree, and in some islands of the Pacific it is much used.

The fruit has an unpleasant smell. It is often larger than a man's head, and weighs sometimes as much as fifty pounds; is round, greenish, and covered with prominent papillæ, enclosing a white fibrous pulp, which becomes yellow and succulent at maturity. The pulp contains much starch. The natives of the Polynesia islands, before eating the unripe fruit, cut it into quarters and

roast it in the ashes. The ripe fruit requires no preparation. The bark, when stripped, and then beaten and prepared, makes a kind of cloth with which the South Sea Islanders clothe themselves. At Tahiti, clothing made of it, and worn chiefly by the common people, was more common than that made from the paper mulberry, though inferior to it in softness and whiteness.—*Crawford's Dic.*; *Riddell*; *Jurieu's Reports*, M. E.; *Royle*; *Roxb.*; *Voigt*; *Mason*.

## ARTOCARPUS INTEGRIFOLIUS. Linn.

A. heterophylla, Lam.	Polyphema Jacq., Lour.
Rademachia integra, Thunb.	Sitodum cauliflorum, G.
Kantal, . . . . . BENG.	Tambul, . . . . . MALAY.
Peing-nal, . . . . . BURM.	Pilavuh, . . . . . MALKAL.
Jaka mara, Hlasu, CAN.	Dahou, Tiun, . . . . . PANJ.
Jack-fruit tree, . . . . . ENG.	Kos, Hirali, . . . . . SINGH.
Ti'u, . . . . . HAZARA.	Wakara, Wala, . . . . . "
Pannas, Barral, . . . . . HIND.	Chopada, . . . . . SUMATRAN.
Fannas, . . . . . MAHR.	Pila maram, . . . . . TAM.
Bua-nan-ka, . . . . . MALAY.	Pannasa, Veru panasa, TEL.
Sukun, Kluwi, . . . . . "	

This valuable fruit and timber tree is found more or less abundantly all over S.E. Asia, growing rapidly to about 2½ feet in diameter. In Ceylon, its fruit, weighing from 50 to 60 lbs., is used in various ways for food, and its timber, which weighs 42 lbs. to the cubic foot, is in general use for building boats, and for all kinds of furniture. Dr. Gibson has seen pillars of it in the interiors of the buildings of the old forts at Severndrug, having four feet on each side. In Burma it occurs abundantly, in Rangoon seemingly indigenous in the forests, and in Moulmein its wood is used to dye the yellow cloths that the Buddhist priests wear. It yields an excellent and valuable timber, at first yellow when cut, but afterwards changing to various shades of brown. When made into tables and well kept, it attains a polish little inferior to mahogany in colour and appearance. It is there used for musical instruments and ornamental work. It is imported into Britain in logs from 3 to 5 feet diameter, and also in planks, and is used for cabinet work, marquetry, and turning, and also along with satinwood for hairbrush backs. In Cuttack, the ghanna or oil mill is made from this wood, and its sp. gr. is 0.750, and cost 1s. the cubic foot. The roots, cut into chips and boiled in water, produce a yellow dye. To strengthen the tint, a little turmeric is mixed with it, and alum to fix it; but as the yellow does not hold well, the operation of steeping and drying has to be frequently repeated. The fruit is not relished by some people, owing to its peculiar strong smell; others are partial to it from its luscious sweetness. It grows direct from the branches and trunk, to which it hangs by a peduncle, and only in aged trees from the roots, where they are detected by the cracking of the soil. The fruit is covered with a very thick, rough green skin, and is full of white kernels the size of a pullet's egg, the fleshy parts around which are eaten both unripe and ripe. The kernels of the ripe fruit, boiled or roasted, resemble in flavour the Spanish chestnuts. The green fruit, after removing the outer rind, is used in curries, and when ripe the pulp and seeds are used similarly. As with all cultivated fruits, there are many varieties. From the juice of the untable parts of the fruits and tender parts of the trees, a good bird-lime is prepared. In Travancore, the entire fruit is planted, and when the

various seeds germinate and grow up, the shoots are tied together with straw, and they unite into one stem, which bears fruit in about 6 or 7 years.—*Roxb.*; *W. Ic.*; *Mason*; *Crawford*; *Marsden*; *Thwaites*.

## ARTOCARPUS LACOOCHA. Roxb.

Dephal, . . . . . BENG.	Kanna-gona-gass, SINGH.
My-ouk-loke, . . . . . BURM.	Kumma-regu, . . . . . TEL.
Lacoocha bread-fr. ENG.	Laku-chamma, . . . . . "
Lowi, . . . . . MAHR.	Nakka-renu, . . . . . "

The Small Jack tree is occasionally grown in gardens or near houses, in S. Canara, Bengal, Burma, and the Tenasserim Provinces; two varieties of it grow in Ceylon, near Ratnapura, and in the south and centre of the island. It occurs in Kamaon also. Its roots are used in dyeing yellow. Dr. Brandis says the wood is used for canoes; a cubic foot weighs 40 lbs. In a full-grown tree on good soil, the average length of the trunk to the first branch is 30 feet, and average girth measured at 6 feet from the ground is 6 feet. The whole tree and unripe fruit contain much tenacious milky juice. The fruit is prized by the Burmese, and is eaten in Bengal. The male spadix is acid and astringent, and eaten by the natives in their curries.—*Roxb.*; *Th.*, Zeyl.; *Voigt*; *Royle*; *McClell.*; *Mason*; *Wight*; *Brandis*; *Useful Plants*; *Flor. Andh.*; *Von Mueller*.

ARTOCARPUS MOLLIS, Wall., the town-bein of Burma, is an immense tree; wood used for canoes and cart wheels. On the hills, large trees rather scarce. A cubic foot weighs 30 lbs. In a full-grown tree on good soil, the average length of the trunk to the first branch is 80 feet, and average girth measured at 6 feet from the ground is 12 feet.—*Dr. Brandis*.

ARTOCARPUS NOBILIS, Thw., the del-gas of the Singhalese, is a large tree not uncommon in the southern and central parts of Ceylon, up to an elevation of 2000 feet. It was long confounded with *Artocarpus pubescens*, Willd., but is quite distinct from that, and apparently from any other hitherto described species. Boats are hollowed out of single trees. The wood is of very good quality, but not considered of equal value with that of *Artocarpus integrifolia*. The seeds toasted are a favourite article of food with the Singhalese.—*Thw. Zeyl.*; *Beddome, Fl. Sylv.*

ARTS AND MANUFACTURES. In several parts of the East Indies, as in British India, Ceylon, Burma, Siam, China, and Japan, the arts, in many of the branches and applications, attained a high position in very early ages; and they have been fostered by generations of diligent men, who from father to son have dedicated their hearts and minds thereto, completing their work with tasteful and fitting details; their colouring, sombre but rich, with blended tints, softened hues, and modulated effect, is relieved with just enough of chastened and harmonious brightness as wins the admiration of all who appreciate the application of true principles to human industry. The great Exhibition of 1851 gave Europe the first opportunity for ascertaining the value of many of the products of India, and numerous articles were then selected for the schools of art of Europe to imitate; and the subsequent exhibitions held in India and in the chief capitals of Europe have still further diffused the knowledge of the arts of those eastern countries.

The artisans of India excel in anything requiring patience or accuracy of detail; their patterns are

tasteful and original. They are expert in executing elaborate and tasteful designs in stucco or chunam, as solid ornaments for gateways, in alto-relievo for cornices, in perforated tracery for mosques and minarets, in floriated ornament or in the drawing of bold scroll patterns for interior decoration on a flat wall, with a broad continuous line of uniform thickness. This is a branch of art in which the natives of India far surpass European plasterers or decorators; it is confined to a few localities in Southern India, and, like the celebrated old stone sculptures of the Ceded Districts, Mysore, Canara, and the Southern Mahratta country, it is an important branch of the fine arts of which very little is known, and the practice of which is gradually dying out from the want of proper encouragement. In the carving of wood, the chasing of metals, filagree work, weaving and embroidery, they excel; and specimens of these in the Exhibition of 1851 were deemed of sufficient importance to be purchased as models of taste in design, care in execution, skill in the manipulation, and knowledge in the arrangement and harmony of colours. Their drawings on tale are characteristic, though out of proportion. There is considerable talent displayed in their modelling of toy figures of the different castes, and they have long been celebrated for their dexterity in founding bronze images. In the spinning and in the weaving and dyeing of cotton and silk stuffs, of such kinds as are suitable for the clothing that they wear and to their habits, the weavers and dyers of S.E. Asia are not approached by any European race. Though machinery makes cheaper articles, the labour of the hand is much more durable; and their muslins, checks, and gingham are not only greatly more lasting, but the colours are far more permanent. In field and garden cultivation, in the economy of water, and the utilisation of manures, there are several races skilled in varied degrees, though none excel the Chinese in their acquaintance with these subjects, to their acquisition of which they are stimulated by the example of the imperial family, the emperor annually ploughing the first field, and the empress and her attendants watching the silk-worms and their produce. Every European artificer and artist alike might well take the handicraftsmen of India for an example in the patience, perseverance, and thoroughness which are the ground of their excellency, and by which the inspirations of art are wrought into reality and life. The welfare of the arts is important both to India and to Europe, and the loss of them would be a serious blow to civilisation, and an injury to the pleasure and dignity of life. Reference to the articles on architecture, carpet-weaving, embroidery, enamelling, filagree work, ivory-carving, lacquer ware, pottery, Beder-ware, koft-gari, lapidary work, Bombay work, shawls, and sculpture, will show that the arts of S.E. Asia are indissolubly bound up with the popular institutions of the country; and the patient Hindu handicraftsman's dexterity is a second nature, developed from father to son, working for generations at the same processes and manipulations. The 19th century has seen changes in British India which have greatly affected some branches of its arts and manufactures. While wars were unceasing, the armourer's trade occupied numbers of artisans, and as an art it was carried to a high degree of beauty, but with British supremacy the manufac-

turo of arms has gradually ceased; also the finer cotton goods from America and Great Britain have displaced the fancy muslins of Dacca and Arnee, which, however, only the few wealthy people purchased. Their workmen have taken to the workshops of railways; and although the looms of the villages hold their own, it is the strong, coarse cottons which the labouring classes prefer. Similarly, the introduction of printing, with supplies of cheap paper and the spread of education, have displaced numbers who earned a livelihood by the scriptory work of copying books; while the iron and steel of Europe have shut up many of the smaller furnaces and forges. But other industries have been introduced or extended; and tea, coffee, cotton, indigo, jute, coal and gold mining give employment to thousands. Agriculture is the greatest of all the Indian arts. Other large trades, employing thousands, are those of the tanner, salt maker, the makers of oils from the poppy-seed, sesamum, til, cocoa-nut, and seeds of the palma christi plant; oils of kinds, valued at half a million sterling, are annually exported; and the rose and all other sweet-smelling flowers are made to produce the attar perfumes by distillation or enfleurage.

The houses of the people are humble; but the constructive capabilities of the races find opportunities for display in the erection of religious edifices and tombs, wells and tanks, for which woods, limestones, marble, sandstones, and greenstones are utilized. The polished chunam walls of the Madras houses are the admiration of all travellers.

The presents received in India by the Prince of Wales were exhibited in London in 1876. Skilled artistic labour was worthily represented by the gold and silver wares of Trichinopoly and Cuttack, the gold and silver lace of every large town, the brass, copper, tin, and zinc work; their chasings and carvings, their trappings and caparisons; the mother-of-pearl work of Ahmadabad; the inlaid work of Agra, Multan, Sind, and Bombay; the horn and ivory work of Vizagapatam, Ceylon, China, and Japan; the carved horn and tortoiseshell work of these countries; the carpets, pottery, porcelain, and enamels,—all bear comparison with the work of former times.

The porcelain of China has been famed for centuries; but the Japanese egg-shell ware surpasses for transparency any seen in that country; and there are other kinds of porcelain, rarely seen in England, and which are, though perhaps less curious, quite as beautiful as the egg-shell. Among them, the rarest is lacquered porcelain. This branch of manufactures is much neglected in India, owing to the caste views of the Hindu races preventing them using articles of value.

The ivory carvings of the Chinese artisans have never been equalled in Europe; and their lacquer work, their dyeing, their silk fabrics, are all excellent.

The art of enamelling is in the first rank of the handicrafts of the world, and at Jeypore is pursued to the highest degree of perfection yet known. The art there is exclusively Hindu, and the specimens presented to the Prince of Wales were the master art of the enameller.

The lacquer work of Burma, China, and Japan; the marble work of Burma; the lac work of Kar-nul; the tutanague work of Beder; the wood work of Nirmul and of Hyderabad in Sind; the



shawl and woollen work of Kashmir and the N.W. of India; and the paintings on ivory in Delhi and the Peninsula.

The shawls of Kashmir have for ages been esteemed for their matchless colouring, due in part to the peculiar qualities of the air and water of that wondrous valley, but also to the appropriateness of the peculiar elaboration in the designs. Their art urgently needs encouragement, for European agents have interfered with the Kashmir workmen's designs, only to lose their characteristic loveliness.

Koftgari work, or steel inlaid with gold, was in former days carried on to a considerable extent in various parts of Northern India. It was chiefly used for decorating armour; and among the collections at the 1851 Exhibition, were some very fine specimens of guns, coats of mail, helmets, swords, and sword handles, to which the process of koftgari had been successfully applied. Since the revolt in India of 1857, the manufacture of arms has been generally discouraged, and koftgari work is consequently now chiefly applied to ornamenting a variety of fancy articles, such as jewel-caskets, pen and card trays, paper weights, paper knives, inkstands, etc. The process is exactly the same as that pursued in Europe, and the workman can copy any particular pattern required. The work is of high finish, and remarkable for its cheapness. Koftgari is chiefly carried on in Gujerat and Kotli, in the Sealkote district.

The tutanague work of Beder finds a ready sale, and admirable specimens of inlaid metal work by the native artisans of Bhooj are found in collections of arms.

The inlaid work of ivory, white and dyed, the ebony or coloured woods known as Multan or Bombay work, have become familiar to all Europe by the several exhibitions; and the carved blackwood or rosewood furniture of Bombay is to be seen in many parts of India.

The splendour of Indian jewellers' work, in jewellery proper, and as seen on arms and armour, is due to the free use they make in it of diamonds, rubies, emeralds, and other gems. Their art permits them to use flat gems, mere scales, so light that they will float on water, and rubies and emeralds full of flaws,—stones, in fact, which could only be used for the artistic effect that they produce when combined.

The inferior gems—garnets, chalcodones, and other silicious minerals—are in extensive use; and lapidaries find work in polishing and engraving them, and in forming potstone, figure-stone, and jades into useful and ornamental articles.

Illustrated Japanese books show much artistic talent. A group of trees, a branch of Japan bamboo, a bunch of leaves, a cottage and turn in a road, and such simple subjects, form, each of them, a perfect study in itself, though appearing to have been drawn with one stroke of the pen. The latter is in fact a brush, but is made quite hard with gum or glue, except at the extremity.

Sir John Davies is of opinion that the art of printing, the composition of gunpowder, and the magnetic compass, which are justly considered in Europe as three of the most important inventions or discoveries of modern times, had their first origin in China. He tells us also that their printing is by a system of stereotype, the types being made from the pear-tree

wood, called by them ly mo. Their paper is made from refuse paper, rags of silk and cotton, rice straw, and the fiber of a species of morus, but principally of bamboo. In 1880, Mr. C. P. Clarke was sent to India by the Art and Science Department to make purchases of the metal work of Madras and Kashmir, the wood carving of Ahmadabad and Canara, the pottery of Madura and Multan, and the textile fabrics of Masulipatam, Jeypore, Dacca, Lucknow, Delhi, Ahmadabad, Sind, Bangalore, Malabar, and Central India.—*Morrison's Compendious Description*; *Fortune's Chinese Books*; *Sir R. Temple's India* in 1880; *Sir George Birdwood's Report on the Paris Exhibition*.

ARU. HIND. *Amnygdalus Persica*; the peach. Mundla-Aru is the nectarine variety. Aru-Bokhara, *Prunus domestica*; garden plum. Aru, TEL., *Bauhinia racemosa*. Aru tree of the Archipelago, *Casuarina equisetifolia*.

ARU ISLANDS extend from lat. 7° 0' to 5° 52' S., and in long. 133° 56' E., and lie between the Timor Laut group and the S.W. coast of New Guinea. They are a closely packed group of very low islands, and about 80 in number, forming a chain 100 miles long from N. to S., and about 50 broad. The population is about 14,000. Trepang or sea-slug are found in great abundance on the banks, which also furnish the large mother-of-pearl shell of commerce, and the smaller shell in which pearls are found. Some of the more eastern islands contain limestone caverns, within which the swallow constructs the edible birds' nests of commerce. The group is a great resort for traders from the western parts of the Archipelago, including natives of Java and Celebes, Chinese, and even Europeans. Vorkay, an island lying exposed to the ocean at the south-eastern extremity of the group, is of great importance from its pearl fishery. At a distance of eight miles to the eastward lie several small islands, between which and Vorkay the trepang banks are situated. At low water, hundreds of men, with their wives and children, may be seen wading from Vorkay towards these isles, carrying a basket at their backs, and having in their hands a stick provided with an iron point, for lifting the trepang. For fishing on the banks situated at a greater distance, the Alfoers use a prahu, constructed for the purpose, in which they embark their entire families. These vessels have great beam, and the stern runs up into a high curve, while two planks project forward from the bows. The family resides in three or four huts composed of atap, or Nipa fruticans leaves, erected within the vessel, and a railing runs entirely round it, apparently to prevent the children from falling overboard. The prahu is propelled by a large sail made of rushes, which folds up like a fan (in a similar manner to the sails of a Chinese junk), set upon a tripod mast of bamboos, while it is steered with two rudders. Two other masts are also erected, for displaying several small flags. The pearl oysters are mostly small and black, in from twenty-four to thirty feet water.

The Aru islanders bear a strong personal resemblance to the aborigines of Port Essington; indeed, on several occasions in which natives from that neighbourhood visited the islands in European vessels, they were considered by the Aruans as belonging to some remote part of their own group. But the Aruans also possess many characteristics

in common with the Outanatas of the opposite coast of New Guinea. They attach much value to elephants' tusks, brass gongs, and huge porcelain dishes. On the death of a man, all the chattels which he has collected during his life, including tusks, gongs, and precious China dishes, are broken in pieces and thrown away; and in the villages may be seen heaps of these fragments of property. In the north-western part of the group, the people are evidently of a mixed race, the natural result of strangers from the west having married and settled among them, during an intercourse which appears to have extended over several centuries. Their hair is usually black and strongly curled. Like the African Somali, they wash it with wood-ashes or lime water, which imparts to it a lightish colour, and causes it to appear rough, both these peculiarities being considered very tasteful by the Alfoernas, as well as by the Papuans. The Aruans are taller and more muscular than the Malays and Bugis of Celebes. The usual height of the men is from five feet four inches to five feet eight inches; and there is a great inclination to slimmness about the lower extremities among the taller men, some of whom attain the height of six feet. According to Bikmore, the Papuans are said to live in the most easterly island, but the people, he says, resemble those of Haruku, Saparua, and Nusa.

The Halicore dugong visits the Aru waters. Amongst their birds are *Monarcha chrysomela*, a fly-catcher of black and bright colours; *M. telescopthalma*, the spectacled fly-catcher; *Paradisæa regia*, the red bird called the Burong raja; also Goby-goby, a very beautiful bird, first described by Linnæus; the great paradise bird, *P. apoda*, whose call is waw-wawk, wawk, wok, wok, wok; the black cockatoo, *Microglossum aterrimum*, which delights in the canari nut; the racquet-tailed kingfisher *Tanyptera hydrocharis*; *Alcedo dena*, the goddess kingfisher.

The great wingless cassowary bush turkeys; the King-hunters, *Dacelo gaudichandi*; the fly-catching wren, *Todopsis*; the great crown pigeon, *Goura coronata*; and the small wood doves, *Ptilonopus perlatus*, *P. aurantiifrons*, and *P. coronatus*. Amongst mammals are *Cuscus maculatus*, a true kangaroo, also a small marsupial animal, *Perameles doreyanus*. The butterflies are numerous, and amongst them *Hestia d'Urvillei*, the spectre butterfly; *Drusilla catops*, the pale-winged peacock butterfly; *Cocytia d'Urvillei*, clear-winged moth; *Ornithoptera poseidon*, the great bird-wing butterfly, one of the most magnificent insects in the world. Its wings are velvet black and brilliant green, 7 inches across. The blue-winged *Papilio Ulysses*. Spiders, and particularly the web-spinning and little jumping spiders, are numerous. Lizards very numerous; hermit crabs abundant. *Platypus* and *Tessrocercus* are wood-boring insects of the Aru islands. —*Earl's Indian Archipelago and Papuans, Quarterly Review*, No. 222; *Kolff, Voyage of the Dourgu in St. John's Indian Archipelago*, ii. p. 89; *Bikmore*, p. 204, 242; *Journ. of the Ind. Arch.*, Dec. 1852, p. 690, 691; *Horsburgh*; *Wallace, the Malay Archipelago*, ii. p. 141.

ARU KANLA KACHORAM, TEL., meaning 'six eyes,' *Cureuma amada*, *R. Shadgraundhika*, 'six-jointed,' probably refers to *C. Zedoria*.

ARUKZYE, an Afghan tribe of the Khaibar pass; herdsmen, who pass the winter in the lower levels of the Kohat and the Tiri hills, and in summer drive their flocks and herds to the mountain-tops.

ARUM, a genus of plants of the natural order Aracæ. Many species are edible on being cooked, and some of them greatly prized; others are poisonous. *A. lyratum*, *Roxb.*, of the Circars, needs to be carefully dressed to remove its hurtful qualities. *A. montanum*, *Roxb.*, also, the Kunda rakasi of the Circars, is so poisonous that its root is employed to poison tigers.—*Roxb.*; *W. Ic.*

ARUM ODORUM. *Roxb.* The fragrant arum, Peing-ma ha-yaw, BURM., has a stem one or two feet high and six inches in diameter, resembling a low palm, with gigantic cabbage leaves, three or four feet long by two or three wide. The flowers are said to be fragrant. The natives cultivate it, not for food, like the other species of arum, but, as they say, for medicine.—*Mason*, 436; *Roxb.* ii. 499.

ARUM PENTAPHYLLUM. *Smith.*

Tien nan sing, . CHIN. | Nan-sing, Hu-chang, CHIN.

The roots are applied in a local anæsthetic ailment.—*Smith.*

ARUN or ARUNA, in the Sabæan system of the Veda, is the charioteer of the sun, driving his six-horsed car, corresponding with the Aurora of the Greeks. The emblem or vahan of Vishnu is Garuda, or the eagle; and the sun-god both of the Egyptians and Hindus is typified with this bird's head. Aruna, in Hindu mythology, the son of Kasyapa and Vinata, is the brother of Garuda, and the charioteer and harbinger of Surya. He is therefore described as the dawn, and pictured as a handsome youth without thighs or legs. His two sons, Sumpati and Jutayoo, attempting in imitation of their father to reach the sun, the wings of the former were burnt, and he fell to the earth; of this the Greeks may have made their fable of Icarus. Aruna's imperfect form has been supposed to be allusive to his partial appearance; his head and body may be seen, but his legs are yet in invisible night, or lost in the blaze of Surya's brilliancy. In the Vedas the dawn is also personified as a lovely maiden, under the names Arjuni, Brisiya, Dahana, Ushas, Sarama, and Saranyu, for whom the Greeks had Argyronis, Briseis, Daphne, Eos, Helen, and Erinyes. In the Veda, Panis, a wicked monster, is said to have tempted Sarama to be unfaithful to Indra, and, among the Greeks, Paris tempted Helen.—*Moor*, p. 447; *Cole, Myth. Hind.* p. 374; *Tod's Travels*; *Taylor's Mackenzie MSS.* See Garuda; Surya; Vahan.

ARUNA. BENG. *Rubia cordifolia*, *Linn.*

ARUNACHALA, or Aruna Giri, also called Trinomali, is a rocky hill of a reddish colour, about 100 miles S.W. of Madras. According to a legend, it was in this spot that Siva appeared as a fiery linga to Brahma and Vishnu, and desired them to seek his base and summit, which they attempted in vain; in commemoration of which the gods requested Siva to remain in a reduced form as a linga, and here erected the temple. A conical piece of rock on the top of the hill is considered the linga. Once a year it is pretended that a fire is miraculously lighted on the summit. Purnanam promises great benefits to be derived for worshipping at the temple.—*Taylor's Cat.* iii. p. 140-4.

**ARUNAKIRI NATAR**, about the 16th century, was a Saiva ascetic, who spent his life at Trinomalai. His principal works are in praise of Skanda, viz. Tiruvakappu, Tiruppukal, Kantan Alangharam, and Kantan Anaputi. He also wrote a short poem, Udarkurru Vannam, on the stages of human life.

**ARUNASALA KAVIRAYAR**, born near Tranquebar in 1712 A.D., was the author of the dramatic Ramayana. His minor writings are Asomuki Nadakam, Sirkali Puranam, Sirkali Kovai. He died at Shiyally in 1779.

**ARUND. PANJ.** *Prinscipia utilis.*

**ARUNDHATI** was the daughter of Kardama, and became the wife of Vasishtha, one of the Plicivdes. Amongst Brahmans, a newly-married couple have this star pointed out to them by the Purohita or astrologer. She became a resident of Swerga. The devoted sati woman invokes her before mounting the pile. See Sati.

**ARUNDINARIA FALCATA.** *Nees.*

Kwei, . . .	BNOT.	Ningala, . . .	KHAS.
Nirgal; Ringal, . .	BIAS.	Nagre, . . .	RAVI.
Narri, Kathi, . .	"	Sping, Gorwa, . .	SUTLEJ.
Garri, Gero, . .	"	Spikso; Pitso, . .	"

—*Dr. J. Stewart, Panjab Plants, p. 249.*

**ARUNDINARIA UTILIS.** *Cleghorn.*

Hill bamboo, . . **ENG.** | Ningala, Ringal, . **PANJ.**

This is found in the Sutlej valley between Rampur and Sungnam, at an elevation of 9000 feet. Used for wicker work, and for lining the roof of houses. Shepherds' pipes, baskets, and mats are made of it.—*Cleg. Panj. Rep. p. 80.*

**ARUNDO**, a genus of the Gramineæ. Several Indian species are not defined, as the Pyoo, Lai, Phoung, Kyoo, and A-loo of the Burmese. *A. bifaria*, Patu-cduru, TEL., grows as bushes on the banks of rivulets, lakes, etc. *A. Bengalensis*, gaba-nul, BENG., grows in ditches and low places in the vicinity of Calcutta, where it blossoms during the months of October and November. *A. japonica* grows 12 feet high. *A. phragmites* and other reeds grow on the banks of the Yangtze, commencing where the bamboo stops.—*Roxb.; Von Mueller.*

**ARUNDO KARKA.** *Retz.*

<i>A. donax</i> , Linn.	<i>Calamagrostis karka</i> , Gm.
<i>A. Roxburghii</i> , Kth.	<i>Amphidonax</i> " <i>Lind.</i>
Trichoon karka, Roxb.	

Nal, Nur, . . .	BENG.	Nuda, Nula, . .	SANSK.
Nul, Nultura, . .	HIND.	Sur, . . .	SINDI.
Bag-narri, Nalu, .	PANJ.	Drumbi, Dwarena, TR. IND.	

This grows in Bengal, Sind, and the Panjab. Its culms, sur jō janeo, are made into chairs, and its flower-stalks beaten to form the fibres called Moonyah. These are made into string or twine (Moonyah jo naree), and ropes (Moonyah jo russa). The culms are also made into baskets, and the common door-mats of Calcutta are made of the stalks split open. Ships generally use them as dunnage.—*Roxb. i. 347; Royle, Fib. Pl. p. 32; Hogg, Veq. Kingdom, 821.*

**ARUNELI.** TAM. *Cicca disticha*, Linn.

**ARUNG-ANGAMI**, a Tibeto-Burman tribe that has intruded on the Bodo and Mikir tribes in Assam. See Angami; India.

**ARUN TUTA.** PERS.? The inspissated juice of a bulbous plant, supposed to be a species of Colchicum. It is sold at a high price, and is much sought after by the people of the Hazarajat, in Central Asia, being of high repute in diseases of the eye. It is sold in small pieces of a dark

brown colour, but is indiscriminately applied, and must often act injuriously.—*Masson's Journey, ii. p. 338.*

**ARUS. BENG.** *Solanum verbascifolium*; also *Adhatoda vasica*.

**ARUZ, ARAB.**, properly Araz, rice.

**ARVANUS** or **Arianus** is supposed to be the emperor Valerian (Valerianus); for he is described by Tabari as one of the Roman sovereigns (Malki bud Ariomian), who, having been conquered by Shapur in a fort near Antioch, was led into Susiana, where the Persian monarch, undertaking some extensive structures (at Shushter), obliged his captive to assist in the work, by procuring experienced artists from Rome or Greeco, and he promised that liberty should be the reward of this co-operation. The task was performed, and Shapur observed his promise, but first cut off the Roman chieftain's nose, to brand him with an indelible mark of captivity.—*Ouseley's Travels, i. p. 287.*

**ARVELA**, a caste of Smartha brahmans in Mysore.

**ARVI. HIND.** *Colocasia antiquorum.*

**ARVI**, a town in the Wardha district of the Central Provinces; it contains the shrine of Arvi Teling Rao, who founded it in the 16th century. Hindus and Mahomedans worship at his shrine.

**ARWAN. HIND.** In Rohilkhand and the upper Doab, used for Newan, the first cuttings of corn, made at a fortunate moment. They are not taken to the threshing-floor, but brought home to be eaten by the family (every member of which tastes it seven times), and presented to the Lares and to Brahmans. In the kharif or autumn crops, the shamakh is used, but in the Rabi crops barley is employed as the grain for the Arwan. It is quite a festival, as beginning the harvest. Phula-phula kyun phiré?—Ghar arwan aya. Jhuka jhuka kyun phiré?—Piyaada aya. Why so happy?—Because the Arwan has been brought home. Now, why so downcast?—Because the tax-gatherer has come. It is also called Awasi, Dadri, Kawal, and Kawari.

**ARYA**, a word supposed to be from the Sanskrit root ri = ar, and to have relation to agriculture and agricultural implements. It has been noticed under 'Ar,' q.v. Er or yer, TAM., in Sanskrit, hala or hara, in Telugu, araka, a plough; Erai or Irai, tax, tribute; Erai-vari or Irai-vari, TAM., dues payable by a tenant to his landlord; Eramate of ASSAM, land abandoned from cultivation; Eri, TAM., a reservoir with water for irrigation; Eru, HIND., manure, in Latin, arare, to plough.

**ARYA**, in Ceylon Buddhism, the rahatship, the last of the four paths leading to Nirwana.—*Hardy's Eastern Monachism, p. 433.*

**ARYA BHATA**, a celebrated Hindu astronomer, who, according to Captain Warren, flourished in the 423d year of the Cali yug, answering to A.D. 1322. He left several mathematical tracts, some particularly relating to the properties of the circle. Another account says he was born about A.D. 476, at Kusumapura, near the modern Patna. His chief work is the Arabatiya Sutra, which includes two other works, the Dasagiti Sutra and the Aryashta Sutra. He is the earliest known writer on algebra, and if not the inventor, is the improver of that analysis. He composed his first astronomical work at the early

age of twenty-three; his large work, the *Arya Siddhanta*, was written when older. It is a system of astronomy. The *Dasagiti Sutra* and the *Aryashta Sutra* have been edited by Kern. He is possibly the Arjabahar of the Arabs, and Andubarius (*Ardu barius*) of the *Chronicon Paschale*. A later astronomer of the same name is called *Laghu Arya-bhata*.—*Dowson*; *Captain Edward Warren's Kala Sanhita*; *Garrett*; *Elph.* p. 130.

ARYAHICHITA, a learned and pious Dravida Brahman, who lived at Agrahara in the 16th century, of Salivahana. He died at Chillumbrum, at the age of ninety. He is accredited as the author of 84 books in theology, rhetoric, and philosophy.—*Garrett*.

ARYAN, a term restricted by some writers to a family of languages, which includes all the idioms of the ancient Medes and Persians, who named themselves Aarii, and their country Eeriene or Iran, and likewise the Sanskrit, with all the Prakrits and the Pali. Thus they have been arranged into two branches, the Iranic and the Indic. In the Iranic branch, there is the Avesta or old Bactrian, with its descendants the Pahlavi, Huzvarash, Pazand or Parsi. Of the Indic branch, there is the Sanskrit in its two forms, the Vedic and the Literary, and the Prakrit dialects—(1) the Pillar Inscriptions; (2) the Dramatic; (3) the Gathas of Nepal; (4) Aprabansi; (5) Sarasvati; (6) Sauraseni; (7) Maharastrī; (8) Pysachi; (9) Magadhi, or in other terms, Pali, which again appears to have variations in Ceylon, Burma, Siam, and Cambodia. The Aryan or Bactrian character is that used in the inscriptions at Jalalabad, Manikhyala, and at Kapurdigiri, on topes or tumuli, said to be numerous for about 300 miles around. Later inquirers have agreed upon the contrasted terms, Aryan-Pali, i.e. Bactrian, and Indo-Pali, i.e. the Asoka Lat and rock inscriptions, or the home-created writing of the Indian continent before Semites or Sanskrit Brahmans approached its soil.

ARYAN, the name given by ethnologists to a family of the human race, also designated Indo-European, Indo-Germanic, Sanskritoid, Japhetic, and Caucasian. There was a time, says Professor Max Müller, when the ancestors of the Celts, the Germans, the Slavonians, the Greeks and Italians, the Persians and Hindus, were living together in the same fences, separate from the ancestors of the Semitic and Turanian races. They separated, and the Hindu was the last to leave the central home of the Aryan family. The researches of Chevalier Bunsen, and Professors Wilson, Haug, and Max Müller, seem to prove that much of the earlier history of two branches of the Aryans is embodied in the Vendidad of the ancient Persians and present Parsees, and in the Vedas of the Hindus. According to Dr. Haug, the opening to the Vendidad, or Code of the Fire-worshippers of Iran, dates from the most ancient times, and its contents are the reminiscences of the passage of the old Aryans into India on the south, and into Persia on the south-west. Major Cunningham also, in his learned work on the Bhilsa Topes (p. 15), uses the term Aryan in allusion to the race of Aryya, whose emigrations are recorded in the Zendavesta; who, starting from Ericene Vaejo, gradually spread to the south into Aryavart'ha or Aryadesa, the northern plains of India, and to the south-west over Iran or Persia. The original meaning of their name is said to have been equi-

valent to upper noble or dignified, and this is doubtless the origin of the epithet *Ἀριστος*, which, as we learn from Herodotus (vii. 62), the ancient Medes assumed. And for this designation, again, as a national name, it has been suggested that as the Aryans were originally and essentially an agricultural and therefore a peasant race, in order to distinguish them from the nomadic Turanians, they may have derived their tribal name from their plough; and words relating to agriculture, Ar and its derivatives, are found in several Aryan tongues. Airya, in Zend, means venerable, and was at the same time the name of the people. In the old Sanskrit, in the hymns of the Veda, Arya occurs frequently as a national name, and as a name of honour, comprising the worshippers of the gods of the Brahmans, as opposed to their enemies, who are called in the Veda, Dasyas. It is a Sanskrit word, and in the later Sanskrit it means 'noble of a good family.' It was, however, originally a national name; and we see traces of it as late as the Law-book of the Manavas, where India is still called Aryavart'ha, the abode of the Aryas. To the present day, the districts on the plains of the Ganges in which they are chiefly residing continue to be called after them;

Aryavartahā punia bhūmi hi,

Mad'hiam Vindhya Himāva yō hō,

i.e. the Aryan country, the sacred land, lies between the Vindhya and the Himalaya. The investigations of the learned place the primeval seats of the Aryans on the slopes of the Belur Tagh, in the highland of Pamir, between the 40th and 37th degrees of N. latitude, and 86° and 90° of longitude, about the sources of the Oxus and Jaxartes. On this western slope of the Belur Tagh and the Mustagh (the Tian-Shan or Celestial Mountains of the Chinese), the Haroberezaiti (Albordish) is to be looked for, which is invoked in the Zendavesta as the principal mountain and the primeval source of the waters. The reason why they left their earliest homes, and the account of their subsequent migrations, are recorded in the opening of the sacred code of the Vendidad, which, Chevalier Bunsen remarks, as certainly contains an historical tradition of the Aryans, as does the 14th chapter of Genesis an historical account of the oldest recorded war between Mesopotamia and Canaan. The Fargard is divided into two great parts, one comprising the immigration from the eastern and north-eastern primeval countries to Bactria, in consequence of a natural catastrophe and climatic changes; the other, the subsequent extension of the Aryan dominions through eastern Central Asia, which terminated in the Panjab. A vast climatic change had taken place in the northern countries, which is attributed in the Bible to the action of water. In the Fargard, the sudden freezing up of rivers is the cause assigned. Both may have resulted from the same cause, the upheaving of the land by volcanic action, elevating portions and depressing into basins, such as the Caspian Sea. The following passage contains a genuine description of the altered climate of the primeval land of the Aryans, Iran proper. 'There Ingromaniyus (Ahriman) the deadly, created a mighty serpent, and snow, the work of Deva; ten months of winter are there, two of summer.' And ten months of winter is now the climate of Western Tibet, Pamir, Belur, the Altai country, and the

district east of the Kuen Lun, the paradise of the Chinese. The fathers of the Aryans, therefore, left the country at the sources of the Oxus and Jaxartes in consequence of a convulsion of nature, by which a great alteration in the climate was caused; and in their course from the primeval country to the Sutej, they formed, by the conquest of fourteen countries, as many kingdoms in Central Asia and in the country of the Indus and its confluent. In the intervening region, they passed amongst the Turanians (Scythians and Turkomans), and there is evidence that the inhabitants whom they afterwards found in India were likewise Turanians. Professor Max Müller gives, as follows, their successive settlements:—

Sogdiana, in Samarcand, formed the first settlement of the Aryans; Soghda, afterwards spelled Sugdia and commonly Sugdiana, is pre-eminently the country, as being the home of the fire-worshippers. It is in the 38th degree of latitude, where Mara Kanda (Samarcand) is situated, a paradisaical land, fertilized by the river Sogd, so that Sogd and Paradise are used synonymously by the later writers. The Vendidad (ii. verse 5) says it was created as the second best of the regions and countries.

The second settlement was in Mouru (Merv, Margiana). This is Margiana (from the river Margus), now Marghab (Margus-water), Margush in the cuneiform inscriptions, a fruitful province of Khorasan surrounded by deserts. In the Record (iii. verse 6) it is described as 'the third best land, the mighty and pious (Mouru, Marw) . . . . Ahriman created there wars and marauding expeditions.'

The third settlement was in Bokhdi. It (iv. verse 7) was the fortunate Bokhdi, with the lofty banner. Here Ahriman created buzzing insects and poisonous plants. Bokhdi is certainly Bactria (though Burnouf had doubts about it), the land of the Bactrians. The 'tall plumes' indicate the imperial banner (mentioned also by Firdousi), and refer, consequently, to the time when Bactria was the seat of empire. Up to this time nothing is said about Media, though she conquered Babylon B.C. 1234.

Their fourth settlement was in Nisaya (Northern Parthia). It (v. verse 8) says 'the fifth best land is Nisaya; there Ahriman created unbelief.' This is the Nisaia of Ptolemy, famous for its breed of horses, commonly called Nisa, the renowned district of Northern Parthia, bordering on Hyrcania and Margiana. The city of Nisæ is situated on the upper Oxus. The term 'unbelief' in the Record signifies the apostasy from pure fire-worship. Here, therefore, the first schism takes place.

The fifth settlement in Haroyu (Aria). Haroyu is Herat, of which frequent mention is made subsequently, and the Hariva of the cuneiform inscriptions. Its name comes from the river now called Heri, abounding in water. The Greek district Aria comprises the larger portion of Segestan, and forms part of Southern Khorasan. In the Record (vi. verse 9) it is mentioned that the fifth best land was Haroyu, the pourer out of water; here Ahriman created hail and poverty.

The sixth settlement in Vekereta (Segestan). This country is the home of Rustam. Dushak is the capital of Segestan. To the south-east of it

is the land of the Parikani, known to the ancients as a part of the Saken country (Sakastene). The greater part of it is now a desert, but it was once cultivated. Here, again, in the words of the Record, there may be allusion to a schism, which in that case would be the second historical one. The Record runs (vii. verse 10), 'Vekereta, in which Duzhaka is situate; there Ahriman created the Pairii ka Khnathaiti' (Herod. iii. 94, comp. Ritter, viii. 59), worship of the Peris (fairies).

The seventh settlement in Urva (Kabul). The Record (in viii. verse 11) alludes to Urva, proved by Haug to be Kabal, the identity of which was previously unknown.

The eighth settlement in Khnenta (Kandahar), (ix. verse 12). 'Khnenta, where Vehrkana is situated.' According to Haug, by this country Kandahar is to be understood. Vehrkana cannot be Hyrcania, as is generally supposed, but is the city now called Urghandab, situated in Kandahar. The curse of Ahriman was paderastism, a vice known historically to be un-Aryan and Turanian.

The ninth settlement in Haraqunita (Arachosia), (x. verse 13). Haraqunita, denominated the fortunate; the Harauwatis of the cuneiform inscriptions; the Arachosia of the classics. The work of Ahriman here was the burying of the dead,—another apostasy, therefore, from the true faith.

The tenth settlement in Hetumat (district of Helmand), (xi. verse 14). 'Hetumat, the wealthy, the splendid,' is the valley of the present Helmand, the Etymander of the classics. The mischief inflicted here by Ahriman was the sin of sorcery.

The eleventh settlement in Ragha (Northern Media), (xii. verse 16). 'Ragha with the three races is doubtless the Rhagæ of Strabo and Ptolemy, the greatest city in Media,' south of Teheran. This north-eastern portion of Media includes the passes of the Caspian. The possession of these passes was a protection to the other Aryans, and at the same time the key to the whole of Media, and therefore Persia. The district is called also Choana (Qwan). Ahriman established here unbelief in the spiritual supremacy of Zarathustra,—another schism, at all events another portion of ancient Aryan history.

The twelfth settlement in Kakhra (Khorasan), (xiii. verse 17). Kakhra is held by Spiegel and Lassen to be the district of Kihrem mentioned in Firdousi. Haug identifies it with the cities of Karkh in Khorasan. The evil done by Ahriman here was the burning of the dead. This was therefore an illegal practice, like the sin of the Arachosians, who were so profane as to bury their dead. All this implies the organization of an hierarchical power in Sogd and Bactria, although not a sacerdotal caste.

The thirteenth settlement in Varena (Ghilan), (xiv. verse 18). 'Varena with the four corners.' Haug has shown it to be Ghilan. The curse of Ahriman was irregular menstruation.

The fourteenth settlement was in Haptu Hindu (Panjab), (vi. verse 19). The Land of the Seven Hindu, that is, the country between the Indus and Sutej. In the Vedas the Panjab is also called the land of the Seven Rivers. The traditional Greek names also are seven. The Indus and the Sutej are each formed by the junction of two arms, which in their earlier course were independent. According to this view, it stands thus:—

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|--|------------------|
| 1. Kopon (Kubha), . . . . .                            | } I. Indus.      |
| 2. Indus, Upper, . . . . .                             |                  |
| 3. Hydaspes (Bidaspes), . . . . .                      | II. Hydaspes.    |
| 4. Akesines (Asikni), . . . . .                        | III. Akesines.   |
| 5. Hyarotis (Hydraotis, Iravati-Parusni), . . . . .    | } IV. Hydraotes. |
| 6. Hyphasis (Vipasa), . . . . .                        |                  |
| 7. Sarai zes (Upper Satadru, Sutlej, Ghara), . . . . . | V. Hyphasis.     |

The Vedas show that the Aryans passed the Sutlej at a very late period, and settled in what is now British India. In India, the term Arya as a national name fell into oblivion in later times, and was preserved only in the term Aryavart'ha, the abode of the Aryans. It was more faithfully preserved by the Zoroastrian Aryans who migrated to the N.W., and whose religion has been preserved in the Zendavesta, though in fragments only. In the first chapter of the Vendidad, where Ahuramazda explains to Zarathustra the order in which he created the earth, sixteen countries are mentioned. A line drawn from India along the Paropamisus and Caucasus Indicus in the east, following in the north the direction between the Oxus and Jaxartes, then running along the Caspian Sea, so as to include Hyrcania and Ragha, then turning south-east on the borders of Nisaea, Aria (*i.e.* Haria), and the countries washed by the Etymandrus and Arachotus, would indicate the general horizon of the Zoroastrian world. It would be what is called in the fourth cardé of the yasht of Mithra, 'the whole space of Aria,' vispem airyōsayanem (totum Ariæ situm). Opposed to the Aryan, we find in the Zendavesta the non-Aryan countries (anairyo dain-havo); and traces of this name are found in the *Avapriaxai*, a people and town on the frontiers of Hyrcania. Greek geographers use the name of Ariana in a wider sense even than the Zendavesta. All the country between the Indian Ocean in the south and the Indus in the east, the Hindu Kush and Paropamisus in the north, the Caspian gates, Karamania, and the mouth of the Persian Gulf in the west, is included by Strabo (xv. 2) under the name of Ariana; and Bactria is thus called by him 'the ornament of the whole of Ariana.' As the Zoroastrian religion spread westward, Persia, Elymais, and Media all claimed for themselves the Aryan title. Hellanicus, who wrote before Herodotus, knows of Aria as a name of Persia. Herodotus (vii. 62) attests that the Medians called themselves Arii; and even for Atropatene, the northernmost part of Media, the name of Ariana (not Aria) has been preserved by Stephanus Byzantinus. Manu, speaking of the Palava tribe of Kshatriya, who had neglected to reverence Brahmans, styles them Dasya, whether they speak the language of the M'lecha or that of the Arya; and the people to whom he there alludes seem to have been Medes occupying the valley of the Indus. The name Elymais had been derived from Ailama, a supposed corruption of Airyama. The Persians, Medians, Bactrians, and Sogdians all spoke, as late as the time of Strabo, nearly the same language; and we may well understand, therefore, that they should have claimed for themselves one common name, in opposition to the hostile tribes of Turan. And when, after years of foreign invasion and occupation, Persia rose again under the sceptre of the Sassanians to be a national kingdom, we find the new national kings the worshippers of Masdanes, calling themselves, in the inscriptions deciphered

by De Sacy, 'kings of the Aryan and un-Aryan races,' in Pehlevi Iran va Aniran; in Greek, *Αριανων και Αναριανων*. And in the valleys of the Caucasus we meet with an Aryan race speaking an Aryan language, the Os of Ossethi, and they call themselves Iron.

The Aryan type generally is characterized in its purer forms by height, bulk, and symmetry, with an oval face, a prominent and well-shaped nose, devoid of the open nares which characterize the Africo-Semitic type, and with the ridge continued until it passes on to the forehead; the lips and cheekbones are not prominent; the eyes are expressive, and moderately large, with eyebrows arched and the forehead high. The Vedas furnish much information regarding the origin and early state of the East Aryan people, who are now called Hindus. See Hindus. On the northern border, the great range of the Himalaya now separates the Aryan Hindu family of India from the Bhot Buddhist races of Tibet. The tendency of the migration is southwards; and on the south of the chain are some alleged mixed races, such as the people of Lahuli and Kanawar on the west, and the Gurbhani and Bhotani on the east. On the S.W. border, the Lower Indus separates many tribes of Turanian and unknown origin in Beluchistan and the ancient Gedrosia.

Beyond the N.W. frontier, the old indigenous inhabitants of Kashgar, Yarkand, Khoten, Turfan, and the adjacent highlands, are Tajaks, who speak Persian, and who are all agriculturists, as are also all the Tajak of Central Asia and Afghanistan. The people of the Hindu Kush and higher Indus are Aryans of a high and handsome type. Their languages are allied to those of the Hindus, and those hills have no other race. The Aryans seem to be the aborigines; indeed, Sir George Campbell believes those on the hills north of the Panjab to be the purest Aryans in the world. They are extraordinarily handsome, with marvellously acute intellects, are good agriculturists, and skilful artists, but are not very hardy or personally courageous.

The Kashmir people and those near them are the old Aryan stocks. The bulk are now Mahomedans, but they are a Brahman race. Their original name is Kash, Kaush, or Kasha; and we meet it in Kashgar and Hindu Kush, and hence also Caucasus and Caucasian. The Kasha seem to have at one time extended towards the Indus.

It is the commonly received opinion, that south of the Himalaya the Aryans were first in the Panjab and Kashmir, and afterwards in Sind, Guzerat, and Dehli, and that the seat of Vedic power, faith, and learning was between the Jumna and the Indus. It is also admitted that the Vedic Aryans dwelt chiefly on the banks of the Indus and its confluence, as high up as Kashmir, and as low down as Cutch and northern Guzerat. There is nothing in history to show, nor is there in the physical appearance of the races to the east of the Ganges and of the Bay of Bengal anything to warrant the belief, that these Aryan immigrants ever advanced in masses beyond their present locality in the northern parts of India, north of the Vindhya range. It is generally recognised that most of the Brahmans and Kshatriya, some of the Vaisya Hindus, and all the Kayasth tribe, are Aryans; but that many of the Gopa or Ahir, of the Sad-Gopa or Goala, the Gareri shepherds, and

the agricultural Kurmi and Lodha, present forms only approaching the Aryan type. Mr. (Sir George) Campbell (p. 125), however, says that in Hindustan the Aryan element has quite prevailed in feature over the aboriginal type, and the population are almost as Aryan as European, but dark in skin, and usually smaller. He says (*J.E.S.*) that in the lower doab of Hindustan the Aryan are extremely numerous.

In the Cawnpur district the majority of the cultivating ryots are Brahmans; and they largely entered the British armies. North of the Goga they are again numerous, and in Kasi or Benares are still more so. South of Benares the Brahman is called Bamun or Bhaban, and Sir George Campbell supposes an intermixture with the aborigines. In the swampy river-protected country of Bengal, Brahmans are quite the influential race, holding offices and lands; good-looking, intellectual, but darker than the northern or western Brahmans.

There are many Vaisya Hindus in the Peninsula of India, whose almost diminutive form precludes the idea that they can be of the Aryan stock, although in the later Sanskrit writings Arya is applied to a Vaisya or member of the third caste. But, on the other hand, in the northern parts of Teliugana are many of the Sudra Hindus with forms of the Aryan type. But Professor Max Müller tells us (*Lectures*, p. 225) that in the later literature of the Vedic age, the name of Arya is distinctly appropriated to the three first castes,—the Brahman, Kshatriya, and Vaisya, as opposed to the fourth, or the Sudras. In the Satapatha Brahmana it is laid down distinctly: 'Aryas are only the Brahmans, the Kshatriyas, and Vaisyas; for they are admitted to the sacrifices. They shall not speak with everybody, but only with the Brahman, the Kshatriya, and the Vaisya. If they should fall into a conversation with a Sudra, let them say to another man, "Tell this Sudra so."'.

British India, amongst its Aryan tribes, is now largely Brahmanical in its religion. Chevalier Bunsen is of opinion (*iii*. p. 564) that about B.C. 3100 or 3000 the Aryan power on the Indus appears to have been broken, in consequence of some war with one of the surrounding kingdoms; and from the latter date, India east of the Sutlej, up to the extent of the Aryan conquests, adopted Brahmanism. From that time, the religious views, forms, and habits of Bactria were for ever abandoned by these Aryan immigrants, and between B.C. 3000 to B.C. 1900 they extended their Brahmanical religion from the Sarasvati to the Doab. At a later date, the Brahmans became a learned body; and the higher civilisation of the Brahmanical Hindus is now indicated by the circumstance that in the Hindi, Bengali, Gujarati, Mahrati tongues, and to some extent in Telugu, Canarese, and Tulu, all words relating to science, literature, and mental refinement, all that relate to an advanced civilisation, and all words pertaining to religion, the soul, and the invisible world, are in the language of the Brahmans; whilst all words that relate to the ordinary arts of life, the face of nature, the wants, feelings, and duties of a rude and almost a savage people, are non-Aryan.

At present, in India, the bulk of the Aryans hold to two great religions—Brahmanism and Zoroastrianism; and many followers of the Jain and Sikh beliefs are also of this race. In Persia,

Kashmir, and Afghanistan, most have become Mahomedans. In British India, out of its population in 1871 of nearly 200,000,000, the percentage of Hindus was 73·01; of Mahomedans, 21·41; of Buddhists and Jains, 1·48; Sikhs, '62; and Christians, '47. Rajputana is still partly Hindu, and in part occupied by non-Aryan races; but in British India there are tribes of Rajput descent who profess the Mahomedan faith.—*Wheeler's Hist. of India*; *Bunsen's Egypt*, *iii*. pp. 462, 467, 499–601, and *iv*. pp. 40, 487, 561; *Prof. Max Müller's Lectures*, pp. 69, 108, 201, 226, 229; *Calcutta Review*, 1859; *Edinburgh Review*. Sir George Campbell in *Journ. Ethn. Soc.*; *Col. Dalton's Ethn. of Bengal*; *Statistical Tables*, 1882.

ARYA SIDDHANTA, a treatise on astronomy, composed by Arya Bhattacha, of which there is a spurious copy. There is some variation in the copies of this work preserved in Bengal and in the Karnatic, the former making the solar year 365d. 31p. 17c. 6", the latter 365d. 15g. 31v. 1p.; and lunar syndical month, the former 29d. 31. 50v. 6p. 7s. 84, etc., and the latter 29d. 31g. 50v. 5p. 40s. 21, etc.—*Captain Edward Warren's Kala Sanhita*. See Arya Bhattacha; Surya Siddhanta.

ARZ. ARAB. A representation, a petition; aruz, rice; also the earth.

ARZAL. HIND. Low, any inferior object; also applied to humble people; low caste cultivators on lands in northern India.

ARZAN. PERS. Panicum Italicum; millet.

ARZAT. ARAB. Cedar.

ARZAT. PANJ. Boerhaavia diffusa.

ARZ-BEGI. PERS. An aide-de-camp. Arzi, a petition.

ARZRUM, or Erzerum, a pashalik in Asiatic Turkey, extending from lat. 38° 42' to 41° 7' N., and long. 39° 10' to 44° 30' E. It is a mountainous plateau, and treeless. The town is in lat. 39° 55' 20" N. Its population consists of Kurd, Persians, Armenians, Georgians, and Turks, and estimated from 25,000 to 50,000 souls. It was taken by the Russians in 1828.—*MacGregor*.

AS. HIND. Myrtus communis.

ASA. HIND. A club carried by a Musalman devotee.

ASA. HIND. Hope. The Hindu goddess of hope. Asa, pl. Aseu, SANSK., according to Bunsen, means 'existent,' 'living ones,' in opposition to Wana, divinities of the air.

ASA AHIR, a noted leader of the Ahir tribe, who in ancient times gave his name to Asirghar.

ASAF. ARAB. Capparis spinosa.

ASAFETIDA.

Hiltith, . . .	ARAB.	Angu, . . .	MALAY.
Shueng-gah, . . .	BURM.	Hingu, Ingu, . . .	"
O'wei, Hing-ku, . . .	CHIN.	Ha-sih-ni, . . .	MONGOL.
Duivels dreck, . . .	DUT.	Anguzeh, . . .	PERS.
Assefetide, . . .	FR.	Hinga, Hingu, . . .	SANSK.
Teufels-drech, . . .	GER.	Perangayam, . . .	TAM.
Hing, . . .	HIND.	Ingva, . . .	TEL.

This gum resin is the product of the Ferula asafetida, a synonym of the Narthex asafetida, and has perhaps also the produce of other umbelliferous plants mixed with it. The plant is an annual, and attains a height of 8 or 10 feet. It grows wild in the sandy and gravelly plains of the western parts of Afghanistan, but chiefly in the Anardava and Helmand districts; also in the neighbourhood of Herat, on the Hindu Kush at an elevation of 8000 feet; it is found growing in

the Dandan-Shakoh pass, and in Panji, in the valley high up on the Suttlej river, and in the mountains of Daristan and Beluchistan. Moorcroft tells us that the chief article of the commerce of Sykan beyond Bamian was *asafoetida*, of which about 200 maunds are gathered annually from plants that grow wild upon the mountains. Sir A. Burnes believed this plant to be the *Silphium* of Alexander's historians. Four or five weeks after the new leaves have sprouted from the perennial root, which occurs in April, May, and June, many of the Kakarr tribe spread themselves over the country from Kandahar to Herat. The leaves are removed, and a trench 6 inches wide and deep dug round the root; three or four incisions are then made in the top of the root, and repeated every third or fourth day, and while the white milky juice is exuding, which is for a week or so, the root is covered over with dried leaves. According to the size of the root, from a few ounces to two pounds are obtained from each root. The juice turns yellow and hardens, in which state it is put into hair bags and exported, and it is met with in commerce in shapeless masses of a waxy consistence, with small transparent brittle and white tears. The fracture is vitreous, at first white, and passing to red by contact with the air, — a property which distinguishes it from all other gum resins. Its leaves are used as greens in western Afghanistan; and the people eat its white inner stem, which attains 5½ feet of height. *Asafoetida* is often an ingredient in the curries of the Hindu races of India. It is a powerful carminative and stimulant tonic. It produces a sensation of heat, and increased secretion in the alimentary canal, with eructation; and the urinary and genital organs seem to be sometimes materially excited. — *O'Shaughnessy*, p. 363; *Dr. Mason*; *Poole's Statistics*; *Hogg's Veg. King.* p. 387; *Mr. Faulkner*; *Moorcroft*, ii. p. 395; *Cal. Cat. Exhib.*, 1862; *Ainslie's Mat. Med.* p. 267; *Pottinger's Travels*, p. 109; *MacGregor's Afghanistan*, p. 39. See *Ferula*; also *Narthex*.

ASAL. TURK. Honey.

ASAL. AR., PERS., HIND. Principal, original. Asali Tus, in Kashmir, the under fleece of the Himalayan Ibex, *Capra Sibirica*. It is woven into the fine cloth called Tusi. No wool is so rich, so soft, or so full. Asal-us-Sus, the root of *Glycyrrhiza glabra*. See Tusi; Ibex.

ASALOO. HIND. A small plant cultivated about Ajmir; the seeds are heating, and promote the secretions; they are also taken in milk to strengthen the body; much used in *masalih* for camels. To the taste they are bitter, and considered to be heating. — *Irvine, Gen. Med. Top.*

ASAM. MALAY. Tamarind fruit.

ASAMI. HIND. A tenant, a hired servant, a cavalry trooper; in the N.W. Provinces, a cultivator; these, in Oudh, are of two kinds, one with the right to till or provide for tillage, and called *ch'hapar-band*, *qadimi*, *khud-kasht*, *maurusi*, and *haqdar*; the other, tenants at will, called *Kach'ha asami*, or *pahi kasht*.

ASAN. SANSK. *Terminalia alata*, and *T. tomentosa*; MAHR., *Briedelia spinosa*.

ASAN. One of the solar months. See Fasli.

ASAN. HIND. A small pile carpet to kneel on at prayer-time; also a form of the Fatiha prayer. Asana, SANSK., a seat, from *As*, to sit; the third stage of Yoga.

ASANA PELA MARAM. TAM. Angely wood tree; *Artocarpus hirsuta*.

ASANYASATTA, in Singhalese Buddhism, an unconscious state of being. — *Hardy's Monachism*.

ASA-PURNA, the Hindu deity Hlope.

ASAR. ARAB. Relics. Asar-i-mubarak, or Asar-i-sharif, blessed or noble relics; amongst Mahomedans, relics of their prophet, such as the hair of his beard, etc.

ASAR or Athar. ARAB. The Aihn-ul-Athar, the knowledge how to trace footsteps in the desert of Arabia; it is the Paggi of the Ramusi.

ASARH, the third Hindu solar month. It is the first month of the rainy season, and consequently of cultivation.

ASARI POOLI MARAM. TAM. *Stilago diandra*.

ASARUM EUROPEUM. L. *Asarabacca*.

Asarun, . . . . .	ARAB.	Tuckir, Tuggur, . . . . .	HIND.
Foal foot, . . . . .	ENG.	Upana, . . . . .	SANSK.
Cabaret, Asaret, . . . . .	FR.	Mutricunjayvi, . . . . .	TAM.
Hasselkraut, . . . . .	GER.	Cheppu tatakku, . . . . .	TEL.

The leaves and roots of this European plant are met with in all the bazars of India; 40 to 60 grains of the fresh plant infused in eight ounces of water act as an emetic, in large doses as cathartic; the powder of the leaves causes violent sneezing. Until the introduction of *ipecacuanha* into Europe, the Asarum was used for most of the purposes for which the South American drug is now employed, and other virtues are attributed to it. The dried plant is sold in the Indian bazars under the name of Asarun. Royle states, however, that a hill plant, called Tuggur, is generally substituted for it, and the Asarun of the bazars of India is not unusually the roots of the *Valeriana Hardwickii*, Wall. — *O'Sh.* p. 569; *Hogg, Veg. King.*; *Birdwood's Bombay Products*; *Royle*.

ASARUR, a village in the Gujranwala district of the Panjab, containing ruins of great antiquity, with two mounds from an ancient stupa identified by General Cunningham as Tse Kia or Ta-Ki of Hiwen Thsang, the capital of an extensive kingdom. Numbers of Indo-Scythic coins are annually washed out of the soil after heavy rains.

ASA-THOR. SKAND. The Lord Thor. See Es.

ASAUCH. HIND. Ceremonial uncleanness.

ASAYB-WALA. HIND. An insane person, a demoniac.

AS-BARG, also Aswarg. HIND. *Delphinium sanctulaefolium*; *Datisca cannabina*; a yellow dye.

ASBESTOS, amianthus, tremolite.

Puh-hwui-muh, . . . . .	CHIN.	Sang-i-Pamba, PERS., PANJ.
Yang-k'i-shih, . . . . .	"	reshadar, " " "

Common asbestos is found in several parts of India, largely in Salem and Mysore, and indurated asbestos abundantly. It is found in a bed at Putta Marculpilly, near Rayalcherry, in the Ceded Districts. The tremolite variety is brought from Tsi-nan-fu, in the northern part of Shantung, where there is a hill called Yang-k'i-shan. It is supposed by the Chinese to stimulate the uterine system. The silky amianthus is found in Shan-si, Sech-u'en, and Shan-tung, and is used to make lamp wicks, fire-stones, fire-bricks, and crucibles. It occurs in flat beds or veins above the Khost valley. It is said to be twisted into rope by the hill people of those parts. It is also found at Jalalabad. Its most curious property is indestructibility at a red heat. On this account it is utilised in Europe in gas stoves. The long and



silky fibres of amianthus have been employed in the manufacture of a fire-proof cloth. For ordinary paper from this mineral, the present market prices are too high. The ancient Egyptians wrought it into a soft and flexible material to be used as shrouds to burn their dead in. There are several varieties of this fibrous stone.—*Poorell's Handbook; Econ. Prod. Panjab*, p. 46; *Smith*.

ASCESINES, one of the rivers of the Panjab as known to the Greeks, now called the Chenab.

ASCETICS, amongst Buddhists, Christians, Hindus, and Jains, have ever been numerous, though under a variety of rules. Siddhartha, a prince, a married man with wife and child, forsook all to follow the life which led to his attainment of a Buddha; and with Hindus and Buddhists of the present day such desertions of home and wife and child are continually recurring. All Buddhist monks of Burma, and many Hindu devotees, to obtain their daily food, perambulate the streets, walking rapidly, soliciting from no one. Three centuries after the calling of the apostles, St. Anthony led the first Christian monks to the wilds of the Thebaid; and the next migration was taken by Pacomius to the island of Tabenne. St. Anthony is supposed to have lived to the patriarchal age of 105; and before he died, in Oxy-michus alone, within a very few years from the foundation of the monastic community there, an assembly was held at which as many as 10,000 female and 20,000 male ascetics were gathered together. Eunapius ascribes to the monks the overthrow of the ancient gods, and the revolution of religion in Rome and Constantinople. After once this great change was accomplished, the monasteries became training schools for the great statesmen of the empire; and the high places in the state were attained with most facility by those who had served most eagerly in the largest and most ambitious orders.

Amongst the Christian sects, the anachorets or anchorites avoided the intercourse even of those who had renounced the world like themselves. Perpetual silence was added to other miseries which had already been self-imposed; and even independently of the famous Simon, who isolated himself on a pillar, there were soon thousands of zealots who lived for years without opening their lips in speech. Up to the 19th century there continue ascetic sects of Christians living in lone places, as those of St. Catherine on Mount Sinai; and the priests of the Romish persuasion abstain from marrying. Amongst Hindu devotees are several ascetic sects, but the more common are the various sects of the Gosain, Jogi, and Viragi or Sanyasi, who live in monasteries; and the Pandarams, who live in the temples as the pujari or worshipping officials, also are celibates. Since 2000 years, the Buddhists have both monks and nuns; Dr. Campbell gave a list of twelve monasteries at Lhasa, inhabited by 18,500 Lama priests; and in Ladakh there were 12,000 Lamas in a population of 158,000 souls. Amongst the Buddhists, all the young men and all the Phoungye priests live in monasteries. Amongst the Jains, all the teachers are ascetics. Amongst the Mahomedans, some are anchorets, trusting to chance gifts of food; all the fakirs are mendicants, but the Kalendar darvesh or dervish alone practise celibacy. One sect in the Dekhan voluntarily become eunuchs, and dress like women, visiting the houses of

Mahomedans on the birth of a son or daughter, and exacting a money dole.

Some of the Hindu ascetics used to carry their austerities to the extremes of bodily torture, sitting for years over a hot fire, or with eyes open looking at the sun, exposed to summer heats and winter colds; naked, and maiming their persons by suspending heavy weights; holding their hands closed until the nails would grow through; holding their arms upright till the joints became fixed, or lying on beds with iron spikes, or with iron collars so placed on their neck as to prevent repose, or making vows that they will not take food till they have accomplished some act of devotion or charity. Under British sway, all such classes are fast disappearing; few Europeans, and few natives even, have seen the more pretentious of them. Yet in 1866, in the Elephant cave of Ellora, a Hindu Viragi was sitting naked, smeared with ashes (vibudhi), who had then so sat for five years. He was in robust health, with a sleek skin; yet the people believed that he abstained from food. Suliman, the Arab traveller, writing A.D. 851, mentions that some Hindu ascetics go about naked, wander in forests and mountains, live solely on herbs and fruits, stand naked with the face turned to the sun, with only a panther's skin as a covering; he mentions having seen a man standing so, and on returning sixteen years afterwards, found him still in the same posture. Col. Tod had seen one of these objects, self-condemned never to lie down during forty years, and there remained but three to complete the term. He had travelled much, was intelligent and learned, but, far from having contracted the moroseness of the recluse, there was a benignity of mien and a suavity and simplicity of manner in him quite enchanting. He talked of his penance with no vainglory, and of its approaching term without any sensation. The resting position of this Druid (vana-purust) was by means of a rope suspended from the bough of a tree, in the manner of a swing, having a cross bar on which he reclined. The first years of this penance, he said, were dreadfully painful,—swollen limbs affected him to that degree that he expected death; but this impression had long since worn off. 'Even in this there is much vanity;' and it would be a nice point to determine whether the homage of man or the approbation of the divinity most sustains the energies under such appalling discipline. Even yet, amongst the Hindu community, the behests of such ascetics are secondary only to those of the divinity, whose organs they are deemed. Like the Druids of the Celta, the vana-purust jogi, from the glades of the forest (vana), or recess in the rocks (gopha), issue their oracles to those whom chance or design may conduct to their solitary dwellings. It is not surprising that the mandate of such beings proves compulsory on the superstitious Rajput. We do not mean those squalid ascetics who wander about India, and are objects disgusting to the eye, but the genuine jogi,—he who, as the term imports, mortifies the flesh till the wants of humanity are restricted merely to what suffices to unite matter with spirit; who has studied and comprehended the mystic works, and pored over the systems of philosophy, until the full influence of maia (illusion) has perhaps unsettled his understanding, or whom the rules of his sect have condemned to penance and

solitude,—a penance so severe, that we remain astonished at the perversity of reason which can submit to it;—to these, the Druids of India, the prince and the chieftain resort for instruction.—*Elliot's Hist. of India; Tod's Rajasthan.* See Aghora; Anthropophagi; Buddhism; Darvesh; Fakir; Hindu; Jogi; Mastani; Sanyasi; Viragi.

**ASCHARA.** SANSK. According to Menu, the syllable O'M. All rites ordained in the Veda, oblations to fire, and solemn sacrifices, etc., pass away; but that which passeth not away is the syllable O'M, hence called Aschara, since it is the symbol of God, the Lord of created beings. See Gayatri; Hindu; O'M.

**ASCIDIADÆ**, a family of the mollusca, of the class Tunicata or Tunicaries. The Ascidiadæ have five genera, viz. Molgula, Cynthia, Pelonæa, Chelyosma, and Boltenia. See Mollusca; Tunicata.

**ASCLEPIACEÆ.** Several genera and many species of this natural order of plants occur in south-eastern Asia, in Arabia, China, Japan. There are upwards of 220 species in India, Ceylon, and the Archipelago, fifty in the Himalaya, the Khassya hills, and Assam. The more important are the Dogbanes,—*Pergularia odoratissima*, *Tweedia*, *Cryptostegia grandiflora*, *Cynanchum*, *Marsdenia tenacissima*, *Stapelia Buffonia*, *Gymnema lactiferum*; *Tylophora asthmatica*, *Secamone emetica*; *Calotropis gigantea*; *Hoya*; *Sarcocobus*; *Holostemma*, *Hemidesmus*. The roots of the whole order appear to be acrid and stimulating, and some of them, as *Tylophora asthmatica* and *Secamone emetica*, are employed as emetics. The cow-plant of Ceylon, or Kirighuna plant, is the *Gymnema lactiferum*. Species of *Cynanchum* act as purgatives. The leaves of *Solenostemma argel* are used in Egypt for adulterating senna. Several species yield caoutchouc, whilst others afford indigo. Many species of the genus *asclepias* have now been classed by other authors under other genera.

*A. acida*, *Roxb.*, and *A. aphylla*, *Roxb.*, syn. of *Sarcostemma brevistigma*, *Wight*.

*A. annularia*, *Roxb.*, and *A. convolvulacea*, *Herb.*, *Heyne*, syns. of *Holostemma Rheedii*, *Spr.*

*A. asthmatica*, *Roxb.*, *A. pubescens*, *Wall.*, and the *A. vomitoria*, *Koen.*, syn. of *Tylophora asthmatica*.

*A. echinata*, *Roxb.*, syn. of *Damia extensa*, *R. Brown*. *A. gigantea*, *Willd.*, syn. of *Calotropis gigantea*, *Brown*, also of *C. procera*.

*A. microphylla*, *Roxb.*, syn. of *Pentatropis microphylla*, *W. and A.*

*A. pendula*, *Roxb.*, and *A. Rheedii*, *W. and A.*, syns. of *Hoya pendula*, *Wight and Arnott*.

*A. montana*, *Roxb.*, syn. of *Gymnema tingens* and *A. tingens*, *Roxb.*

*A. pseudosarsa*, var. *latifolia*, *Roxb.*, syn. of *Hemidesmus Indicus*, *R. Brown*.

*A. tenacissima*, *Roxb.*, and *A. tomentosa*, *Herb.*, *Madi*, syns. of *Marsdenia tenacissima*, *W. and A.*

*A. tunicata*, *Roxb.*, syn. of *Cynanchum pauciflorum*, *R. Brown*.

*A. tinctoria*, *Roxb.*, syn. of *Pentatropis microphylla*, *W. and A.*, and of *Marsdenia tinctoria*, *R. Brown*.

*A. geminata*, *Roxb.*, syn. of *Gymnema sylvestre*, *Spr.*, *R. Brown*.

Many of the species possess powerful medicinal properties, and others are handsome border flowers, and worthy of cultivation; the buds of *A. stipitacea* are eaten by the Arabs. The whole plant of *A. aphylla* may be eaten. *Calotropis gigantea* is poisonous. The milky sap of *A. lactifera* is said to be used as food, while the milky juice of *A. laniflora* and *A. procera* is acrid and irritating, and is used with butter and hard as an

ointment for itch; while that of *A. procera* is applied to hides for removing the hair before tanning. As flowering plants, the genus thrives well in any good light soil, requiring room to spread and show their blossoms. They are readily grown from seed, which are produced in abundance. *A. Curranavica*, *Linna.*, is the wild or bastard ipecacuanha, Indian root or yellow milkweed, and the kakindi of the Hindus. It is a native of the West Indies, but now found in most parts of tropical America and India, and is cultivated in China as a flowering plant; it is a pretty little annual, with a small saffron and orange coloured flower, and is quite common in the Tenasserim Provinces. The root is emetic, and is so used by the Negroes of the West Indies. The juice is made into a syrup, and is used as a vermifuge.—*Williams' Middle Kingdom; Eng. Cyc.; Roxb.; Voigt; Rühell; W. Ic.*

**ASEES.** HIND. A form of Hindu benediction, only bestowed by women and priests. It is performed by clasping both hands over the person's head, and waving over him a piece of silver or other valuable, which is bestowed in charity. The Tamil people similarly wave a fowl or sheep's head around a sick man. This is a very ancient ceremony, and is called Nachravali. Col. Tod frequently had a large salver filled with silver coin waved over his head, which was handed for distribution amongst his attendants. It is most appropriate from ladies, from whom also he had this performed by their proxies, the family priest or female attendants. It resembles in form the Mahomedan rite called Bulkin Lena.—*Rajasthan*, i. 618.

**ASFIDAJ.** ARAB. White lead.

**AS-GANDH.** SANSK., DEKH. *Physalis somnifera* and *Adhatoda vasica*; roots medicinal.

**ASGHUR**, a town in the Panjab, on the Indus, where there are gold washings.

**ASHAAR**, a son of Joktan. See Joktan.

**ASHAB.** ARAB. Companions of Mahomed. The Astuwanat-ul-Ashab, the Column of the Companions, whose graves are at the El Bakia. Ashab-i-Kuhuf, i.e. Companions of the Cave, the Seven Sleepers.—*Barton's Pilgrimage*, pp. 301, 396.

**ASHADAH PURVA**, SANSK., the 20th, and Ashadah Uttara, the 21st, lunar mansions, also the 4th lunar month. Also the 3d solar month, Hindu denomination, when the sun is in the sign Mithuna II., answering to the Tamil month Audi.

Ashadi Ekadasi is the eleventh of the light half of the month Ashad, and is dedicated to Vishnu. It falls about the 12th July, and refers to the summer solstice, and on this feast day commences the night of the god Vishnu, during which he reposes for four months on the serpent Sesha.—*Warren's Kala Sanhita*.

**ASHAKA-BASH.** See Youkharee-hash.

**ASHAR.** ARAB. The tenth or tithe. By Mahomedan law, land is liable only to two imposts, viz. the Ashr or tithe, a poor rate due only on the actual produce of the soil; and the Khiraj or tribute, generally imposed on land within reach of running water or means of irrigation. A land can be subject both to Ashr and Khiraj at the same time. See Khiraj.

**ASHARA**, from Arabic 'ashr,' a tenth part, meaning the first ten days of the Maharram, or the ceremonies observed during that part of the month. Houses are appropriated, in which the Mahomedans of India set up alams, Taboots, Shah-nasheens, Booraq's, etc., and some-

times screens made of mica. These places are called the Ashar Khana (ten-day house); Tazca Khana (the house of mourning); and Astana (a threshold or fakir's residence). In Upper Hindustan, opulent Mahomedans erect an Imambara, and the Shiah Mahomedans generally follow a similar practice. They are dedicated to the commemoration of the deaths of Ali and his sons.

The Ashar Khana, or the Ten-Day House, is called by the Shiah sect the Imambara, the Imam place. It is a building in which the Shiah sect dig a pit and kindle fires in it. At night the people fence across the fire with sticks and swords, and circle round it, calling out, 'Oh, Ali! noble Hasan! noble Husain! bridegroom! alas! friend! stay, stay!' etc. They form themselves in circles, and beat themselves with chains in the most frantic manner. The women repeat a funeral eulogium, and the mulvis read the Rouzat-us-Shahāda. The bier, the banners and insignia, used at the Maharam, are lodged in it.—*Herklots*.

ASHARHA. SANSK. This Hindu month is named from the stellar mansion Asharha.

ASHARY or Achary, in Malabar, the carpenter caste, who, in common with the brass-founder, gold and iron smiths, continue the practice of polyandry, but in civil inheritance follow from father to son, and not the old Italian practice of maternal descent, descensus ab utero. The elder brother marries, and the wife is common to all the brothers. If a junior wish to marry, he must live apart and set up business apart; but if any of his younger brothers reside with him, his wife is common to them. See Polyandry.

ASHAZAI, a section of the Hiazai Yusufzai, who inhabit a portion of the plain of Buner, west of the Daulatzai.—*Maclir*. I. i. 108; *N.W. Pr.*

ASHBUTCHEGAN. ARAB. Castor; civet.

ASHES.

Rakh, . . . . . HIND.	Sambhool, . . . . . TAM.
Bhasnam, . . . . . SANSK.	Boodida, Vibudi, . . TEL.
Tiroonoot Oondi, . . . . . TAM.	

Wood ashes are useful for cleaning metals; enclosed in a bag, and dusted through it by striking it on a knife-board, it is a good substitute for bath-brick for cleaning knives. Balls of cowdung ashes are sold in the bazars of British India for cleaning military appointments and brass mountings of harness, etc. In commerce, the term applies to such vegetables as the alkaline salts are extracted from.—*Mr. Rohde, MSS.*

A-SHET. BURM. Shame, sensitiveness of their honour. Burmese often commit suicide for trifling causes; for this, Burmese girls disappointed in love use opium.

ASHKAT-ul-BILAD, a geographical book by Ibn Haukal. It was also called Kitabul-Masalik wa-l-Mamalik. The author's name was Mahomed Abu-l-Kasim. He was a native of Baghdad, which he left A.H. 331, A.D. 943, and, after travelling through all the existing Mahomedan countries, he returned to it A.H. 358, or A.D. 968, and went to Africa 976.—*H. Elliot*.

ASHKANIAN, written also Ashganian, a name given by the Persians to a number of petty kings who followed after Alexander. They are the Arsacids of the Greeks, and are also described as the Muluk-ul-Tawaif. See Arsacidae; Persian Kings.

ASHESHA, in Hindu astronomy, the asterism of the serpent.

ASHOK. SANSK. Jonesia asoca, TAM. Terminalia longifolia; T. tomentosa.

ASHOO-KUCHOO. BENG. Colocasia antiquorum.

ASHPIIUL. MALAY. Longan, Nephelium longan, or Scytalia longan.

ASHR. ARAB. Calotropis gigantea; C. procera.

ASHRAF. This poet dates his history of Sekander or Alexander, entitled Zaffar Namah, the Book of Victories, A.H. 848 (A.D. 1444).—*Ouseley's Travels*, ii. p. 391.

ASHRAF. ARAB., HIND., PERS. Noble. In Behar and Hindustan, cultivators, both Hindu and Mahomedan, who consider themselves soldiers and gentlemen, and are averse to manual labour.

ASHRAFFI, a gold coin of India, no longer current, value 15 and 16 rupees, called a gold mohur. See Silver Coinage.

ASHRE. A grove; the groves in which the ancient Sabaeans worshipped.—*De Bode*.

ASH-SHORA. —? Limonia pentaphylla? BENG., Glycosmis pentaphylla.

ASH-SHUFAAH, AR., the Mahomedan 'right of pre-emption,' is a survival of the early stage of society known as the village community. The early village was simply an association of persons—usually blood-relatives—banded together for mutual assistance. Out of this arose various privileges and duties, and among the former the 'right of pre-emption.' In Germany the right is shown by Von Maurer, in his *Dorferfassung*, to have extended not only to houses and lands, but to the produce of the soil. In India, village property cannot be divided without the consent of all the members of the family, and, in some places, of all the village heritors. The right of pre-emption was exercised by the Hebrew next of kin, or 'goel'; and the feeling that prompts the rule is indicated in Burckhardt's remark, that in Arabia a man usually marries his deceased brother's wife in order to keep the family property together.

ASHTA. SANSK. Eight. Ashta Dika, the eight points of the compass, including the cardinal.

Ashta, the bones of the Agareah tribe of Hindu cultivators, exhumed and taken by their near relatives to the Ganges. See Agareah.

Ashta-bhogam, in Hindu law, the eight products to be enjoyed of an estate, viz. the Siddhi, land cultivated; Sadhya, the produce of such land; Pashana, uncultivated land, rocks, minerals, etc.; Nikshepa, property deposited on land; Nidhi, treasure trove; Jalamritam, waters and their products; Akshini, actual privileges; and Agami, prospective rights and privileges.—*Wilson*.

Ashta-bhuja Devi, the eight-handed goddess, represented as standing on the back of Nandi.

Ashtadasha-bhuja Devi, the eighteen-handed goddess who destroyed Mahesha.

Ashta Lakshmi, the eight forms of Lakshmi.

Ashtamatrika, according to the Tantra, eight divine mothers. They are represented each with a child on her lap.

Ashtanga Danda; Dandawat, a Hindu reverential salutation, consisting of the prostration of the body, with the application of eight parts—the forehead, breast, hands, knees, and insteps of the feet—to the ground.

Ashta Sahariska, a book on Buddhism. See Prajñā.

Ashta Vasu, the eight Vasu chiefs among the Devas.

Ashtaka, a book or chapter of the Vedas, a series of which forms a Sakta. See Aryan; Veda.

ASHTAGRAM, a revenue division of the Mysore Kingdom, comprising the districts of Mysore and Hassan.

ASHTI, in the Dekhan, 30 miles S.E. of Ahmadnagpur, the site of the battle with the last Baji Rao, 20th February 1818. The mean height of the village is 1460 feet.

ASHTOLA, also Sungadeep island, is a small desolate island on the Mekran coast, in lat. 25° 7' N. and long. 63° 40', called Karnina? by Nearchus; the Asthæ of Ptolemy, Asthi-lal of the Arabs, and called by the Indians Satadwip or Sata island, also Astula and Kali. It is a breeding place of the turtle. It was much resorted to by the Juasmi pirates.—*MacGregor*.

ASHTORETH, Ἀστάρτη, was the principal female divinity of the Phœnicians, as Baal was their principal male divinity. Her worship seems to have gone with the Phœnicians to all their colonies. Astarte of the Syrians, Ishtar of the Babylonians, Ken of the Egyptians, Hera of the Assyrians, Venus of the Greeks and Romans, the Mylitta of the Arabs, and Durga of the Hindus, are all one and the same divinity, with modifications to suit the views of the different nations who followed the worship of the female generative principle. The worship was based on a physiological theory. The Hindu Durga stands erect upon a lion and holds a serpent in her hand, as does Ken in the Egyptian tablet, or Hera in the Assyrian bas-reliefs. See Astarte; Mother.

#### ASH TREE.

Arar, . . . . .	ARAB.	Oren, . . . . .	HER.
Ch'u, . . . . .	CHIN.	Ornus, . . . . .	LAT.

The genus *Fraxinus*; two species grow in the Western Himalaya,—*F. floribunda*, or large ash, and *F. xanthylloides*, or crab ash. In the Mehra forest, near Abhotaband, Hazara, and in the valley of the Sutlej, there is abundance of yew and olive, and a considerable quantity of box and ash, the ash and olive near the river, but the box and yew on the higher slopes, 2000 feet or more above the Sutlej. The larger ash and yew are much esteemed for jampan poles, hefts, and tool handles, etc.; and the larger, in colour, grain, and toughness, resembles the English ash, and makes good walking-sticks. Some species of ash are remarkable, like the sugar maples, to which in some respects they are allied, for the sweetness of their sap, which, on concreting by exposure to the sun, is known as manna. To the two species, *F. rotundifolia* and *F. florifera*, and probably also to other species, we owe the manna of the European druggists. The wood of the common ash, *Fraxinus excelsior*, L., is the toughest and most elastic British timber, greatly valued by the cart and wheel wright, cooper, machine framework and agricultural implement makers, and was in request in olden time for spears. *Ornus florifera*, the flowering ash tree, grows in the mountains of the south of France, and *F. rotundifolia* (*Ornus rotundifolia*), the round-leaved manna ash tree, is a native of Calabria and Sicily. The wax insect tree of China, Mr. Fortune found, is a species of ash; it grows abundantly on the banks of ponds and canals in the province of Che-kiang. Mr. M'Cartee of Ningpo gave him some beautiful specimens of the fresh insect upon the branches of this tree. This insect, Ch'u of the Chinese,

has been named *Coccus pela* by Mr. Westwood. When fully developed on the trees, they seem as if covered with flakes of snow. The wax is an article of great value in Chinese commerce, and a small portion is exported. It is an excellent timber tree.—*Fortune's Residence*, p. 146; *Cal. Cat. Ex.*, 1862; *Cleghorn, Panjab Report*; *Royle, Him. Bot.* p. 266; *O'Shaughnessy*, p. 434; *Smith*.

ASHWA GANDHA. BENG. *Physalis somnifera*, var. *P. flexuosa*, *Nees*.

ASHWERTHA, BENG., also Ashwuth, *Urostigma religiosum*, *Mig.*

ASI was the term applied to the Gete, Yeut, Yuti, or Jut, when they invaded Scandinavia and founded Jutland. The Asi seem to have been a northern race with several divisions, some of which appear to have been conquered by the Egyptian king, Seti III. Colonel Tod considers that Scandinavia was occupied by a tribe of the Asi. He says that the Suevi or Sivones erected the celebrated temple of Upsala, in which they placed the statues of Thor, Woden, and Friya, the triple divinity of the Scandinavian Asi. He regards the Asi and the Hindu race of Aswa as the same, and to have been descendants of Deomida and Bajaswa, who spread over the countries on both sides of the Indus, and probably gave their name to Asia. Asi is said by Kemusat to have been applied by the Chinese almost promiscuously to the nations between the Jaxartes and Oxus, as far south as Samarcand, and in one of his quotations it is applied to a people of Khojand, and in another to people of Bokhara. Mr. Prinsep considers the Asii or Asiani nomades who took Bactria from the Greeks, to have been Scythians of Azes, who overpowered the Greek dynasties in Sogdiana and Northern Bactria between 140 and 130 B.C.

ASIA. The southern and eastern portion of that part of the Old World which may be noticed in this Cyclopadia, may be indicated as lying S. of Siberia. Travelling from the E. of Bengal to Herat, we find S. Asia everywhere bounded on the N. by a chain of mountains, which is covered with perpetual snow for almost the whole of that extent, and from which all its great rivers appear to issue. This chain commences near the Brahmaputra, and runs nearly N.W. as far as Kashmir. During this part of its course it is called the Himalaya, from Hima, the Sanskrit for snow, and alaya, abode. From Kashmir its general direction is a little to the S.W., as far as the high snowy peak of Hindu Kush, nearly N. of Kābal. From this peak its height diminishes, it no longer wears perpetual snow, and is soon after lost in a group of mountains, which stretch in length from Kābal almost to Herat, and occupy more than two degrees of latitude in their breadth. Some ranges issue from this mass on the W., and extend so far into Persia as to justify, if not completely to establish, the opinion of the ancients, which connected this range with Mount Caucasus on the W. of the Caspian Sea. From Kashmir to the Hindu Kush the whole range is known by the name of that peak. From thence to the meridian of Herat the mountains have no general name among the natives, but that of Paropamisus was long applied to them by European geographers. The principal range of the Indian Caucasus is conspicuous from Bactria and the borders of India, and is seen from places far off in Tartary.

Elphinstone says that the ridge of Inaus or Himalaya is seen from a distance of 150 and even 250 miles. The Paropamisan chain, which bounds the Kohistan on the W., extends 350 miles from E. to W. and 200 from N. to S. The whole of this space is a maze of mountains; and though it affords a habitation to the Aimak and to Hazara tribes, it is so difficult of access and so little frequented, that no precise accounts of its geography are to be obtained. It is certain, however, that the Hindu Kush range is there no longer so lofty as to be conspicuous among the mountains by which it is surrounded, and that no continued line of perpetual snow can any more be traced. The eastern half of this elevated region is inhabited by the Hazara, and is cold, rugged, and barren; the level spots are little cultivated, and the hills are naked and abrupt. The western part, which belongs to the Aimak, though it has wider valleys and is better cultivated, is still a wild and poor country. The northern face of these mountains has a sudden descent into the province of Balkh; their acclivity is less on their other extremities, except perhaps on the W. or S.W. On the N.W. they seem to sink gradually into the plain which borders on the desert. The slope of the whole tract is towards the W. To the N. of this, extending eastwardly and to the W., are the elevated plains of Tartary, the Asiatic dominions of Russia, Chinese Tartary, and China, and the regions occupied by several Turkoman nations; to the S.E. is India, with its two peninsulas and its archipelagos on the E., with the dominions of Persia, of Turkey in Asia, also Asia Minor, and the peninsula of Arabia, on the W. See India.

ASIATIC SOCIETIES are found in almost every country of Europe, and in each of the presidency towns of India. Most of them publish journals. That of Bengal in Calcutta was instituted by Sir William Jones on the 15th January 1784, during the administration of Warren Hastings, who became its patron, with Sir William Jones and Charles Wilkins on the committee. Their Researches concluded with its 20th volume in 1839, but were continued in the Journal of the same society. Since the formation of this society, every Governor-General of India has held this office, with the exception of several years when the Governors-General were the presidents of the society. Even Warren Hastings was for a few meetings president of the association. The Royal Asiatic Society of London was founded by retired members of the Asiatic Society of Bengal, and it founded, in its turn, the branches at Bombay and, in 1833, in Ceylon. In 1819 the Madras branch was affiliated, and produced Transactions and a Journal.

ASH. HIND. A female servant amongst Mahomedans; a free woman.

ASH.-DURGAIH or Asighar, supposed by Prinsep to be the town of Junaghur, q.v.

ASINUS, the ass. A genus of quadrupeds, one species of which has been domesticated (see Ass). The wild ass of Cutch, the Gorkhar, is known to exist in those western parts of India (see Equus onager), and another in Tibet (Equus hemionus, Pallas), the kiang. A third, Asinus hemippus, Is. Geoff., inhabits Syria, Mesopotamia, N. Arabia, and is the wild ass of the Hebrew Bible. In Africa, the wild asses are known as the zebras

and quaggas. Asinus quagga, the quagga of the Cape of Good Hope; A. Burchelli, Gray.

ASIO BRACHYOTUS or Otus brachyotus, short-eared owl, of Europe, Asia, Africa, N. and S. America, is migratory, and common in India. A. otus, Otus vulgaris, long-eared owl, of Europe, N. Africa, Asia Minor, N. Asia, N. America; in India, confined to the Himalaya.

ASIR, an Arab tribe, of whom the Berekede are a branch. The Berekede are said to allow strangers to visit their wives, like the Jakuri Hazara.

ASIRGARH, a strong fortress situated on an isolated hill in the Satpura range, height 850 feet from the base and 2300 feet above the sea level, in lat. 21° 28' 19" N., long. 76° 20' E. It was a stronghold of a Shepherd race, from one of whom, Asa Abir, it obtained its name. It was occupied afterwards by Rajputs, and is frequently mentioned in the poetry of that race, but Ala-ud-Din took it from the Chauhan tribe, A.D. 1295. It fell into the hands of the Faruki princes of Kandesh about A.D. 1400, and was by them greatly strengthened, the lower fort called Malai-garh having been entirely constructed by Adil Khan I., the fourth of the dynasty. Asirgarh was frequently the safe retreat of the Faruki princes when their territory was invaded by the different independent Mahomedan kings of Gujerat and the Dekhan. It remained in their possession for 200 years, till, in A.D. 1600, Akbar, emperor of Delhi, conquered Malwa and Kandesh, taking the last of the Farukis, Bahadur Khan, in Asirgarh, after a siege. It fell into the hands of the Mahrattas, but in 1803 it yielded to the British.

ASKA, a town in India, in lat. 84° 42' E. and long. 19° 36' N. It is in the district of Ganjam, and sugar is its chief product.

ASKALANDA, a town mentioned by the ancient Arabic writers; has been supposed to be the Alexandria built at the confluence of the Acesines with the Indus. But it was also called Askalanda Usha, and may be the Uchh of modern times.—Elliot.

ASKALON lies to the westward of the road to Gaza, and near the sea. It was once a satrapy of the lords of the Philistines, but at the present day is without a single inhabitant within its walls. Askalon was taken by the crusaders, who strengthened the fortifications, but it was subsequently retaken by Salah-ud-Din, who destroyed the works made by the Christians.—Robinson's Travels, i. p. 22.

ASKHAR. ARAB. Jatamansi; lemon grass.

ASKUTA. PANJ. Ribes leptostachium.

ASLESHA. SANSK. The mansion, sign, or asterism of the serpent, called also Sarpa.

ASMAN. PERS. The sky, the seven firmaments of Mahomedan belief.

ASNEA. MAHR. Felis pardus, Linn.; the larger panther.

ASOF JAH, a title of the founder of the present dynasty of Hyderabad in the Dekhan, hence their title Asof-Jahi; another of their titles is Nizam of the Dekhan. His name was Chin Kilich Khan, son of Ghazi-ud-Din Khan, of a respectable Turk family. Father and son both served as officers of Aurangzeb, and distinguished themselves; and Chin Kilich Khan subsequently served under Jahandar Shah, Bahadur Shah, Ferokhsir, and Muhammad Shah. He was viceroy of the Dekhan,

from which, during the reign of Muhammad Shah, he was removed to be governor of Malwa, where he revolted April 1720, and seized Asirgarh. At Aurungabad he defeated Dilawar Khan, a Syud of Barr'h, who had been sent against him from Hindustan; and at Ballapur, in Berar, he defeated Alam Ali, another Syud, who fell in the action. In January 1722, he returned to Delhi to take up the office of vizir. After a few months, he was sent against Haidar Kuli, governor of Gujerat, of which he took possession, and again returned to Delhi; but in October 1723 (Maharram 1136) he resigned his office and marched off to the Dekhan, and, after defeating Mubarak Khan, who fell in battle, he resumed possession of his Dekhan territory (October 1724), from which time he was virtually independent of Delhi. He was with his troops at the battle of Karnul (A.D. 13th February 1739), in which Nadir Shah totally routed the imperial troops, but Asaf Jah took no part in the action, alleging want of orders. A story became current that the invasion of Nadir Shah was on the invitation of Asaf Jah and Saadat Khan, and that the loss of the battle was concerted between these chiefs. Asaf Jah was sent by Muhammad Shah, after the battle, to tender submission and arrange terms. Asaf Jah was recalled from Delhi A.D. 1741, by the revolt of his second son, Nasir Jung; and when that was suppressed, he was involved in disturbances, in the subordinate government of Arcot, till his death, in June 1748 (A.H. Jamadi-us-Sani 1161). His death led to contentions among his sons, chiefly occasioned by the French and British in their strivings for supremacy in S. India.—*Elphinstone*, pp. 639, 645.

ASOJ. The last day of this Hindu month ushers in the Hindu winter (sard rit). On this day nothing but white vestments and silver (chandi) ornaments are worn, in honour of the moon (Chandra), who gives his name to the

'Pale and common drudge  
'Tween man and man.'

An intercalary month is the mode followed by Hindus to adjust the annual seasons, their ordinary calculations being by lunar months, and such are called lunar. At Udaipur, on the Asoj, there is a procession of all the Rajput chiefs to the Chougau, and on their return a full court is held in the great hall, which breaks up with 'obeisance to the lump' (jote ka moojra), whose light each reverences. When the candles are lit at home on this day, every Rajput, from the prince to the owner of a 'skin (charsa) of land,' seated on a white linen cloth, should worship his tutelary divinity, and feed the priests with sugar and milk.—*Tod's History of Rajasthan*.

ASOK, TAM., in the south of India, is the name of the *Guatteria longifolia*.

ASOKA, SANSK., from a, not, and soka, sorrow, is the *Jonesia asoka*, *Roxb.*, which yields a beautiful flower diversified with orange, scarlet, and bright yellow tints, and is consecrated to Siva, as the lotus flower, called kamala or padma, is to Vishnu and his wife Lakshmi; a sweet-scented jasmine (*J. undulatum*) to Vishnu and Mariamma, the goddess of the Pariah race; the superb crimson, *Ixora bandhuca*, is offered at the shrines of Vishnu and Siva; and the *Nauclea cadamba*, a stately tree, yields, in Hindu belief, the holiest flower in India. Sir W. Jones observes

that the vegetable world scarcely exhibits a richer sight than an Asoka tree in full bloom. It is about as high as an ordinary cherry tree. The flowers are very large, and beautifully diversified with tints of pale yellow and of bright orange, which form a variety of shades according to the age of the blossom. In spring, it bears beautiful red blossoms. The Asoka being sacred to Siva, it is planted near his temple. It grows abundantly in Ceylon. In some places in India it is more esteemed than at others. Women bathe in some holy streams with the blossoms floating in it. Hindus say that the contact of the stem of the Asoka tree with the foot of a woman of superior beauty, makes it blossom. This tree is often alluded to in the drama of the Hindus. In the *Toy Cart*, Maitreya, describing a garden, says, 'Here the Asoka tree, with its rich crimson blossom, shines like a young warrior bathed in the sanguine shower of the furious fight.' Captain D. L. Richardson (*Flowers and Flower Gardens*, p. 189) says the flower is eaten by young Hindu women as a medicine. The colour of the flowers changes during development. When they first expand, they are of a beautiful orange colour, gradually changing to red, forming a variety of beautiful shades. Coleman says that men and women of all classes ought to bathe, on a particular day, in some holy stream, especially the Brahmaputra, and drink water with buds of the Asoka floating in it. Sita is said to have been confined in a grove of it while in captivity by Ravana; other legends say she was confined in a place, or house, called Asokwan.—*Coleman's Mythology*; *Lady Falkland's Chow-Chow*; *Roxb.* ii. 218; *Richardson's Flowers and Flower Gardens*; *Williams's Story of Nala*, p. 117.

ASOKA, grandson of Chandragupta, or Sandracottus, began to reign B.C. 255-6, and for the next few years he was styled the 'Furious.' Immediately on his father's demise, he seized the government, and gave orders for the slaughter of all his brothers save Tishya, who was born of the same mother, and immediately applied his whole energies to the achievement of military glory. In the short space of four years, he reduced the whole of N. India from the mountains of Kashmir to the banks of the Nerbudda, and from the mouth of the Indus to the Bay of Bengal. He afterwards became a convert to the Buddhist religion. His conversion occurred B.C. 257, and thenceforward he was known as the 'Pious;' but in his conversion he carried his fiery character into his new faith, and in four years compelled the whole of N. India, from the mountains of Kashmir to the banks of the Nerbudda, and from the mouths of the Indus to the Bay of Bengal, to receive his own Buddhist views. He distributed throughout the chief cities of India the relics of Sakya, which had been collected by Ajatasatra and deposited in one large stupa at Rajagriha, and he erected a great number of Vihara, or Buddhist monasteries. He also issued numerous edicts, which he engraved on massive rocks and stone pillars or columns, evidently in imitation of Egyptian obelisks, in which Buddhist doctrines are earnestly inculcated. The oldest of them are found at Dhauli in Cuttack, at Girnar in Gujerat, and at Kapurdigiri near Peshawar, and in all these he styles himself Priyadarai, 'the beloved of the Devas.' Professor Wilson, however, doubted

this identity of Asoka with the Priyadarsi who published the edict. The name is also read Piyadasi, or 'Loving-minded.' Asoka defeated Antiochus, and gravest in the Pracrita on certain rocks an account of his victory. His conversion from the Brahmanical to the Buddhist religion seems to have been effected by the son of his brother, whom he had murdered. He is said to have erected 84,000 Buddhist sanctuaries or chaitya, partly temples and partly tumuli, called stupa or topes, which to the present day continue to be the greatest monuments of the Buddhism of Central and W. India and Hindustan. In B.C. 244, he held a third Buddhist council at Pataliputra (Palimbrottha). In his rescript to the council he mentions a collection of several hymns or gatha of Buddha, as also of aphorisms. Asoka died B.C. 223, after a long and prosperous reign. The Asoka era has been ascertained to be B.C. 250. Asoka was contemporary of Seleucus Nicator. He sent ambassadors to the rulers in Egypt, Cyrene, Syria, and Macedonia. He was to Buddhism what Constantine was to Christianity. He removed the royal residence from Rajagriha in the S. to Pataliputra. He was succeeded by his eldest son, Bhadrāsena, and his nine brothers in succession. But immediately after his death, the Magadha dominions were broken up, and anarchy followed. The Chinese Pilgrims make mention of many pillars that bore records of Asoka,—six have inscriptions, five of which present the text of a series of six edicts that were promulgated by Asoka in the 27th year of his reign, or B.C. 236, viz. (1) at Dehli, three edicts, now known as Firoz Shah's lat, brought by Firoz Tughlaq from Topur Suk in the Siwalik country; (2) at Dehli, brought from Mirat by Firoz Shah; (3) at Allahabad, inside the fort, three edicts; (4) at Lauriya, 27 miles N. of Patna, near the temple of Araraj Mahadeva; (5) at Lauriya, 15 miles N.N.W. of Bettia, and 10 miles E. of the Ganduk river, near the lofty ruined fort of Nonadgarh or Navandgarh. Asoka was a contemporary of five Greek princes, whose names are entered in the edicts, viz., Antiochus II. (Theos of Syria), B.C. 263-246; Ptolemy II. (Philadelphos of Egypt), B.C. 285-246; Antigonus Gonnatas of Macedonia, B.C. 276-243; Magas of Cyrene, B.C. 258; Alexander II. of Epirus, B.C. 272-254.

General Cunningham has enumerated 13 rock inscriptions, 17 cave inscriptions, and 10 inscribed pillars.

The 13 rock inscriptions are at—

1. Shahbazgarhi, in the Yusufzai country, 40 miles E.N.E. of Peshawar.
2. Khalsi, on the W. bank of the Jumna.
3. Girnar, in Kattyawar, 40 miles N. of Somnath.
- 4 to 7. Dhauli, in Cuttack, midway between Cuttack and Puri and Jungala, in Ganjam district, 18 miles N.N.W. of Berhampur,—two inscriptions at each, virtually identical.
8. Sasseram, at the N.E. end of the Kaimur range, 70 miles S.E. of Benares.
9. Rupnath, a famous place of pilgrimage, 35 miles N. of Jabulpur.
- 10 and 11. Bairat, 41 miles N. of Jaipur.
12. The Khandgiri hill, near Dhauli, in Cuttack.
13. Deo tek, 50 miles S.E. of Nagpur.

The 17 cave inscriptions are—

- 1, 2, and 3. Barabar; and 4, 5, 6. In Nagarjuni hills, —both places 15 miles N. of Gaya.
- 7 to 15. In Khandgiri hill, in Cuttack.
- 16 and 17. In Ramgarh, in Sirguja.

The 10 inscribed pillars are—

1. The Dehli Siwalik at Dehli.
2. The Dehli Meerut at Dehli.
3. The Allahabad.
4. The Lauriya-Araraj at Lauriya, 77 miles N. of Patna.
5. The Lauriya Navandgarh at Lauriya, 17 miles N.N.W. of Bettia.
- 6 and 7. Two additional edicts on the Dehli Siwalik not found on any other pillar.
- 8 and 9. Two short additional edicts on the Allahabad pillar, peculiar to itself.
10. A short mutilated record on a fragment of a pillar at Sanchi, near Bhilsa.

The following have been given as the principal events of Asoka's reign :—

B. C.		A. D.	Regnal Years.
478	Nirvana of Buddha Sakya Muni, . . .	1	—
316	Chandragupta Maurya, 24 years, . . .	163	—
292	Buddhasara, 28 years, . . .	187	—
277	Asoka, Governor of Ujjain, . . .	203	—
276	birth of Mahindo, . . .	204	—
264	Asoka, struggle with brothers, 4 yrs., . . .	215	—
260	inauguration, . . .	219	1
257	conversion to Buddhism, . . .	222	4
256	treaty with Antiochus, . . .	223	5
255	Mahindo ordained, . . .	224	6
251	earliest date of rock edicts, . . .	228	10
249	second . . .	230	12
248	Arsakes rebels in Parthia, . . .	231	13
246	Diodotus rebels in Bactria, . . .	233	15
244	3d Synod under Megaliputra, . . .	235	17
243	Mahindo goes to Ceylon, . . .	236	19
242	Barabar cave inscriptions, . . .	237	19
234	pillar edicts issued, . . .	245	27
231	Queen Asandhimitta dies, . . .	248	30
228	second queen married, . . .	251	33
226	her attempt to destroy the Bodhi tree, . . .	253	35
225	Asoka becomes an ascetic, . . .	254	36
224	issues Rupnath and Sahasaram edicts, . . .	255	27
223	dies, . . .	256	38
215	Dasaratnas cave inscription, Nagarjuni, . . .	264	—

His 1st edict prohibits the sacrifice of animals for food or in sacrifice, and enjoins Buddhist virtues. The 2d edict provides medical aid throughout his dominions; orders planting of trees, and wells to be dug, along the sides of roads. The 3d edict is in the twelfth year of Piyadasi's inauguration, and enjoins a quinquennial humiliation. The 4th edict of the twelfth year of Piyadasi compares the past condition of his country with that then existing. The 5th edict records the appointments of ministers of religion or missionaries. The 6th edict appoints patedvaka, custodes morum, also criminal magistrates. The 7th edict contains the king's desire to obliterate diversities of religious opinions. The 8th edict contrasts the carnal enjoyments of former rajas with the harmless amusements of the king,—visits to holy people, almsgiving, respect to elders, etc. The 9th edict continues the thread of a moral discourse, the Dharma Mangalam, happiness of virtue, benevolence, reverence, charity. The 10th edict comments on Yaso va Kiti va, the glory of renown, founded on the vain and transitory deeds of this world, and the higher objects of life. The 11th edict, at Dhauli and Girnar, upholds that the imparting of Dharma is the chiefest of charitable donations. The 12th edict is addressed to all unbelievers with entreaty. The 13th is imperfect. The 14th edict is summary of the preceding, and is complete in itself.

The inscription at Kapurdigiri is in the Bactrian Pali character, and written from right to left; all the others are in the Indian Pali character, and written from left to right. The name Asoka does not occur in them. One passage refers to the Greek king Antiochus, calling him and three others, Turanayo, Antakana, Mako, and Alikasunari, which represent Ptolemy, Antigonus, Magas, and Alexander. Dr. Burnell says the characters used in the Kapurdigiri inscription are of Phœnician origin, and exhibit the system of marking the vowels used in the other, and which is also used in the old Tamil character.—*Fergusson*, p. 18; *Bunsen*, *Egypt*, iii. 542, 544; *Thomas*, *Prinsep's Ind. Antiquities*; *Cunningham's Bhilsa Topes*, p. 87-91; *Cunningham's Inscriptions of Asoka*; *Burnell*; *Dowson*; *Elphinstone*, p. 208; *Journ. Roy. As. Soc.* iii. xvii.; *Tod*, *Rajasthan*; *Cal. Review*; *Mr. Robert Cust*; *Imp. Gaz.*

**ASOK-ASHTAMI.** SANSK. The 8th day of the light fortnight of the month Chaitra (April-May), when a festival in honour of Vishnu is observed, and water with Asok buds in it is drunk. In the south of India, this is the festival of Asoka Saptami, celebrated by Hindu women on the 7th of the waxing moon, in the month Chaitra. In the Ramayana, Sita is described to have been confined in an Asoka grove (Jonesia asoka), and there subjected to great oppression and harshness, to compel her to yield to the wishes of Ravana. Hindu women accordingly associate the idea of constancy and elasticity with the Asoka tree, eating its blossoms and offering it adoration.—*Garrett*.

**ASO-PURA-MATA** has a square shrine on the very summit of a hill near Guntli.

**ASP**, Boten of the Arabs, and Peten of the Hebrews, is mentioned repeatedly in the Hebrew Bible, but naturalists have not determined the particular reptile alluded to. The word is probably very ancient, and is possibly the 'Oub' serpent worshipped in Chaldaea and Egypt; and Obion is still used in Egypt, as Ifa is in Arabia, to designate a snake, and the Greek has the term *oφis*. Perhaps the English Oaf and Scotch Ouf are also connected. The asp of the ancients, celebrated as having caused the death of Cleopatra, is supposed to be the Naja haje, *Schlegel*, Coluber haje, *Linn.* See Serpent.

**ASPA** or **ASWA**, a race of Indo-Scythian origin, aspa being the Persian and aswa the Sanskrit term for 'horse.' It was a habit amongst the old tribes of Central Asia of assuming the names of quadrupeds. Thus, besides the Aspa or 'horse,' we have the Noomri or 'foxes,' a great branch of the Getæ or Jit of Transoxiana, and the Varaha or 'hog' of Multan and the Upper Indus. Besides the horse, fox, and hog tribes of the Indus and Oxus, we have the hare, Scesodia, properly Sussodia, the Cuchwaha or tortoise, with many others. In the Scythian names, Aspabata, Aspakara, and Asparatha, we recognise the same element. Even the name of the Aspasian mountains, placed by Ptolemy in Scythia, indicates a similar origin.—*Müller's Lectures*, p. 231.

**ASPALATHUM WOOD** is supposed to proceed from the Aquilaria in a state of decomposition, but of this nothing is known with certainty. Rhodes wood, from one of Convolvulaceæ, has also been called Aspalath.—*O'Sh.* p. 314.

**ASPARAGUS.** Of this genus of the Liliaceæ, eleven species are known in India. *A. acerosus*,

*Roxb.*, Sheet-ma-tet, *Burm.*, is a charming shrub, a native of the interior of Bengal and the Tenasserim provinces. It produces a passable substitute for the English vegetable, to which, however, it is much inferior. It bears a sweet-smelling flower, and is deserving of cultivation as an ornamental plant.—*Mason*; *Roxb.* ii. 150.

#### ASPARAGUS ADCSCENDENS. *Roxb.*

*Asparagus sarmentosus*, *Willd.*

Saffaid-musli, . . . DUK.	Shadavelli, . . . MALAY.
Chrimbroy Asparagus, . . . ENG.	Shatawi, . . . "
Seta-ver, HIND., LAHORE.	Sheta-vurri, . . . SANSK.
Safed-musli, HIND., DUK.	Tannir-vittang Ko-langu, . . . TAN.
Shatawari, . . . MALAY.	Tsalla-gadda, . . . TR.

A climbing shrub, found in Rohilkhand, Travancore, and the Peninsula. The root, which is long, white, and fleshy, is bruised and soaked in water, and the latter, if drunk, is said by the natives to be a remedy in preventing small-pox from running into the confluent kind. In Ceylon, the root is mixed with milk and eaten (Ainsl.); and by the Chinese it is made into a preserve, and also candied. Dr. Honigberger (p. 237) says that the stalks he procured at the bazar at Lahore were as long as a finger, and as thick as a quill, rather spiral, and longitudinally indented, of a horny yellow semi-transparent appearance, of a mucilaginous, sweet, and astringent taste. They are used as a substitute for salep.—*Roxb.* ii. 153; *Honigb.* p. 237; *Voigt*, 674; *Hogg*, 735.

**ASPARAGUS BEAN**, *Dolichos Sinensis*.

#### ASPARAGUS FILICINUS. *Ham.*

*Asparagus curillus*, *Roxb.*

Alli palli, . . . KASHM.	Sitawar, . . . SUTLEJ.
Sans paar, . . . RAVI.	Satzarra, . . . "
Sensar pal, . . . SUTLEJ.	Musli safed, . . . "

Though nowhere common, occurs frequently in the Panjab Himalaya from 3000 to 8500 feet. Its root is exported from Kanawar to the plains. It is considered tonic and astringent, and thought to resemble salep (see *Eulophia*) in its effects. In Kanawar, a sprig of this (or of *A. Panjabensis*) is put in the hand of small-pox patients as a curative measure.—*J. L. Stewart*, *Panjab Plants*.

#### ASPARAGUS OFFICINALIS. *Willd.*

Halyun, Yeramy, ARAB.	Akarparsi, . . . MALAY.
Common asparagus, ENG.	Margeah, . . . PERS.
Nakdoun, . . . HIND.	Mar Chobeh, . . . "

Of all the species, this one only is cultivated for use, raising the plants from seed, either by sowing broadcast, in beds of six feet square, or in long beds of about two feet broad, where they are to remain. It is a very expensive vegetable to grow in any country. Dr. Honigberger mentions that the hakims use the seeds in debility of the stomach, in liver, spleen, and renal disorders; they also attribute to them diuretic and aphrodisiac properties. They believe that the cultivated is more effective than the wild plant. The 'country asparagus' or 'country greens' of the British in India, are the stalks of the *Amarantus oleraceus*.—*Roxb.*; *Voigt*; *Honig.*; *Jaffrey's Hints*; *Hogg*.

#### ASPARAGUS PANJABENSIS. *Stewart.*

Sensar pal, . . . SUTLEJ.	Banatha, SALT RANGE.
Chuti, . . . "	Sitawar patti, . . . "
Kuchan, . . . SALT RANGE.	Warechumai, TR. IND.
Churi Saroch, . . . "	Chanjan wale, . . . "
Duz, Soa grandal, . . . "	Lashito, . . . "

This plant has slender acicular leaves, and resembles *A. officinalis*. It is common in parts of the plains of the Panjab, east to the Sutlej, and



apparently occasionally to Thanesar, as well as in the Salt Range, and on the Sutlej to 5500 feet. It is frequent in Trans-Indus. Dr. Bellew mentions a species growing high near the Safed Koh, which is there eaten as a vegetable; and in some parts of the plains the young shoots are thus employed. In the Salt Range the twigs are used for scrubbing metallic vessels; and on the Sutlej a sprig of it is put in the hand of small-pox patients. The leaves are official at Lahore.—*Dr. J. L. Stewart.*

ASPARAGUS RACEMOSUS. *Willde.*

Sensa fai, . . . . .	DEAS.	Phut-Kanda, SALT RANGE.
Suta muli, BENG., SANSK.		Lashori, . . . . . SUTLEJ.
Sansapaur, CHENAB, KAVI.		Ch'hota-kelu, . . . . . "
Shakakul, . . . . .	DUK.	Jari Kandiah, . . . . . "
Sada bori, Bozidan, HIND.		Shadavari, . . . . . TAM.
Sabuni, . . . . .	JHEUM.	Tannir Muttan, . . . . .
Sejjan, . . . . .	KASHM.	Challa, Pillitoga, . . . . . TEL.
Akarpuri, . . . . .	MALAY.	Pilli pi-chara, . . . . . "
Shatavali, Wari, MALACAL.		Sata vari, . . . . . "
Satawar, . . . . .	PANJ.	Sitrawal, . . . . . AMBALA.
Vinjanhora, SALT RANGE.		

A shrubby straggling climbing plant, a native of various parts of India and of Ceylon. It is furnished with small spines; it is common in parts of the Salt Range, Siwalik tract, and outer hills, up to 5000 feet. The root boiled in milk is given in bilious affections. It is necessary to remove the bark previous to administering it, as it is considered poisonous. The leaves boiled and mixed with ghi are applied externally to promote suppuration in boils and tumours. Dr. Stewart thinks it supplies part of the officinal sitawar (see *Asparagus filicinus*) as well as the bozidan. Its flowering time is the cold season, when it perfumes the air to a considerable distance with the delightful fragrance of its flowers; seeds ripe in March.—*Roxb., Ainsl., Useful Plants; J. L. Stewart.*

ASPATI. SANSK. An emperor, meaning perhaps Aswapati, 'lord of steeds'.—*Tod's Rajasthan.*

ASPERGILLIUM, a genus of curious molluscs; *A. Javanum* occurs in the Indian Ocean, and *A. vaginiferum* in the Red Sea.

ASPERUCK. HIND. *Melilotus officinalis*, *Linn.*

ASPHALTE, Bitumen, Maltha.

Hajar ul Musa, . . . . .	ARAB.	Mineral pitch, . . . . .	ENG.
Jews' pitch, . . . . .	ENG.	Momia, . . . . .	PERs.

Asphalte is found on the shores of the Dead Sea, at Arlona in Albania, at Coxitumbo in Cuenca in South America, and abounds in Barbadoes and Trinidad, forming on the leeward side of the latter island a lake or plain, called the Tar lake, and by the French Le Brai, from its resemblance to, and answering the purposes of, ship pitch. It is found near ancient Babylon; and the cement used for the walls of that city, as also for the temple of Solomon, was a preparation of asphalt. Herodotus mentions that it was heated and mixed with reeds, and so used. It is supposed to be the substance translated in the Bible as pitch; and it seems to be the substance known in Central Asia and in the north of Persia under the name of Momia. See Petroleum.

ASPHODELUS CLAVATUS. *Roxb.* A native of the interior parts of Bengal, where it appears to blossom and ripen its seed during the cold season. *A. fistulosus* furnishes the seed Bhangar-bij of the Panjab.—*Roxb. Fl. Ind. ii. p. 148.*

ASPHOTA. BENG. *Jasminum sambac*; jasmine. Also, HIND., *Clitoria ternatea*.

ASPIDIUM. *Linn.* This genus of ferns is of the order Polypodiaceæ. Several species are known

in India,—the *A. splendens*, and *A. parasiticum*, described by Mr. Graham, the *A. unitum* and *A. flagelliferum* in Voigt's Catalogue; and Dr. Hooker mentions that both in Sikkim and Nepal the watery tubers of an *Aspidium* are abundantly eaten. *Aspidium barometz*, the Kan tsih of the Chinese, is the Seythian or Tartarian lamb. The tufts of this fern simulate the form of animals. It has long been celebrated in China, where the ingenuity of Chinese gardeners, taking advantage of the natural habits of the plant, form it into shapes resembling sheep or other objects. The Chinese name indicates resemblance to a dog. It is there deemed a tonic, and to act on the reno-spermatie functions. The Tartarian lamb is enthusiastically described by Darwin in his Botanic Garden.—*Williams' Middle King. p. 275; Smith; Hooker, Him. Jour. i. p. 292; Voigt, 734.*

ASPLENIUM, a genus of ferns of the Polypodiaceæ. *A. nidus*, *Linn.*, is a native of Amboyna. *A. lucidum*, of Australasia, is regarded by the New Zealanders as a sacred plant; the priest, when he is praying over a sick person, and endeavouring to avert the anger of the gods, waves a frond of this fern over the patient, and, should it happen to break, it is regarded as a fatal omen. It is also used as a badge of mourning; when a wife mourns for her husband, she sits wailing in her hut, with a frond of this fern bound as a fillet around her head.—*Dr. Bennett, Australasia.*

ASR. ARAB. Noon tide; a time for Mahomedan prayer. Owing to the Mahomedan divisions of time into watches of the day and night, apportioning the whole day and the whole night into stated watches, all the periods of the day change with the varying length of the time that the sun is above the horizon, the Asr or noonday watch excepted, it being always when the sun is at the meridian; other prayer times are—Zohr, Subah, or Figa, or Bamdad, morning.

ASRAMA. SANSK. A condition or order of life among Hindus, of which four should be passed through in succession, viz. Brahmachari or student, Grihastha or householder, Vanaprastha or hermit, and Bhikshuka or Sanyasi, religious mendicant. Asrama is the fourth or mendicant stage of life, into which the Hindu should enter after passing through the previous stages of student, householder, and hermit. Asrama is a name borne by the Dandi sect. See Dandi.

ASRAYA, in the Buddhism of Ceylon, four modes of evils so called.—*Hardy.*

ASROENE, called also Sarug, towards which Terah, father of Abraham, journeyed in his route from Ur of the Chaldees towards Horan (Karra) on his way to Canaan. See Terah.

ASS, Donkey, Jack Ass, Jenny Ass.

Khamar, . . . . .	ARAB.	Gadda, . . . . .	HIND.
Ehmur, . . . . .	ETHIOF.	Hymar, . . . . .	TURK.
Athon (she-ass), . . . . .	HEB.	Kadda, . . . . .	TAM.
Chamor (he-ass), . . . . .		Gardhi, . . . . .	TEL.

The domesticated ass is descended from the *Asinus tæniopus* of Abyssinia. In Syria are four domestic breeds,—a light, graceful animal, with a pleasant action, used by ladies; an Arab breed, kept for the saddle; a stouter animal, for ploughing and other purposes; and the large Damascus breed, with a peculiarly long body and ears. The ass can with ease be greatly improved in size and strength. The ass is occasionally striped or barred, as in the parent form, *A. tænio-*

pus; that on the shoulder is the most constant, sometimes even triple-barred, but bars also occur on the legs. Albino asses are occasionally seen. It is a patient, steady-going, sure-footed beast of burden, and easy-tempered, and has been domesticated from ancient times. In ancient Jerusalem the ass was the favourite of the upper classes and the priests. Deborah describes the greatest men in Israel as those who rode on white asses; and we are told that Abdona, a judge of Israel, had forty sons and thirty grandsons who rode on seventy asses. Nevertheless the ancient Israelites considered the ass unclean, and to yoke an ass with an ox in the same team was an offence against the law of Moses. The ancient Egyptians even entertained a fierce hatred towards the ass, and regarded it as a symbol of all kinds of misfortune. They were the first to symbolize a stupid person by the head and ears of an ass. In British India, the washermen, the vagrant Yerkala, and other wandering tribes alone use the ass, and the breed is small and unfit for the saddle. The Dhobi purposely cripple the hind legs to prevent them straying, and their nostrils are often slit up. The ass has a large head, and a large body on very slim and somewhat short legs, unsuited, therefore, to move rapidly. Its hoof has exceedingly sharp rims, with a hollow in its centre, to fit it for travelling on slippery ground, and for ascending the precipitous sides of hills. The ass is a beast of burden for the mountain, as the camel is for the sandy desert, the elephant for the jungle, and the horse for the level plain. He will carry a reasonable burden without a murmur, and he will trudge on for miles over the roughest roads, patiently and steadily, without showing any signs of fatigue. Niebuhr mentions the smaller or lazy ass of Arabia, being as little esteemed there as in Europe; and a larger and high-spirited breed, much valued, and sold at a high price, and which he thought fitter for a journey than horses are. In Oman they are large, well made, and endure great fatigue. The Arabs take considerable care of them; and some of the better kind fetch from forty to fifty dollars. Those which traverse the Jabl Akhdar, in point of size, sturdiness, and sureness of step, are almost equal to mules, crossing the most difficult passes, over a smooth limestone rock, without a single false step. A great many asses are shipped from Oman to the Isle of France, where they are highly valued. Some seen by Burton (iii. 339) resembled mules in size and speed. He considers that Pliny is certainly right about this useful quadruped and its congeners, the zebra and the wild ass, in describing it as 'animal frigoris maxime impatiens,' for he says that it degenerates in cold regions, unless, as in Afghanistan and Barbary, there be a long, hot, and dry summer. Aden, Cutch, and Baghdad have fine breeds, whereas those of India and south-eastern Africa are poor and weak. The best and the highest-priced come from the Maghrib, and second to them ranks the Egyptian race. At Mecca, careful feeding and kind usage transform the dull slave into an active and symmetrical friend of man; he knows his owner's kind voice, and if one of the two fast, it is generally the biped. The asses of the Holy City are tall and plump, with sleek coats, generally ash or grey coloured, the eyes of deer, heads gracefully carried, an ambling gait, and extremely sure-footed.

They are equal to great fatigue. The stallions have been known, in their ferocity, to kill the groom. The price varies from 25 to 150 dollars. — *Burton's Mecca; All the Year Round*, September 1864; *Playfair's Yemen; Niebuhr's Travels; Darwin*, p. 63; *Animals and Plants*. See *Asinus*.

#### ASSALIA. HIND. *Lepidium sativum*.

ASSAM, a province in the N.E. frontier of British India, comprises the districts of Cachar, the Khasya, and Jaintia hills, Durrung, Goalpara, Kamrup, Luckimpur, Naongong, Sibsagar, Silhet, and the Naga and Garo hills. In 1873, it was formed into a chief commissionership, with part of Koch-Behar added to it. It comprises the valleys of the Brahmaputra and of the Barak or Surma, together with the mountainous watershed that separates these rivers. It is situated between lat. 23° 58' 30" and 28° 17' N., and long. 89° 46' and 97° 5' E. The area is 55,381 square miles, and the population 4,815,157 in 1881. It is bounded on the north by the eastern section of the great Himalayan range, the frontier tribes from W. to E. being successively the Bhutia, Aka, Daphla, Miri, Abar, and Mishmi; on the north-east by the Mishmi hills, which sweep round the head of the Brahmaputra valley; on the east by the unexplored mountains which mark the Burma frontier, by the hills of the independent Naga tribes and the Manipur dominions; on the south by the hills occupied by the Kuki or Lushai, by the State of Hill Tipperah and the Bengal Tipperah district; and on the west by the Bengal districts of Maimansingh and Rangpur, the Koch-Behar territory, and Jalpaiguri district. The districts of the Naga, the Khasya, Jaintia and Garo hills are in a central hill tract, a long projecting outwork of the mountain system that intervenes between the watersheds of the Brahmaputra and Irawadi in a series of ridges and plateaux, the highest point of the Naga hills being 10,000 feet, of the Khasya hills 6449 feet, and of the Garo hills 4700 feet. At Cherrapunji in the Khasya hills in 1861, 805 inches of rain fell, 366 inches of it in July. In 1876 it was 368 inches.

Assam was long held by the Ahom race, who gave it its name; afterwards, by the Burmese. But by the treaty of Yandaboo, 24th February 1826, it was ceded to the British. The valley is continuous at its western extremity with the plains of Bengal, but gradually contracts to the eastward, till the mountains at last approach so close together that no level country remains between them. The width of the lower valley is about 30 miles. It is in general level, with a gentle uniform slope, but low ranges of hills project occasionally from both sides, almost to the Brahmaputra; and isolated granite hillocks, of no considerable mean elevation, occur scattered here and there over the surface. The atmosphere is very humid, and dense fogs are frequent in winter. The rainfall ranges from 69 to 159 inches, and earthquakes are frequent, and those of 1869 and 1875 were severe. In Upper Assam there is but little cultivation, and much forest, which is often almost impervious from rank underwood. It is the ancient Kamrup, and its history ('Assam Buranji') has been written by Huliram Dhaikiyal Phukan of Gohati, who, after bringing down the genealogies to the Kshatriya dynasty of Dravir (Dharmapala), says Dravir invited Brahmaus

from Gaur to his court north of the Brahmaputra, and he gives the following dynasties :—

a. Brahmaputra dynasty, reigned 240 years. After A.D. 1478, Assam was divided into twelve petty states, and in 1498 was invaded by Dulal Ghazi, son of Husain Shah.

b. The Indrayansa (Indu) dynasty reigned from A.D. 1330 to 1780, with an interregnum caused by the invasion of Husain Shah. Chukapa became independent in 1230, and spread conquests, and was named Asama (unequalled), hence Assam.

This is to be regarded as a history of the invasions from Bengal.

*Population.*—The valley and its bordering hills are remarkable for the variety of populations which they contain. Captain Butler (Travels, p. 1) gave the following as names of the tribes in and adjoining the valley, viz. Abor and Bor Abor; Aka of the Hazari Khawa and Kappas Chor tribes; Angami, Arung, Assamese, the Bhot, the Blutia, viz. the Sath Bhutia Rajas, the Char Dooar Raja, and Thebingia Bhutias; Bodo or Borro of Assam and Cachar; the Changle; Doffa; Dooniah, Garo; Jili; Khamti and Bor Khamti; Khari; Khassya; Koreng; Kuki; Latu; Loti; Luhup or Lushai, Maram; Mechoo; Mikir; Miri; Mishmi, Moria, Mulung; Mu-thun; Muttuk, Naga; Namsang; Singpho, Tang-Khol, Ta-blung, and Tang-Khol. The most numerous are the Naga, Khassya, Garo, Mikir, and the Cachari, the last identified with the Mech of the E. and W. Dwarra; the Ahom (128,980); the Chutia (51,482); part of the Koch or Rajbansi; Chandali (122,457); Kaibarti (128,525); Kolita (179,000); Khamti on the frontiers of Lakhimpur. See India.

Half the population is Hindu, and a fourth part are Mahomedans. The Hindu religionists of Assam, including races of mixed descent and proselytes, now consist of Brahman, Ganak, and Kayasth, all of comparatively modern importation; Kolita, who appear to be the only remnant in it of the early Aryan colonists; Keot, who are partly of Hindu extraction, and partly proselytes raised to that position; Dom, who are boatmen and fishermen; the Hari, low caste immigrants; and converted Ahom, Chutia, Lalong, Koch, Mech, and Cachari. The Shan people became proselytes to Hinduism at an early period, and, having adopted the language and customs of Hindus, they have now nothing but their features to mark them as of different origin. Indeed, it is stated that the Shans brought no women with them into the country. The principal tribes on the frontier of Upper Assam are the Muttuk, the Khamti, and the Singpho. At the eastern end, near Saddiya, the tribes are very much mixed, and numbers of them are gradually coming lower and lower down; many Mishmi now actually live in the plains. There seems to be a pressure on the people from the Burmese side of the Patkoi, which is forcing the Mishmi down, and which will perhaps bring them within the British boundary, the nominal boundary being the crest of the Patkoi. It is from the Ahom branch of the Shan or Tai or Thai race that Assam (Asam) received its name. This powerful race are the people of Siam, called by the Burmese Shan-gyai, or eldest branch of the Shan. The first to assume the title of Ahom, or peerless, is said to have been Chu-ku-pha, A.D. 1228, in the kingdom of Pong, which touched Tipperah,

Yunnan, and Siam. The Pong kingdom was finally broken up by king Alompra of Burma, in the middle of the 18th century. Before the incursions of the Burmese, Assam had its roads, bridges, cities, and civilisation. The Mahomedans found its people hardy and courageous in Upper Assam, but towards the middle of the 19th century they had become apathetic and unambitious, though those of Kamrup were less so.

The first British treaty with any of the Assam chiefs was a commercial agreement made in 1783 with Raja Surgy Deo. But the Indian Government never ratified or published it, on the ground that the raja's government was not sufficiently strong to ensure its observance. The country subsequently relapsed into anarchy, and fell under the Burmese. It was invaded by the British when the first Burmese war broke out, 1824-26, and the province was annexed to British India, 31st July 1829. In 1833, Upper Assam was granted to raja Poorunder Singh, with whom a treaty was made. The Bur Senaputtee, or chief of the Muttuk, entered into an engagement, in May 1826, whereby he acknowledged the supremacy of the British, and bound himself to supply 300 soldiers in time of war. The management of the country was left in his own hands, except as regards capital offences. In January 1835, the obligation to supply troops was commuted to a money payment of Rs. 1800 a year. In 1826, similar agreements were made with the Khamti chief of Saddiya; but in 1839 the Khamti attacked the town of Saddiya, and many persons, as also Colonel White, the Political Agent, were slain. Agreements were also made in May 1836 with the Singpho. These tribes were implicated in the Khamti rising in 1839, but they were allowed to surrender under conditions. Many of the Singpho clans have become extinct, and the main body left Assam for Hukong, in Upper Burma.

The Phaki or Phakial race on the Dihing river, the Kamjang of Saddiya, and the numerous settlements of the Khamti race, are all Shan colonies, and retain the customs, costume, and religion that they brought with them into the valley. Of these the Khamti are the most numerous and important. They immigrated into Assam since the middle of the 18th century from the country known to the British as Bor-Khamti, which they had occupied for many centuries. When Captain Wilcox visited them in 1826, two great clans had been at feud for fifty years, and, owing to these dissensions, horde after horde flowed into Assam. After their rebellion against the British in 1839, they were expelled Saddiya, but later on were permitted to re-occupy lands near their former sites. They are Buddhists, and have a literature.

The hills of Assam possess coal, gold, iron, lime, petroleum, tea, caoutchouc, rice, jute, lac, and ivory. Its two principal indigenous varieties of silk are the muga and the eri. Of its woods, thirty-six species, applicable to various useful purposes, were described by Major Hannay as belonging to Upper Assam. Most of them are light, strong, and durable; while not a few combine with these qualities a fine grain, which renders them well adapted for articles of furniture. The spices of the country comprise, in addition to such as are commonly cultivated in Bengal, black pepper, long pepper, cardamoms,

tejpatra or malabathrum leaf, and jubrang, the capsule of a species of xanthoxylum, peculiar to the country, and described as aromatic, fragrant, and highly pungent. It is a very fertile province. The whole population, from the baby at the breast to the very few old men, used opium, and in 1864-5 the population consumed £143,543 worth of that drug; but the Government introduced stringent prohibitions, and tea cultivation has since greatly added to their wealth. Among its wild animals are the elephant, rhinoceros, tiger, leopard, bear, buffalo, deer, and wild cow.—*Yule's Cathay*; *Hamilton's E. Indies*; *Taylor, in Reports on Great Exhibition of 1851*, p. 141; *Butler's Travels*; *McCulloch's Report*; *Schlagentweit's India*, ii. pp. 95-98; *Prinsep's Antiquities by Thomas*, p. 273; *Dalton's Ethnol.*; *Aitcheson's Treaties*, p. 127.

ASSARA REWAND. ARAB. Hebradendron gambogioides, *Graham*; Gamboge.

ASSARHADDON, king of Babylon, was the son of Sennacherib. The latter resided at Nineveh, the capital of Assyria; Sennacherib displaced the satraps, and invested his son as king of Babylon, B.C. 675.—*Ch. Bunsen*, iii. See Assyria.

ASSASSIN, a term applied in Europe to the Al Hasani, a heterodox Mahomedan sect, whose successors now believe that the deity is incarnate in their chief. The first of the sect who arrogated these divine pretensions was Hasan Saba, a man of domineering passions, consummate subtlety, and persevering spirit of enterprise. He lived about the year 1090, and by various intrigues, a singular mysterious deportment, as well as an invincible courage, he attained to great power. Christians, Jews, Mahomedans of the Sunni or Shiah sects, all were alike the objects of his excommunication; and he sold his dagger, or rather that of his followers, to whatever party were vile enough to buy the blood of their enemies. Al Jabal, literally, the mountain, was the old Arabic name for the whole of the very mountainous quarter of Irak-i-Ajam, which lies between Hamadan and Kirmanshah. It stretches far to the south-west of the Caspian range, and comprises Mount Elwund, the Orontes of the ancients, this branch also bearing the appellation Elburz; and the chief was designated Shaikh-ul-Jabal, rendered the Old Man of the Mountain. For about 200 years the sect held Milice, amongst the Elburz mountains, about 20 miles north of Kasvin, but they were destroyed by Hulaku A.D. 1260. A colony, under the leading of one of Hasan's representatives, settled themselves amongst the heights of Lebanon, and have been variously called Ismaili, Batani, and al-Hāsāni, or the Ismailians, Batenians, and Assassins; during the crusades, one of Hasan's successors was known to the Europeans as the Old Man of the Mountain. A chief of the Ismaili for many years resided at Bombay, and in 1865 or 1866 instituted a civil suit in H.M. High Court for some matter connected with his faith. The term Assassin has also been derived from Hashishin, a person given to the intoxication of hemp (Hashish, AR.), but the accepted derivation is from Al Hasani.—*Porter's Travels*, i. p. 286-288. See Alamut; Hasan-ibn-Saba; Maghrab; Shaikh-ul-Jabal.

ASSAYE, a small hamlet in long. 75° 56' 15" E., and lat. 20° 15' 15" N., on the borders of Kandesh. A battle was fought here on the 23d September 1803, by the Indian army under Sir

Arthur Wellesley, against the confederate Mahrattas. Colonel Wellesley, with 4500 troops, of whom 2000 were British, defeated the combined forces, 50,000 strong, of the Mahratta chief Sindia and the raja of Berar, and they had 1600 infantry under French officers. One in three of the British forces was killed. Sindia's artillery rested on the right bank of the rivulet. In 1868, the potail of the village, who was a lad at the time of the battle, and a subahdar, Papadu, of the 21st M. N. L., who was a soldier present in the battle, were still alive, the former at Assaye, the latter at Secunderabad. The hamlet is built near the bank of the rivulet; and the spirit of one of the French officers who fell in the battle has been deified, and at his tomb worship is performed by the Mahrattas of the village and neighbourhood.

ASSAY MASTER. An officer with this designation is in each of the Indian mints, at Calcutta and Bombay. He conducts the chemical analysis of the precious metals brought for sale, and determines the quantity of gold or silver in any mixture with the baser metals. He also examines the *pix cems* prior to issue, to ascertain that they are up to the standard. The process was formerly by cupellation, but latterly the humid mode has been followed.

ASSES' GLUE, the O-kiau of the Chinese, a gelatinous substance obtained by boiling down the waters of a celebrated well, situated sixty li to the N.E. of the district city of Yang-kuh, in Kwan-chau-fu (Shantung), but Yun-ching-hien in Ts'au-chau-fu is also said to supply this substance. It is sold in flat rectangular cakes, and the best is clear amber coloured, free from damp or smell. It has all the properties of, and is used as, glue. The well water probably resembles that of Barèges in France.—*Smith*, p. 28.

ASSIA, a range of hills in the Cuttack district, containing interesting Buddhist, Hindu, and Mahomedan remains of ancient temples, caves, sculptures, and forts. Udayagiri hill has two large figures of Buddha, and extensive Buddhist ruins, as also has Achala. Basanta Naligiri has an elephant cave, and Amravati hill two beautiful images of Indrani.—*Imp. Gaz.*

ASSU. PANJ. Brassica crucea.

ASSUR, in Hindu tradition, giants who made war on the children of the Diti. In these Assur possibly are typified the Assyrian conquerors. But it has also been surmised that the Assur of the Mahabharata may be the Hasaures or Asii of Indo-Germanic history. See Asur.

ASSYRIA, an ancient sovereignty in the upper part of Mesopotamia. The heart of the country was a district on either side of the Tigris, between lat. 35° and 37° N. Its people were, however, a race with martial proclivities; and about 650 B.C. their dominion attained its highest limit. Herodotus, Pliny, and Strabo included within its bounds countries over which their sway had at times extended, such as the whole of Babylonian, all Mesopotamia, a portion of Mount Zagros (the modern Kurdistan), and all Syria as far as Cilicia, Judea, and Phœnicia. During the 7th century B.C., it had Lydia, Cyprus, and Egypt on the west, Elam and part of Media on the east, with Babylonia and part of Arabia on the south. Portions of it are named in the Hebrew Scriptures as Padan-aram, Aram Nahrain, Gozan, and Halah.

On the west of Assyria proper are the Karajah

Dagh (the Mount Masius of Strabo), and on the east the Jabal Tur. The Sinjar, a solitary limestone ridge, divides western Assyria into a northern and southern portion. Its more important rivers are the Kurnib or Eastern Khabour, the greater Zab, which washes the ruins of Nimrud, the lesser Zab, the Adhem, and the Diyaleh. There were many large towns, but Ninua, Calah, Asshur, and Bit Sargina were seats of government during the flourishing period of the empire. About 607 B.C., Assyria lost its independence, and in the subsequent revolutions its cities and palaces were destroyed, so that till lately a knowledge of their sites even was lost. The most extensive of the Assyrian ruins are opposite Mosul on the east bank of the Tigris, and are without doubt those of Nineveh. Since the middle of the 19th century, learned men—Layard, Botta, Henry Rawlinson, George Rawlinson, George Smith, Professor Sayce, Mr. Rassam—have been searching the mounds for remains of the ancient cities, their sculptures, their libraries and works of art, in the region around Mosul, and towards Baghdad, Calah or Kalah being 20 miles south of Nineveh, and Assur, the modern Sherghat, is 60 miles south of Mosul. George Smith discovered there a Chaldean legend of the flood; he recovered the cosmogonic legends of the priests of Babylonia; gave histories of Sennacherib and Assur-Bani-pal; and the most important of the documents relating to the reigns of Esarhaddon, son of Sennacherib, have been found and translated.

The physical type of the Assur people, their moral characteristics, and their languages, all belonged to the Semitic family. Their writing was in the cuneiform character; and in the more simplified form of later times, the wedge was almost the sole element of the writing. In 1851, Sir Henry Rawlinson gave a list of 246 characters and 120 variants. Since then, M. Oppert has given 318 as the number of the forms in more frequent use. The Assyrians had many gods, but Assur was their chief deity through all their history, and was called by them Sudi-Matati, or Mountain of the World. Nebo, with his consort Urniti, the gods of Calah and Nineveh, presided over learning; Shamas and Sin were the sun and moon gods; Merodach, also styled Bel, and his consort Zirrath Banit, or Succoth-Benoth, emanated from Babylon; Ishtar, the analogue of Venus, was a favourite of Nineveh and Arbela; Nergal and Ninip were gods of war and the chase; Vul, the storm deity; Anu, the king of heaven; and Hea, the lord of hell, with many minor gods. They were a literary people, and gave great encouragement to the arts. Libraries of clay tablets were formed in each of the large cities; and art developed itself on the side of architecture and sculpture. They were skilled in metallurgy, workers in iron, copper, and bronze, and they excelled in printing, painting, weaving, and dyeing. Their knowledge of metallurgy was derived from the Akkadians, from whom also, in common with the Hebrews, they obtained their poetry.

George Smith, in his 'Assyria from the Earliest Times till the Fall of Nineveh,' gives a list of the Assyrian kings, with their approximate dates. The following portion of it is from 1150 to 607 B.C., and enumerates 37 rulers:—

Assur-Bel-nisaiu, B.C. 1450	Vul-nirari II., . . . . . 913
Buzur-Assur, . . . . . 1420	Tugulti Ninip II., . . . . . 891
Assur-ubalid, . . . . . 1400	Assur-nazir-pal, . . . . . 885
Bel-nirari, . . . . . 1370	Shalmaneser II., . . . . . 860
Budil, . . . . . 1350	Assur-dain-pal (rebel king), . . . . . 827
Vul-nirari I., . . . . . 1330	Samai Vul IV., . . . . . 825
Shalmaneser I., . . . . . 1300	Vul-nirari III., . . . . . 812
Tugulti Ninip I., . . . . . 1271	Shalmaneser III., . . . . . 783
Bel-kudur-uzur, . . . . . 1240	Assur-dan III., . . . . . 773
Ninip-pal-esar, . . . . . 1220	Assur-nirari II., . . . . . 755
Assur-dan I., . . . . . 1200	Tiglath-Pileser II., . . . . . 745
Muttakil-nusku, . . . . . 1170	Shalmaneser IV., . . . . . 727
Assur-rislim, . . . . . 1150	Sargon, . . . . . 722
Tiglath-Pileser I., . . . . . 1120	Sennacherib, . . . . . 705
Asser-Bel-kala, . . . . . 1100	Esarhaddon, } . . . . . 681
Samai Vul III., . . . . . 1080	Assur-Bani-pal, } . . . . . 668
Assur-rab-amar or	Bel-Zakir-iskum, . . . . . 626
Assur-rabur, about 1050	Assur-obilili, . . . . . 620, 607
Assur-nimiti, . . . . . 1000	
Assur-dan II., . . . . . 930	

Sargon, who formed a great library at Calah, was murdered 705 B.C. His successor, Sennacherib, was also murdered by two of his sons, but his youngest son, Esarhaddon, defeated these brothers, and succeeded to the throne. In 670, he raised his son Assur-Bani-pal, or Sardanapalus, to be co-regent. At this time, Nabopolassar, viceroy of Babylon, B.C. 625, declared for independence. In B.C. 605, Nabopolassar sent his son Nebuchadnezzar, who expelled Necho of Egypt from it. His son Nebuchadnezzar ruled there from 604 to 561 B.C., and Babylon for a brief period became mistress of the world. Nabu Nahid was defeated in Borsippa, 555 B.C. Babylon city was taken by Cyrus, and Nabu Nahid died in Carmania. The succeeding dynasty was that of the Medes. For 200 years they had been partially under the Assyrians; Shalmaneser II., Vul-Nirari III., Tiglath-Pileser II., Sargon, Esarhaddon, and other Assyrian monarchs had compelled them to pay tribute. But, after the death of Assur-Bani-pal, Dejoices, son of Phraortes, invaded Assyria, but was driven back, and fell in battle on the plain of Rhages. His son Vakiatar, the Cyaxares of the Greeks, subsequently made an inroad on Assyria, but had to return to his own dominions to meet an inroad of the Saei Scythians, who overran Media, Assyria, and Syria up to Askelon; but Vakiatar (Cyaxares) recovered his authority, and combined with Necho of Egypt, Nabopolassar of Babylon, and the king of Armenia. They overran the country, and sat down for two years before Nineveh. A heavy flood broke down a part of its wall, and the Assyrian monarch gathered his wives and all his valuables in the palace, and set the building in flames.—*Smith's Ancient History; Assyria; Layard's Nineveh; Rawlinson's Ancient Monarchies.* See Babylonia.

AST, in N. India, is the west or setting sun. Ude ast tak tumbra raj ho,—May your rule extend from east to west,—a Hindu form of benediction.

ASTA, or Patoo, a bast in use in Birbhum.

ASTACUS, a genus of long-tailed crustaceans, including the common lobster. *A. fluviatilis* is the craw fish.

ASTAK. HIND. Dried apricots with the kernels. Astak-be-maghz are without the kernels.

ASTARAK. ARAB. Storax.

ASTARKHI. ARAB. Red orpiment.

ASTARLAB. ARAB. An astrolabe.

ASTARTA, the Ashtaroth of the Bible, and Astarte of Greek authors, according to Chevalier Bunsen, is derived from the Egyptian word Hestotheth, the throne or seat of the Cow, i.e. the

Queen of Heaven, and it meant originally Nature, the divine Kosmos. But after the year B.C. 2500 or B.C. 2000, Astarta signified the polar star, which was dedicated to that primeval goddess. Astarte was the great divinity of the Phœnicians, the female power or Sacti of Baal whom the Greeks changed into Baaltis or Belthes. She was the chief deity of Sidon, but her worship was extended to the E. of the Jordan. Physically, she represented the moon. The name may be from the Babylonian Ishtar, the analogue of Venus.—*Ch. Bunsen*, iv. 350–352.

ASTEH, a surname of Arsaces, supposed to have been a descendant of the ancient Persian kings.

ASTER, a genus of plants belonging to the natural order Matricariaceæ. These are named from Aster, a star, and furnish nearly every variety of colour.

ASTERABAD, a province of Persia between lat. 36° 20' and 38° N., and long. 53° 40' and 57° 55' E., bounded N. by the desert of Khiva, S. by the Elburz range, W. by the Caspian, and E. by the river Ashor. The province is sometimes included in Mazenderan, which it resembles in appearance, climate, and productions. This is the ancient Hyrcania, and is the paternal estate of the present king of Persia as chief of the Kajar tribe, who have entire possession of the province. Asterabad, the capital, is near the mouth of the river Ester, on a bay of the Caspian Sea. It is eighteen days' journey to Herat, and from thence, passing through the hilly country of the Hazara, you arrive at Kabul on the eleventh.—*Mohun Lal's Travels*, p. 320; *Malcolm's Persia*, ii. p. 126; *MacGregor's Persia*.

ASTERACANTHA LONGIFOLIA. *Nees*.

*Ruellia longifolia*, *Roxb.* | *Barleria longifolia*, *Linn.*

Kanta-koolika, . . .	BENG.	Gokantaka, . . .	SANSK.
Bahel Shulli, . . .	CAN.	Ikshugandha, . . .	"
Gokiura, Gokshura, . . .	HIND.	Katu-iriki, . . .	SINGH.
Talmakana, Ikshura, . . .	"	Nir-mulli, . . .	TAM.
Phul Makhana, . . .	"	Nirugobbi, Gobbi, . . .	TEL.
Wahel Shulli, . . .	MALEAL.		

Grows in wet places all over India, and is a valuable mucilaginous diuretic in urinary diseases and dropsies, and cases of gravel.—*Ainslie*; *Powell*, i. p. 368; *Roxb.*; *Birdw. Bombay Products*; *Voigt*.

ASTERIA, of Pliny, the star rubies of the moderns, are found at Ratnapura in Ceylon.

ASTERIASTIGMA MACROCARPA. *Bedd*. This very fine tree grows on the ghats (2500 feet elevation) leading up to Peermade in the Travancore hills from Cottyam; it flowers in March. The fruit and leaves, except that the latter are entire, are exactly those of *Hydnocarpus*, but Colonel Beddome thinks it differs too much to authorize its being referred to that genus; it may, however, be co-generic with the little known *Taraktogenos* of Hasck.—*Bedd. Fl. Sylv.* p. 266.

ASTHAN, Astana. *HIND.* A threshold, a fakir's residence. *Astana-dar*, a place-holder, a holy man.

ASTHENOSOMA. *Grobe*. A sea urchin of the Philippines. Its short spines are tubular, and when penetrating the flesh produce a sharp, stinging pain.

ASTHI SINCHANA, lit. bone sprinkling. The Hindu ceremony of sprinkling the bones with water a few days after burning.—*W.* See *Ashta*.

ASTMABAYDA. *SANSK.* *Illecebrum lanatum*.

ASTOR, a mountainous district on the borders

of Little Tibet, to the west of Ladakh. The people speak a dialect of the Dardu language.

ASTRACAN. Hindus practising their faith extend to Astracan and the eastern parts of the Russian empire.

ASTRAGALUS, a genus of plants belonging to the natural order Fabaceæ. Among its species are *A. Aristatus*, *A. Creticus*, *A. Dicksonii*, *A. Gummifer*, *A. Verus*, and *A. Strobilifera*, of Mount Lebanon, Crete, Iolia, and the Peloponnesus, producing the gum-tragacanth of commerce, which is used as an ingredient in dye-stuffs, as a glaze for calico and silk, and in medicine as a styptic powder, and in lozenges. Its price in England is 4s. to 8s. the pound. It is largely produced in Persia, and exported to Baghdad, Bassora, and India. Two species in Kaghlan are called Bachmal and Kenchirunga, and the Hindi term Makhmal is given to *A. spinosus*, but none of these have been ascertained to yield tragacanth. *A. Hamosus*, *Linn.*,—the plant, *Taj badshahi*; the pods, *Aqlil-ul-Malik*, *ARAB.*,—is a plant of the Panjab. *A. Spinosus*, *Atnil*, *HIND.*, has a hard, tabulated root-stock, with numerous long, thin, spinous branches.—*Powell, Handbook*; *Voigt*; *O'Shaughnessy*; *Hogg, Veg. King*; *Poole*; *Von Mueller*. See *Tragacanth*.

ASTRAGALUS MULTICEPS. *Wall*.

Kandei, Kandiana, . . .	CHEN.	Didani, Tinani, . . .	RAVI.
Much kanta gagar-		Jandi, . . .	"
kand, Lad-pisar, . . .	"	Spinaghzi, . . .	TR. IND.
Buta-i-Miswak, . . .	HIND.	Sarmul, Pishkan, . . .	"
Atnil, Kiutu, . . .	PANJ.	Bizu-da, khan, . . .	"

A very spinous plant, with yellow flowers, somewhat resembling gorse.

ASTRAK. *HIND.* Gum ammoniac.

ASTRANG. *HIND.* *Atropa acuminata*, *Royle*.

ASTROLOGY, the Fann-u-Tanjim of the Arabs, is largely believed in throughout Asia; but even some of Cardinal Richelieu's journeys were determined by astrologers; and an astrological almanac, bearing the name of Zadkiel, is still published in London. Astrologers are largely consulted by Hindus on questions relating to the ordinary affairs of life,—whether an article bought for sale will produce profit or not; whether a child to be born will be a boy or a girl; will a wife bear children or not? will a wife keep a man in health or not? or a Hindu of position lives in concubinage but abstaining from marriage, having been warned by an astrologer that he would die if he entered on matrimony. Stellar astrology is of the most ancient date amongst the Hindus. The ancient Aryans, with Agni, Vayu, Indra, Varuna, etc., worshipped the sun, the moon, the graha or planets. The moon, Chandra, was the object of divine honours, and the centre of numerous legends, and the Sankara-vijaya, ch. xlv., mentions a sect of moon-worshippers. The worship of the stars is described at length in the *Yajna-vaikya*, and to the present day Surya, the sun, and groups of stars, particularly the Nakshatra, continue objects of worship from Vedic times, as the sun and moon were gods of the Babylonians. At the present day, there are *dies fasti* and *dies nefasti* with the Hindus, and the astrologer plies his trade even in the smallest village. The bondage in which the Tamil races are held by astrology is the occasion of never-ending expenses, and the fruitful source of unceasing anxieties to all classes. The horoscopes

of all, except the very lowest, are written out, and consulted on occasions of any importance. Before setting out on a journey, or commencing to plough, sow, etc., the astrologer is asked about a lucky time. Hence favourable opportunities are often lost. Indeed, never does a Hindu take any step of importance without first consulting the stars. This is usually done by reference either to a Brahman astrologer or to the astrological almanac. When business will not admit of delay, a Hindu will consult either the Sivagyanmut, or 'advices of Siva,' or the Cuchuns, or 'sayings' of Khona, the wife of Varahamihira, the great astronomer, who was one of the nine gems in the court of Vikramaditya, the great monarch of Malwa. The planets are invoked in the Vedic books, and their worship is prescribed in the Gajnaralkya. Chand, the moon, was from the time of the Brahmans the centre of numerous legends and the object of divine honours. In Ceylon, the preparation of the ephemeris predicting the weather, and other particulars of the forthcoming year, appears to have undergone little or no change since this custom of the inhabitants of India was described by Arrian and Strabo. But in later times the Brahmans and the Buddhists have superadded to that occupation the casting of nativities, and the composition of horoscopes for individuals, from which the sophistæ described by Arrian abstained. It is practised alike by the highest and most humble castes of Singhalese and Buddhists, from the Vellala, or agricultural aristocracy, to the beaters of tom-toms, who have thus acquired the title of 'Nakatiya,' or astrologer. The attendance on particular ceremonies, however, called Bali, which are connected with divination, belongs exclusively to the latter class. The Mahomedans of British India keep their calendar or Jantri, and the Hindu Joshi calculates the ephemeris. The Hindus also have their calendar or panjangan; but they all practise divination from books, for which the Chintamani pastakam is in use in the south of India.—*Tennant's Christianity in Ceylon*, p. 184; *Trav. of a Hind.* i. xxi. See Almanac; Divination; Ordeal.

ASTRONOMY, the Jyoti Sastra of the Hindus, and Naj'm of the Arabs, is supposed to have been first known to the Chaldeans. It has, however, been attributed to the Egyptians, who probably derived their knowledge from a more ancient nation. The Chinese have no right; and when the claims are investigated of the Indians, Persians, and Babylonians, it is found that their systems of astronomy belong to a latitude considerably higher than Benares, Persepolis, or Babylon, but somewhere between 35° and 55° N. Brahmanical books teach that the longest day in summer is twice as long as the shortest day in winter; which is not the case in any part of India. Zoroaster taught the Persians similarly; and Ptolemy obtained ancient Babylonian records of star risings, belonging to latitudes not lower than the 40° parallel. Cassini, Bailly, and Playfair have stated that observations taken by Hindu astronomers, upwards of 3000 years before Christ, are still extant, and prove a considerable degree of progress already made at that period; but La Place and De Lambre deny the authenticity of the observations, and consequently the validity of the conclusion. Yet all astronomers admit the great antiquity of the Hindu observations. The astro-

nomical rule relating to the calendar was drawn up in the 14th century before Christ; and Parasara, the first writer on astronomy of whose writings any portion remains, appears to have flourished about the same time.

The astronomical symbols of the planets have been derived, in all probability, from Chaldean and Assyrian sources. The symbol of the planet Mercury (☿) is the Caduceus, which, like the Petasus, is an emblem of eastern origin. The symbol of Mars (♂) represents a round shield and spear. The symbols of Jupiter and Saturn (♃ and ♄) are doubtful, but are probably the Syro-Arabic forms of the numbers 4 and 5, indicating the position of these bodies in the planetary five. The symbol of the earth (♁) is the inverted emblem of life, and probably bears some reference to terrestrial corruption and decay. The astronomical systems of the old Arabian authors are founded on those of Hipparchus and Ptolemy. The Arab prince Albategnius stated the procession of the equinoxes to be 1° in 66 years.

The *Divisions of Time* of all nations are astronomical. From the remotest times, amongst the Chaldeans, Egyptians, Arabians, Hindus, Greeks, and the natives of northern Europe, there has been a hebdomadary division of the month. In this, the days are commenced with the day of the sun, followed by that of the moon, and the five planets, Mars, Mercury, Jupiter, Venus, and Saturn. The Hindus also reckon by the light and dark halves of the moon, which they designate Kista paksham and Sakla paksham.

The divisions of the day times have been various among the nations of antiquity, and there are still variations in these modes in the modern world. The manner of reckoning the days by the ancient Jews, and which subsists amongst that people at the present time, is to commence the day at a certain hour of the evening, and to finish it on the next evening at the same hour. Thus their Sabbath begins on the afternoon of Friday, and is completed on the afternoon of Saturday. The Roman Catholic Church also commences its festivals in the evening; and this custom is retained amongst the British in some of their popular observances, such as the eve of St. John and Christmas eve. The civil day of Britain commences at twelve o'clock at midnight, and lasts till the same hour of the following night. The astronomical day begins at noon, and is counted up to twenty-four hours, terminating at the succeeding noon. In parts of Italy and of Germany, the day is held to commence about sunset, and the hours are counted on till the next sunset.

The division of the day among Mahomedans is chiefly subservient to the stated times of performing their devotions, and is not generally very accurate. They begin their account at sunset, reckoning twelve hours from thence to sunrise, whether the night be long or short; from sunrise to sunset they also reckon twelve hours, and consequently a night hour is longer in the winter than an hour of the day, and in summer the hours of the day are longer than those of the night. At the equinoxes alone, all the hours are of equal length, and then they coincide with those adopted by the British in commencement and duration, differing, of course, six hours in

enumeration, so that the British six o'clock is their twelve, and the British seven is their one, etc.

The Chinese begin the day an hour before midnight, and divide the twenty-four hours into twelve parts of two hours each. Instead of numbering their hours, they give a different name to each period of two hours. The names and corresponding time, according to the British mode, are as follows:—

Tazo,	11	to	1 morning.	Woo,	11	to	1 afternoon.
Chow,	1	3	..	We,	1	3	..
Yiu,	3	5	..	Shin,	3	5	..
Maou,	5	7	..	Yew,	5	7	..
Shin,	7	9	..	See,	7	9	..
Sze,	9	11	..	Hae,	9	11	..

The word Keou is added when the first hour of each period is intended, and Ching for the last. Thus, Keou tsze is eleven at night, and Ching tsze, twelve at night; Keou Chow, one in the morning; Ching Chow, two, etc. The word K'hih, 'quarter,' is used after the hour with the numerals yih 1, urh 2, or sau 3, to subdivide the hours into quarters, which is the smallest division commonly employed. Example—Ching maou yih k'hih, a quarter-past six; Keou woo urh k'hih, half-past eleven.

Both the Hindu and the Mahomedan of India divide the day into four watches, and the night into the same number, the day being considered to extend from sunrise to sunset. The watches are again divided into ghuree, which are 24 minutes each in length. As in the summer the days are longer than the nights, each day watch will then be longer than any watch of the night, though, from the necessity of each watch comprising an exact number of ghuree, there will generally be the difference of 1 ghuree between two watches of the same day. There is much variation in this respect, and although, in the latitudes of India, the difference is not so great as it would be in a country more towards the north, it is still so inconvenient that the natives of India rarely understand their own method of dividing the day, and readily adopt the British mode.

A mode of denoting time has been adopted by the Hindu, which is not without ingenuity. They provide a thin metal cup, a clepsydra, through the bottom of which a small hole is drilled. This cup swims on the surface of a vessel of water, until the water, running gradually through the hole, fills the cup, which then sinks. The hole is made of such a size, that the water rising sinks it in 24 minutes. A sort of gong, or shallow bell-metal pan, called a ghural, is hung up near the vessel to be struck at the expiration of each ghuree, which is known by the sinking of the cup. A man, who is employed to watch the sinking of the cup, and to strike on the bell, is called a ghurali. For the complete establishment of a ghuree, six or eight servants are necessary, who keep watch in turns. Such an expense can of course be afforded only by the wealthy; but the right or title to use a ghuree is regal, or granted by the rulers, and the sound of a gong is usually loud enough for a whole village, and serves the purpose of a church clock.

*Monthly Division.*—Almost all nations have regulated their months and weeks in a great degree by the revolution of the moon. Some have endeavoured to unite this division with the annual course of the sun by an augmentation of days at the end of each year, or by adding a

thirteenth month at the end of every third year. The Jews and the Athenians followed this latter method; the Macedonians and some nations of Asia assigned their months 30 and 31 days; the Turks and the Arabs have 29 and 30 days.

*Yearly Division.*—A considerable variation prevailed generally amongst the nations of antiquity, and still partially prevails with regard to the commencement of the year. The Jews dated the beginning of the sacred year in the month of March; the Athenians in the month of June; the Macedonians on the 24th September; the Christians of Egypt and Ethiopia, on the 29th or 30th of August; and the Persians and Armenians, on the 11th of August. The Jewish civil year begins on the first day of the month Tisri, which year corresponds with the British 9th of September; that of the Mahomedans begins on the first day of the month Maharram, which goes round the year with the lunar months. Nearly all the nations of the Christian world now commence the year on the 1st of January; but, so recently as 1752, even in Britain, the year did not legally and generally commence till the 25th of March. In Scotland, at that period, the year began on the 1st of January. The difference caused great practical inconvenience, and January and February, and part of March, sometimes bore two dates, as we often find in old records, as 1711–12.

The year, properly so called, is the solar year, or the period of time in which the sun passes through the twelve signs of the Zodiac. The period comprises 365 days, 5 hours, and 48 minutes, 51 seconds, 6 decimals, and is called the astronomical year.

The Calendar, the Jantri of the Hindus, is a table of the days of the year arranged to assist the distribution of time, and to indicate remarkable days connected with devotion or business.

The Romans called the first days of each month Calends, from a word which signified 'called,' because the pontiffs, on those days, called the people together to apprise them of the days of festival in that month. Hence we derive the name of Calendar.

The Roman Calendar, which has in great part been adopted by almost all nations, is stated to have been introduced by Romulus, the founder of this city.

Many of the festival days of nations relate to the sun, and those of the Hindus will be found under that heading. Suffice it here to mention Makar Sakranti, on the sun entering Makar or Capricorn; the Shoondoooh tiny ship festival, on its turning back from Capricorn; the Basant Pachami, and Rath Saptami, and Holi, in honour of the spring and vernal equinox; the Ashadi Ekadasi and the Kartik Ekadasi, relating to the beginning and ending of the S.W. monsoon, as also the Shravan and Dasara, the ending of the monsoons.

Jai Sing, II. raja of Jaipur, was a celebrated astronomer. He erected observatories at Jeypore, Delhi, Benares, Mutttra, and Ujjain, and he was able to correct the astronomical tables of De la Hire, published in 1702, before the French accepted the Newtonian astronomy. His observatory at Benares still exists. He left behind him lists of stars collated by himself, the Tij Muhammad Shahi, so named because at the request of Muhammad Shah he had undertaken the reformation of the Indian



calendar.—*Elphinstone's India*; *Proctor's Saturn*, p. 197; *Barth's Religions of India*; *Imp. Gaz. p.* 218. See Aswini.

ASTRUC, a brave officer commanding the French army when it was attacked on the 10th May 1753, by Major Lawrence, in the island of Sri Rangam. He was defeated at the battle of the Golden Rock, and again defeated and taken prisoner on the 21st September 1753, at the battle of the Sugar Loaf Rock.—*Orme*.

ASTRUK. GUL, HIND. Gum ammoniac.

ASTUR TRIVIRGATUS. TEMM. Goshawk of Nepal, India, and the Malay countries. The other Indian goshawk is *A. palumbarius*, a native of Europe and Asia; in India it is confined to the sub-Himalaya.

ASTYAGES or Apanda, a Persian king of the Kaianian dynasty. He was son of Isfandiar.

ASUBHA CHAWANA, in Singhalese Buddhism, the meditation of misfortune.—*Hardy*.

ASUL, also Atul. HIND. *Tamarix orientalis*.

ASUR. SANSK. A demon, an enemy of the gods; an order of beings who reside under Mahameru. Asura, demonical, is a form of marriage recognised by Hindu law, in which the bridegroom gives as much wealth as he can afford to the bride, her parents and relations. It is also a term in general use in Hindu writings, to indicate a demon, a giant, an enemy of the gods, supposed to be derived from a, privative, and sura, light; also from as, to be, and ura, living, spiritual. Dowson says it is the same as Ahura of the Zoroastrians. In the oldest parts of the Rig Veda it is used for the supreme spirit; in the later parts it means a demon, and the Brahmanas relate many battles between the Asura and the gods. It is an epithet frequently applied to the ancient Nag or serpent race in the sacred writings of the Hindus. Colonel Tod (i. 559) believes it to have been applied to the Assyrians. In practice it seems to have been used to designate any of the enemies opposing the advancing Aryans. It is a term much employed in Hindu legends from a very early period down to the time of Krishna. But Daitya, Danava, Dasya, Rakshasa, are other names applied by the intruding Aryans to the races whom they found in occupation of India.—*Eastern Monachism*, p. 434; *Tod*; *Garrett*; *Wilson*; *Dowson*; *Taylor*.

ASURA DHURVA, the South Pole, its inhabitants, opposed to the Sura of the North Pole.

ASWA or Asi, an Indu or Lunar race, the descendants of Deomida and Bajaswa, who were spread over the countries on both sides the Indus, and probably gave their names to the region now called Asia. Aswa and Hya, synonymous Sanskrit terms for horse, the asp of the Persians, was applied by the prophet Ezekiel to the Getic invasion of Scythia, B.C. 603,—‘the sons of Togarinah riding on horses;’ and described by Diodorus, the period the same as the Takshak invasion of India. Amongst the Scythians, the horse was sacred to the sun, and in India, Sept-Aswa is the seven-headed horse of Surya, the sun. The Asa-seni, the Ari-asi of Alexander's historians, and Aspasi-ana, to whom Arsaces fled from Seleucus, and whom Strabo terms a Getic race, have the same origin, hence Asi-garh, the fortress of the Asi (erroneously termed Hansi), and Asgard were the first settlements of the Getic Asi. Alexander received the homage of all these Getic races, at the mother

of cities, Balkh, seat of Cat'h-haian Khan, according to Marco Polo, from whom Milton took his geography.

Hi, Hya, Hywor, and Aswa denote the steed in Sanskrit and its dialects. In Gothic, *hyrsa*; Teutonic, *hors*; Saxon, *horse*. Of the three great branches of the Indu (Lunar), Aswa bore the epithet of Mida (pronounced mede), viz. Pooramede, Uja-mede, and Deo-mede. The Aswa invaders of Assyria and Media, the sons of Bajaswa, are expressly stated to have multiplied in the countries west of the Indus, emigrating from their paternal seats in Panchalica.—*Tod's Rajasthan*.

ASWAD. EL-Aswad-ibn-Kaab, of the time of Mahomed, was the chief of the tribes of Ans, in Arabia, and a man of eloquence; he embraced Mahomedanism, and again seceded to set up a religion of his own. He was slain on the instigation of Mahomed, shortly before the demise of the latter.

ASWAGANDHI. TEL. *Physalis somnifera*.

ASWALAYANA, pupil of Saunaka, lived about B.C. 350, and was the predecessor of Katyayana. He was the author of the *Srauta Sutras*, *Grihya Sutras*, and other ritualistic works; he was also a founder of a Sakha of the Rig Veda, the Aswalayana Sutra, which contains the enumeration of the Gotras and their subdivisions, but in a very involved and unintelligible style.—*Dowson*; *Garrett*.

ASWA MEDHA, the sacrifice of the horse (Medha, SANSK., signifies to kill). It was practised in India on the Ganges and Sarjoo, by the Solar princes, 1200 years before Christ, but its occurrence within any recent period is not known. It seems to have been a Scythic rite, where often the horse, after certain ceremonies, was liberated, in fulfilment of a vow, and sacrificed on the deaths of chiefs. Up to the present day, in India, cows and bulls are let loose in fulfilment of vows, but the liberation of a horse is not now known. Col. Tod surmises that at the grand solstitial festival, the Aswa Medha, or sacrifice of the horse (the type of the sun), which was practised by the children of Vaivaswata, the ‘sun-born,’ was most probably simultaneously introduced from Scythia into the plains of India, and west by the sons of Odin, Woden, or Boodha, into Scandinavia, where it became the Hi-el or Hi-ul, the festival of the winter solstice, the grand jubilee of northern nations; and in the first ages of Christianity, being so near the epoch of its rise, gladly used by the first fathers of the church to perpetuate that event. It was practised, he adds (*Rajasthan*, i. p. 63) by the Getes in the time of Cyrus; deeming it right, says Herodotus, to offer the swiftest of created to the chief of uncreated beings; and this worship and sacrifice of the horse has been handed down to the Rajput of the present day. The sanguinary part of this ceremony would, according to Mr. Colebrooke, appear, like that of the parushamedha, or human sacrifice, to be merely nominal, the horse, after certain ceremonies, being let loose. Mr. Ward, however, states that he was liberated only for a twelvemonth, when he was again taken, and, being magnificently caparisoned, was, after various preliminary proceedings, slain by the hota or priest. ‘He who offers a hundred sacrifices of a horse is entitled to the throne of Indra.’—*Cole. Myth. Hind.* p. 374. And in the Rig Veda are two hymns describing the sacrifice of the horse, which leaves no doubt that the early ritual of Hinduism did authorize this

sacrifice as a burnt-offering to the gods. As, however, these two, in all the body of hymns in the Rig Veda, alone relate to it, it may be inferred that even then the rite was falling, or had already fallen, into disuse. As described in the Rig Veda, it appears that the horse was immolated, and afterwards cut up into fragments, part of which were eaten by the assisting priests, and part offered as burnt-offering to the gods. This sacrifice is described in the Puranas as one of the highest order, inasmuch that if it be performed a hundred times it elevates the sacrificer to the throne of Swarga, and thereby effects the deposal of Indra himself. In the Rig Veda, however, the object of this rite seems to be nothing more than the acquiring of wealth and posterity; and even in the Ramayana it is merely performed by king Dasaratha as the means of obtaining a son by a universal monarch. It was also performed by kings in celebration of auspicious events, especially after marriage, in the hope of securing issue, when largesses were distributed to the Brahmins and officiating priests. It seems also to have been performed by kings in assumption of supremacy, on which occasion their tributary sovereigns were the officiating priests. On this point Col. Tod mentions that when Yudishtra was firmly seated on his throne, he resolved to signalise his reign and paramount sovereignty by the solemn rites of Aswa Medha and Raja-Su, in which princes alone officiate, every duty, down to that of porter, being performed by royalty. The 'steed of sacrifice' was liberated under Arjuna's care. He wandered whither he listed for twelve months; and none daring to accept this challenge of supremacy, he was reconducted to Indraprestha, where, in the meanwhile, the hall of sacrifice was prepared, and all the princes of the land were summoned to attend. The hearts of the Kuru burned with envy at the assumption of supremacy by the Pandu, for the prince of Hastinapur's office was to serve out the sacred food. Animate creatures and inanimate things have been objects of adoration amongst most of the nations of the earth; the sun, the moon, and all the host of heaven; the sword, the serpent, and the horse; and the last seems to have been worshipped as a type of the sun by all the Scythic races. The last Aswa Medha was undertaken by the celebrated Sowai Jey Singh of Amber, but the milk-white steed of the sun was not turned out.—*Williams' Story of Nala*, pp. 119-209; *Tod's Rajasthan*, i. p. 63.

ASWA-PATI. SANSK. A title formerly borne by some of the ancient rulers of the south of India. It means lord of the horse.—*IV*.

ASWATHAMU. TEL. *Ficus religiosa*, *L*.

ASWATHAMAN, a son of Drona and Kripa who fought in the Kaurava ranks at Kurukshetra. After the last day's fight, he, Kripa, and Kritavarman alone survived. These entered the Pandava camp at night, found Dhrishtya Dymna asleep, and Aswatthaman trampled him to death as he lay; he also killed Sikhandin, the other son of Drupada, also the five young sons of the Pandava, and carried their heads to the dying Duryodhana.—*Dowson*.

ASWICULAPA, in Hindu mythology, genii.

ASWINA, the first month of the Hindu lunar year. According to Warren, the 6th solar Hindu month, when the sun is in the sign Canya, answering to the Tamil month Paratasi. According to

Ward, this word is named from the stellar mansion Aswini, the name of a mare. During the dark half of the moon in the month Aswin, when the sun is in Virgo, September and October, obsequial rites are daily celebrated.—*Wilson, Gloss*.

ASWINI, the Gemini of the Hindu Zodiac. In Hindu mythology, a form of Parvati, or the earth goddess, as a mare, into which Surya, the sun, breathed, producing the Aswini Kumara.

ASWINI KUMARA, according to one legend, were two sons of Surya by Sangnya, who taught the art of medicine.—*Taylor*. In Hindu mythology, the physicians of the gods. Among the inferior deities, the Marut, or winds, hold the first place; and next to them, or nearly on the same level, the Aswini. These are apparently twins or brothers, and sons of the sea (Sindhu). But sometimes, as Dr. Wilson notices, they seem to be the precursive rays of the sun; at other times, perhaps the sun and moon as rising out of the sea; so that the Vedic Hindus evidently had settlements on the sea-coast or on some water which they called a sea. The Aswini are almost invariably represented as having a triangular car with three wheels, drawn by asses; while their name appears to be derived from Aswa, a horse, which would seem to identify them with the two horses of the sun. Altogether, they are a perplexing pair; and the sakta addressed to them are richest of all in legend. Their connection with Indra (Jupiter), their patronage of mariners, their twin brotherhood, the two horses and stars found on their coins, identify them with the Grecian Dioscuri, Castor and Pollux.

#### ASYLUMS.

Asyle, Refuge, . . . FR. | Bast, . . . . PERS.  
Asilo, refugio, . . . IT., SP.

Refuge places, or sanctuaries, are known in Persia as Bast. The custom prevailing in the Mahomedan east, of having places of asylum, owes its origin probably to the Mosaic law concerning the six cities of refuge, which were allotted to such as had slain any person at unawares. 'Then shall ye appoint you cities to be cities of refuge for you; that the slayer may flee thither, which killeth any person at unawares. And they shall be unto you cities for refuge from the avenger; that the manslayer die not, until he stand before the congregation in judgment,' etc. (Numbers xxxv. 11, 12). See likewise Joshua xx. 1-9 for the names of the six cities of refuge, and the rules laid down for them. A place of refuge, somewhat similar to the Persian 'Bast,' existed formerly in the city of London, where debtors could not be molested by their creditors, and were out of reach of pursuit. This place bore the name of Alsatia, and embraced the space between Blackfriars Bridge and Temple Bar, leading to the water-side. A similar place existed in Liverpool, and Holyrood precincts in Edinburgh were similarly free.

There was an ancient law of Athens analogous to the Mosaic, by which he who committed 'chance-medley' could fly the country for a year, during which his relatives made satisfaction to the relatives of the deceased. The Greeks had asyla for every description of criminals, which could not be violated without infamy. Gibbon gives a memorable instance of disregard to the sanctuary of St. Julian, in Auvergne, by the soldiers of the Frank king Theodoric, who divided the spoils of the altar, and

made the priests captives,—an impiety not only unsanctioned by the son of Clovis, but punished by the death of the offenders, the restoration of the plunder, and the extension of the right of sanctuary five miles around the sepulchre of the holy martyr. Asylums exist in China for aged men and women, for the blind, and for lepers. For the aged of both sexes, it is only those who have no relations, or whose relations are really so poor as to be incapable of maintaining them, who seek admittance. There is an asylum in Bombay for animals, and another in Surat, called Pinjrapol.—*Frere, Antipodes*, p. 242; *Tod's Rajasthan*, i. p. 527; *Baron C. A. De Bode's Travels*.

ASYSTASIA COROMANDELIANA. *Nees*.

*Ruellia Zeylanica*, *Roxb.* | *R. secunda*, *Vahl*.  
*R. intrusa*, *Vahl*.

Midde-kire, . . . TAM. | Tappeta, . . . TEL.  
 Mukku mungera, . . . TEL. | Venna Katto-tige, . . . "

One of the Acanthaceæ, a common weed in hedges; flowers either lilac or white; the leaves are used mixed with others as greens. *A. Formosa* abounds on the Coromandel coast; the flowers are purple, and it is readily grown from seed.—*Riddell*; *Jaffrey*.

AT, and Ata-chika, HIND. *Anona squamosa*, custard apple; also *Anona discolor*.

ATA, HIND. Wheat-flour. See *Farina*.

ATABEG, also Atabek, in ancient Persia, an officer or petty prince, a ruler of a province. Luristan seems to have been the latest Persian territory so occupied, until Chengiz Khan, with his destructive hordes of Tartar and Moghul, overwhelmed the land, spreading fire, slaughter, and pillage in every quarter. It was the title borne by various powerful Amirs at the court of the Seleucidæ, which they retained after becoming independent in different provinces of Irak, Azarbijan, etc. The title means 'the prince's father.' It was held at the court of Dehli under the translated form Khan Baba, and was given by Akbar to Bahram Khan, who had been an officer of Humayun, and was Akbar's confidential minister.—*Elph. Hist. of India*, ii. 216.

ATADI, SINGH. Chiretta.

ATAI, Aute, Fara, Fata, Paiori, Tiere, and Tou, trees of Tahiti; their timbers are used for house and ship carpentry.

ATAK, a village and fort 56 miles from Rawal Pindi, known to Europe as Attock. See *Attock*.

ATAKA-MAMIDI, TEL. *Boerhaavia erecta*, *L.*; *R. recumbens*.

ATALANTIA MONOPHYLLA. *D. C.*

*Limonia monophylla*, *L.* | *Turraea virens*, *Koen*.  
*Limonia pumila*, *Burm.* | *Trichilia? spinosa*, *Willde*.  
 Wild-lime, . . . ENG. | Kat-elle-micha, . . . TAM.  
 Makhur linbo, . . . MAHUR. | Adivi nimma, . . . TEL.  
 Malvaregam, . . . MALKAL. | Konda nimma, . . . "

This small-sized tree is found on the Malabar and Coromandel coasts, and is one of the most common trees in the greenwood jungles or 'raees' about the ghats of the Bombay Presidency, and at Mahabaleshwar; it is less common below and inland. Its hard, heavy wood is white or pale yellow, and is very fine or close-grained; it is, however, not procurable in pieces which would square more than four inches, and but for this it would be suitable for cabinet purposes. Wight also figures *A. floribunda*; and Voigt, with a note of interrogation, names *A. pubigera* as a shrub of Assam.—*Jur. Reports, Mad. Erhib.*; *Dr. Wight*; *Dr. Gibson*; *Hogg, Veg. King.*; *Voigt*.

AT-ALARI. TAM. *Polygonum barbatum*.

ATALIK is literally 'one who fills the place of a father.' It was in the earliest times among the Turko-Tartars the title of those nobles of the country who acted as counsellors of the princes. It has also the meaning of guardian, tutor, and instructor, and it is only in modern times that it is found in the sense of vizir or minister. The Sheibanides and Ashtarkhanides had several ataliks, one forming part of the suite of each prince. The present Khan of Khiva has a definite number of ataliks. The rulers of Bokhara and Khokand confer it as a title of distinction. Atalik Ghazi was a title granted after the middle of the 19th century by the Amir of Bokhara, to Yakub Beg, who united Khokand and Yarkand and Kashgar under his rule.—*P. Arminius Vambery, Bokhara*, p. 330.

ATANDAY. TAM. *Capparis horrida*, *L.*

ATANGO, a Japanese deity whose temple is at the top of the Atango-yama hill. 'Yama' is the Japanese for mountain or hill, as 'Fusi-yama,' 'O yama,' etc.—*Frere, Antipodes*, p. 425.

ATAP. MALAY. Leaves of *Nipa fruticans*, used as thatch. This palm grows very abundantly in Tenasserim, the Malay Peninsula, and Eastern Archipelago. The thatch is made of the fringe of this palm's leaves, doubled down and sewed on sticks or lathes of bamboo.

ATARI, a ruined fort in the Multan division of the Panjab, identified with the Brahman city taken by Alexander.

ATASH. PERS. Fire. Atash bahram, a fire temple of the Parsees or Gabr sect, or Zoroastrians. Six of these are in India. It is also known in Hindi as Atash-kada or Atash-khana. Pottinger says that at Yezd, styled Dar-ul-Ibadat, or seat of religion, the Guebres (Gabr) had an Atash-kada (which they assert has had the sacred fire in it since the days of Zoroaster) in their own compartment of the city, but for this indulgence the Persian government taxed them at twenty-five rupees each man.—*Wilson; Pottinger's Tr.*, p. 127.

ATASH BAZI, HIND. Fireworks.

ATASHI GULABI RANG. HIND. Amongst dyers, a bright rose colour, from atash, fire.

ATASH KHOR. PERS. Tetrao rufus, *Lin.* The two Persian words signify fire-eater. It is the chakor partridge of India.

ATASI. SANSK. *Linum usitatissimum*, *L.*; flax.

ATAVI DEVI, the Hindu Diana, Saraswati.

ATCHA-MARAM. TAM. *Bauhinia racemosa*. *Diospyros ebenaster*; any of the ebony woods.

ATCHAR. HIND. Pickles.

ATCHEMPETTA, a town belonging to the Kalleri race, 12 miles west of Tanjore.

AT-DEMMATA. SINGH. *Gmelina arborea*.

ATEES. HIND. The root of *Aconitum heterophyllum* forms the true medicinal Atees of the Indian bazars, employed as a tonic in fevers. But the substance sold under that name in the south of India, perhaps over India generally, is quite inert, for two drams as a dose have been given. O'Shaughnessy mentions that the spurious Atees roots are the dry tubers of *Asparagus sarmientosus*; but the same term, in the south of India, is applied to linseed, also known as Alai, Tisi, and Mashina. According to Ainslie, Atees is the Hindustani name of the bark of a species of *Betula*, used in the northern parts of India for dyeing chintz red, and which is sometimes, though

rarely, brought to the Coromandel coast. The root of *Aconitum heterophyllum*, the true Atees, has long been celebrated as a tonic and valuable febrifuge; it is intensely bitter and slightly astringent, with an abundance of farina. The true, intensely bitter Atees yields to water 18 per cent., to alcohol 32. In any trial of this medicine, prescriptions should invariably give the vernacular name, to prevent confusion with the formidable aconite.—*Royle, Cat. Ex.*, 1862; *Ind. Ann. Med. Sci.* April 1856; *O'Shaughnessy, Bengal Disp.*; *Ainslie's Mat. Med.*; *H. f. et T. O.*

**ATENEE PROMACHOS.** At a meeting of the Bengal Asiatic Society, there was exhibited an engraved figure of Atenee Promachos on red cornelian, of Greek execution, from the N.W. of India, being, according to Colonel Cunningham, a copy of the celebrated statue by Phidias in the Parthenon.

**A'TERAN.** HIND. A frame for winding off thread previous to forming skeins.

**ATETI**, the female power of Wak, the supreme being of the Galla race of Shoa.

**ATEUCHUS SACER**, the sacred beetle of the Egyptians, found in Egypt and western Asia.

**AT'H.** HIND. Eight. See *At'h-Bhaia*; *At'h-Cowrie*.

**ATHABOO**, near Tinnevely. 3200 feet above the sea, with a rainfall of 40 inches. Tea trees grow luxuriantly.

**ATHAIL.** PANJ. *Astragalus multiceps*.

**ATHALE**, also *Addale*. TAM. *Jatropha glauca*.

**ATHAMANTA MACEDONICA**, a plant used in the east as a perfume for clothes. It is for Europeans over penetrating.—*Hogg, Veg. King.* p. 378.

**ATHAMBINANA**, seven great unburnt relics of Sakya, viz. 4 canine teeth, 2 collar bones, and the frontal bone. Princes erected pagodas and relic-temples (*tzedee*) over them.

**ATHANASIVS NIKITIN.** A citizen of Tver, who, about the year 1470, in the time of Ivan III., visited the kingdoms of the Dekhan and Golconda, but is reported to have died on his return, before he reached Smolensk. The record of his voyage was written by himself, and delivered to the Dink, a kind of secretary of state to the Grand Duke.—*India in the 15th Cent.*

**ATHARAVA**, the fourth book of the Vedas. It comprehends the whole science of Hindu theology, metaphysics, and philosophy. It was arranged by Vyasa, and it was taught by the sage Sumanta to his pupil Kabandha.

**ATHARVAN.** SANSK. A class of priests descended from a man named Atharvan, who seems to have been the first to institute the worship of fire before the E. and W. Iranians separated.—*Monier Williams*.

**AT'H-BHAIA.** HIND. A branch of the Bazi-gar, athletes and tumblers.

**AT'H-COWRIE**, in Bengal, the distribution of eight kinds of parched peas, rice, sweetmeats, with cowries and pice, amongst the children of a Hindu house, on the eighth day after a child is born in the family.

**ATHENE**, a genus of birds of the family Strigidae, and sub-family Atheninae; several species occur in S.E. Asia.

**ATHEREOSPERMA MOSCHATA**, of the order Atherospermaceae, *Lindl.*, a plant of Australia, where its bark is infused and partaken of as tea.—*Hogg, Veg. King.* p. 667.

**ATHERINA.** Of this genus of fishes, several Indian species are known, *A. Australis*, *A. Brownii*, and *A. Japonica*. *A. Brownii* is the Clupea of authors. *A. Forskali*, *Russell*, is the whitebait of Malabar. *Engraulis Russellii*, *Bleeker*, is also so called.

**ATHERURA**, a genus of mammals of the family Hystricidae, and sub-family Hystricinae. Only one species of *Atherura* is known in India.

**ATHI.** BURM. Fruit.

**AT'HI-KURUTHI**, a subdivision of the Nair race.

**ATHI THRiPELI.** MALEAL. *Pothos officinalis*.

**ATH-MALIK**, a tributary state in Orissa, with a chief with the title of raja. Its population, 14,536 in number, consists of the Gond, Khand, Pan, Chasa, Goala, Darnal Goala, Sud, and Mahomedans.—*Imp. Gaz.*

**ATH-MAS.** HIND. Lands repeatedly ploughed for eight months, from Asbagh to Magh, for sugar-cane.

**ATH'R** or *Asr.* ARAB. Footstep or footprint. Similarly to the Pag of Gujerat, the Arab traces thieves by the *Ath'r*.

**ATHUN**, the chief town of the Mair or Mera race, mountaineers of Rajputana; the country is styled Mairwara, or 'the region of hills.'

**ATHUR**, the ruined city near the mouth of the Upper Zab, now usually known by the name of Nimrud, and called Ashur by the Arabic geographers; and in Athur we recognise the old name of Assyria, which Dio Cassius writes Atyria, remarking that the barbarians changed the Sigma into Tau.—*Müller's Lectures*, p. 233.

**A-THU-YA**, in the Buddhism of the Burmese, a fallen nat, a spirit.

**ATHY**, a goddess of the Assyrians. See *Ken*.

**ATIBALA CHETTU.** TEL. *Sida rhomboidea*.

**ATI MADHURAMU.** SANSK. Liquorice. If imported, it is the root of *Glycyrrhiza glabra*; if indigenous, it is obtained from the root of *Abrus precatorius*.

**ATI-MARAM.** TAM. *Ficus racemosa*, *Linn.*

*Ati-Meralu*, *Ficus excelsa*, *Wall.*

**ATI MUKTAMU.** SANSK. *Hiptage madablota*, *Gacrt.*, also *Dalbergia Oojainensis*, *B.*

**ATI-NAR.** TAM. Fibre of *Bauhinia tomentosa*.

**ATI-PALA.** HIND. *Abutilon Indicum*.

**ATI-SINGIA-BISH.** NEP. *Aconitum ferox*.

**ATIT.** HIND. A Hindu religious mendicant, usually of the Vaishnava sect; a monastic order of Hindus. Jhaloca, one of their monasteries, is near Bhynsrar, and was founded by the Bhynsrar chiefs. Colonel Tod mentions that their monastery, in his time, was an isolated dwelling, on the terraced roof of which he found a party of the fraternity squatted round a fire, enjoying the warmth of the morning sun. Their wild appearance; their matted hair and beard had never known a comb; their bodies were smeared with ashes (*bhaboot*); and a shred of cloth round the loins seemed the sole indication that they belonged to a class possessing human feelings. Their lives were passed in a perpetual routine of adoration of Chaturbhujah, the 'four-armed' divinity, and they subsisted on the produce of a few patches of land, with which the chiefs of Bhynsrar had endowed this abode of wild ascetics, or with what their patrons or the town's people and passengers made up to them. The head of the establishment came forth to bestow his blessing on Colonel Tod, and to beg something for his

order. He, however, in the first place, elected Colonel Tod one of his chela or disciples, by marking his forehead with a tika of bhahoot, which he took from a platter made of dhak leaves.—*Tod's Travels*. See Ashes.

ATI-TIPLI. TAM. *Scindapsus officinalis*, *Schott*.

ATIVIRA RAMA, a Pandiyani king who reigned at Madurai about the 12th century A.D. The principal work attributed to him is the Naidatam. He is said also to have been the author of the Kassi kantam, Linga Puranam, Kurima Puranam; three antati in praise of the Saiva temple at Karuvur, and an ethical treatise, Vettiverkai. It is supposed by some that he was merely the patron to whom the works were dedicated.

ATI-VISA. TEL. *Aconitum ferox*, *Wall*. The Sanskrit Ati visha is from ati, very, and visha, poison. The Telugu word is always understood as designating an active poison, which is the character of the Vish, Bish, or Bikh of upper India.—*O'Sh*. 155.

ATKALA DESA, Cuttack or Orissa.

ATKARI, a caste of silk-weavers in the Dekhan.

ATKE-KULAY. BENG. *Arachis hypogea*.

ATMA. SANSK. The soul. Paramatma, the supreme soul, God. Atma-bhu, self-existent, from atma, self, and bhu, existence. Atma-devata, from atma, and devata, a god, a guardian deity.

ATMAGUPTA, SANSK.; also Atmagupta-murkuti, BENG. *Mucuna pruri*; Cowhage.

ATMAN. SANSK. Life, animal life.

ATMISA. ARAB. *Artemisia vulgaris*, *L*.

ATNAMUS. AR. *Anthemis nobilis*, the plant.

ATNIL. HIND. *Astragalus spinosus*.

ATOLL. An atoll differs from an encircling barrier reef only in the absence of land within its central expanse; and a barrier reef differs from a fringing reef, in being placed at a much greater distance from the land, with reference to the probable inclination of its sub-marine foundation, and in the presence of a deep water lagoon-like space or moat within the reef. The polypes that make these are chiefly *Antipathes glaberrima*, *Madrepora corymbosa*, *M. pocillifera*, *Gorgonia tuberculata*, two species of *Astrea*, *Leiopathes glaberrima*, and *L. Lamarckii*. Atolls sometimes constitute a great circular chain enclosing a deep basin, but opening by one or more deep breaches into the sea. Sometimes they surround a little island by a girdle of reefs, or form the immediate edging or border of an island or continent. Atolls occur in the Pacific, in the Chinese seas, and the Marianne and Philippine islands, Maldives and Laccadives, and Sunda group, the Keeling, the Low Archipelago, Marshall Archipelago, and Caroline have atolls. The Maldivian island atolls are the Addu, the Addu-mat, Ari, Malcolm, Colomandu, Horsburgh, Hewawandu, Pholo, Mohuk, Nillandu, Phaidi-Pholo, Ross, and Sua-divah.—*Figuier, Ocean World*; *Darwin, Coral Reefs*; *Macgillivray, Voyage*. See Coral; Polype.

ATR, ARAB., written Attar, Otto, and Ottar, a perfume, or essence of flowers; by Europeans the term is confined to that from roses. An Atr-dan contains the Atr, and the perfumer, druggist, or distiller is called Attar. The perfumes sold under the name of Atr are as various as are the fragrant flowers from which they are extracted; and the term Atr has the same extent in India as the word scent in English; and, like the European fancy names, the Indians have similar appellations, as

Majmuah, all the fragrances; Rūhat i Rūh, heartease. Perfumes of flowers are usually obtained in India by enfleurage or inflowering, less frequently by distillation. Oils are used, into which successive batches of flowers are placed, until the oil becomes impregnated with the aroma. Butter, grease, animal fat or oil, might all be used, by spreading it on the inside of a dish, and, after filling this with fragrant blossoms, placing over it another dish, also greased inside. After a day the grease has become fragrant, and the living flowers continue to give out their odour. To remove the odour from the fat, it is scraped off the plates and put into alcohol, which takes up the odour and becomes scent, and the grease again becomes odourless. The rose, orange, acacia, violet, jasmine, tuberose, and jonquil are treated in this way by the French flowerfarmers of the Var. Under distillation, a ton of rose flowers will yield about 40 ounces of Atr or Otto, worth £200 sterling; and the residuary water, highly saturated with odour, another £10. The Atr or Otto of roses is a highly valuable and delightful perfume. It is an essential oil, prepared in several countries in the East, and has this remarkable composition, that it is a compound of two oils, one liquid and the other solid, and inodorous. At Ghazipur in Bengal, the Atr is always made at the beginning of the season, when the nights are cool. To procure the oil, the roses are put into the still, and the water passes over gradually as in the rose-water process. After the whole has come over, the rose-water is put into a large metal basin, which is covered with wetted muslin, tied over to prevent insects or dust getting into it, and, being let about two feet into the ground, which has been previously wetted with water, it is allowed to remain quiet during the whole night. In the morning early, the little film of Atr which is found on the surface of the rose-water during the night is removed by means of a feather, and carefully placed in a phial. Day after day, as the collection is made, it is placed for a short period in the sun, and after a sufficient quantity has been procured, it is poured off clear, and of the colour of amber, into small phials. Pure Atr has at first a pale greenish hue, but in a few weeks it becomes of a pale yellow. It is generally calculated that 100,000 roses will produce 180 grains of Atr, and the price of 100,000 roses varies from 40 to 70 rupees; and the tola, 180 grains, of the Atr is sold at 80 and 90 rupees. At this price, as may be supposed, it is rarely if ever used even by the wealthiest of natives, and the native courts employ the Atrs or perfumed oils prepared by their own distillers from the jasmine (*J. sambac* and *J. grandiflora*), and bela, and lemon grass (*Andropogon schoenanthus*), the roosa oil, the oil of Nemaui (*Andropogon iwaranchusa*), Atr of khuskhus. Newar oil, *A. Martini*, a volatile oil, erroneously called oil of spikenard, is met with in the shops, and obtained from a plant named by Dr. Royle, *Andropogon calamus aromaticus*.

ATRACYLODES ALBA. *Smith*.

Peh-shuh, Yu-shuh, . . CHIN.

A plant of Ngan-hwui and Kiang-su, from the shoots of which a tea is made. Its root is strongly aromatic, and is made into a tincture, or given in powder or in pills as a warm stomachic in catarrh, chronic dysentery, general dropsey, rheumatism, and profuse sweatings.—*Smith*.

ATTRACTYLODES RUBRA. *Smith.*

Tsang-shuh, . . . CHIN. | Ch'ih-shuh, . . . CHIN.

Its root is met with in finger-shaped pieces, and is used like that of *A. alba*.—*Smith*, p. 28.

ATRAK or Atrak, a river which rises in Khorasan to the north of Burjurd, and flows west to the Caspian. Since 1881 it forms part of the boundary between Persia and Russian Turkestan. It gives Russia the command of the passes leading from the Akhal country into Khorasan. The country is occupied by the Tekke Turkomans.

ATRAPHAXIS SPINOSA, a polygonaceous shrub of China; is said to yield a manna called Kih-poh-lo.

ATREYA, B.C. 1200? famed in Hindu legend as having imparted the knowledge of the Ayur-Veda to Agnibesa and others; and Agnibesa's work was corrected by Charaka, and received his name. Charaka's work is in the form of dialogues. It follows the division of the eight parts of the Ayur-Veda.—*Garrett*.

ATRI, a rishi of the Hindus, a mind-born son of Brahma. He was married to Anusuya (Charity), one of the 24 daughters of Daksha.

ATRIplex HETERANTHA. Thoyah keeray, TAM. A common weed; the leaves, used as greens, make an excellent vegetable; found in abundance in southern India; also cultivated.—*Jaffrey*.

ATRIplex HORTENSIS, the garden orache, or red creeping spinach, occurs in Tartary, and its seeds are described as emetic. One species is known in Sind as the Juree.—*O'Sh.* p. 466.

ATROPA ACUMINATA. *Royle*.

Astrang, . . . . . ARAB.	Mardam-i-Giah, . . . PERS.
Tufa-us-Shaitan, . . .	Yabruj, . . . . . TAM.
Lakmuna, Lakmuni, HIND.	Kat-juti, . . . . .
Lufahat, . . . . . MALAY.	

These names are of very doubtful correctness; grows on the northern face of the Himalayas.—*O'Sh.* p. 466.

ATROPA MANDRAGORA. *Linn.* The mandragora, or mandrake, the root of which was so celebrated in the magic rites and toxicology of the ancients, is known in the bazars of Central Asia and the north of India. Its properties are identical in nature with those of *A. belladonna*, but weaker, in consequence of drying and decomposition of the atropia.—*O'Sh.* p. 466; *Hogg's Veg. Kingdom*, 552.

ATSU. PANJ. Rheum emodi.

ATTA. GUJ., HIND. Meal, wheaten flour. When sifted, maida is the finer part of wheaten flour, and sooji the harder. In India, the unsorted wheaten flour, the Atta, does not readily leaven into wheaten bread, and the sifted sooji is used almost solely for that. The natives who eat wheat use the Atta or unsorted flour. See Farina.

ATTA, a genus of ants, *A. destructor*, dissimilis, domicola, floricola, occur in the Peninsula of India. The *A. destructor* prefer animal to vegetable substances, destroying dead insects, bird skins, etc., but also feed greedily on sugar. They are common in all parts of India. *A. rufa* lives in holes under ground, about gravel walks, mud walls, and often appears in houses, coming through a hole or crevice in the floor or wall. From a colony of them, every now and then, vast numbers of the winged females (and males) issue forth just before sunset, attended as far as the

window by swarms of the neuters of both kinds. Its favourite food is dead insects and other matter, but it also carries off seeds like the *Ocodoma*, chaff, etc. It stings very severely, leaving a burning pain that lasts for several minutes.

ATTACUS RICINI, *Jones*, and *A. Cynthia*, *Drury*, silk moths of Bengal and Sub-Himalaya.

ATTA-JAM. BENG. Olea dioica.

ATTALEA FUNIFERA. *Sceman*. A valuable palm of the maritime provinces of Brazil. A coarse black fibre is obtained from the dilated base of the petioles, and partly used for home consumption, partly exported to Europe, tied up in bundles of several feet in length, and sold in London under the name of Piassaba fibre at about £14 the ton. It is manufactured into cordage in its native countries; and as it is light, cables made of it do not sink in the water. It yields the coquilla nuts of commerce, and might advantageously be introduced into southern Asia. These are excessively hard, beautifully mottled with dark and light brown, and capable of taking a very high polish; they are extensively used for turnery work, especially in making the handles of bell-pulls, small tops, the knobs of walking-sticks, umbrellas, and other articles. In 1850, about 250,000 nuts were imported into England, and sold at 30s. to 40s. the 1000. It should be grown in India.—*Sceman*; *Holtzapffel*; *Poole's Stat. of Com.*

ATTA PATTI. HIND. Mimosa pudica.

ATTAR. HIND. A druggist, a perfumer, a distiller. Atr-dan, a casket of gold or silver, fitted with vases for holding Atr or perfume essences. See Atr.

ATTARAN, a narrow, deep, and sluggish river in the Amherst district of British Burma, which joins the Salween river at Moulmein. There are several hot springs on its banks.—*Imp. Gaz.*

ATTAVEESY, a district in the west of India largely occupied by Koli. See Koli.

ATTHAKATHA or Atuwawa, a commentary on the sacred writings of the Buddhists.—*Hardy*.

ATTICA MAMMADI. TEL. Boerhaavia dian-dria, B. tuberosa.

ATTILA. Etzel, known to Europe as Attila, was the leader of the Hiong-nu, a pastoral tribe, who had been expelled from the borders of China by the powerful dynasty of Han. They formed one of those pastoral tribes who roam in the lands from the Altai to the walls of China. The Hiong-nu, after their inroad on the Gothic empire of Hermanrich, made their way, under Etzel or Attila, into the heart of France. Hordes from the same regions, under Togral Beg, Seljuk, Mahmud, Chengiz, Timur, and Othman, overwhelmed the khalifat and the empires of China, of Byzantium, and Hindustan; and lineal descendants of the Shepherds of High Asia still sit on the throne of Cyrus, and on that of the great Constantine.

ATTOCK is a small town with a fortress in the Rawal Pindi district in the Panjab, and gives its name to a district lying along the left bank of the Indus. The town is in lat. 33° 53' 15" N., and long. 72° 16' 45" E. The meaning and origin of Attock are both doubtful. We learn from the Tabakat-i-Akbari, the Tarikh-i-Murassa, and other native works, and even from Hindus at the present day, that Atok was formerly called Atok-Benares. The name is said to be derived from At'k, a

barrier; and it was said that Hindus formerly hesitated to go by the west of the Indus, lest they lost caste. But Hindus from the most ancient times have been spread westward, as now, even to Russia in Europe, and to Africa. According to Fraser, Attock in desert tracts in Khorasan means the skirt or foot of the hills, and commencement of the desert, and it is commonly used for the desert itself in these parts. The fortress is built on a precipitous slope of bare and rugged hills overlooking the Indus river, close to the left bank on the road from the Panjab to Kabal. The Indus, when in flood, runs below in an impetuous torrent, foaming in whirls around the jutting rocks called Tel-Jalalia and Tel-Kamalia, from the names of two of the Raushanai sect who were flung from the summits during the reign of Akbar. At this place the Kabal river joins the Indus river. It is 56 miles from Rawal Pindi, and 45 miles from Peshawar. A tunnel 1505 feet long, under the Indus, was completed in June 1868, after eight years' labour. The level of the Indus, about 18 miles above Attock, is 1049 feet above the sea.

—*N. IV. Fr. I.*

ATTU KARAN. TAM. A shepherd, goatherd.

ATTUKEDASA. MALEAL. Attu Natte, TAM. *Æschynomene aspera*.

ATTUN, the national dance of the Daurani.

ATULGAN. PANJ. *Myrsine Africana*.

ATUR, a taluq in the Salem district of the Madras Presidency, with a population of 164,000 souls. Great beds of magnetic iron ore occur in the hills. Kari Raman, a pagoda in the Periya Kalrayan, is a shrine of great sanctity.—*Imp. Gaz.*

ATVI. SANSK. Forest, grove, wilderness.

ATWEN-WOON, Burmese privy councillors, of whom there are four. They are inferior in rank to the Woon-gyi, but between them and the Woon-dook precedence is disputed.—*Yule*.

AUBER, PETEL, author of *Analysis of the Constitution of the East India Company*, with Supplement, 1826-28; *Rise and Progress of the British Power in India, 1837*; *China: an Outline of its Government, Laws, and Policy*, and of the *British and Foreign Embassies and Intercourse with that Empire, 1834*.

AUCHOO. BENG. Raspberry, *Rubus pauciflorus*.

AUCKLAND, EARL OF, was Governor-General of India from the 4th March 1836 to 28th February 1842. India had never been in a more tranquil state than at the time of his arrival in 1836; but on the 1st October 1838 he declared war against Dost Muhammad Khan, ruler of Kabal. The grounds stated for the war were that Dost Muhammad had attacked the ruler of the Panjab, Ranjit Singh, an ally of the British; that his military preparations indicated intended hostile attempts against India; and that Shah Shuja, then under British protection in India, was the rightful chief of the Afghans. The war with Afghanistan lasted until 1842, and though at first and at last successful, it was the most disastrous that the British had ever experienced in those regions. Shah Shuja was put on the throne; Jalalabad, Kabal, Ghazni, and Kandahar were taken; but the Kabal division of the army was driven out, and all but a few hostages and prisoners, and one officer, Surgeon William Bryden, were destroyed.

AUCKLANDIA COSTUS. *Falconar*.

*Aploaxis auriculata, De C.*

Kust, . . . . .	ARAB.	Kust-i-Arabi, . . .	PERS.
Pachak, . . . . .	BENG.	Kustak, . . . . .	
Muh-liang, . . . . .	CHIN.	Koostum, . . . . .	SANSK., TAM.
Nan " " " " " "	"	Koot, SANSK., GUJ., HIND.	
Kwang " " " " " "	"	Ooplate, . . . . .	"
Kostos, . . . . .	GR.	Patchak, . . . . .	"
Pacha, Sepuddy, . . . . .	MALAY.	Godu Mahanel, . . . . .	SINGH.
Kust-i-Hindi, . . . . .	PERS.	Kooshita, . . . . .	SYR.
" bahri, . . . . .	"	Changla, . . . . .	TEL.
Kust-shirin, . . . . .	"		

This annual plant grows on the southern slopes of the Himalaya, up to 15,000 feet, in the basins of the Jhelum, Beas, Chenab, and is of general occurrence about Kaghan and every part of that district. It yields a fragrant root, the Costus of the Greeks and Romans, which in Kashmir is employed to preserve clothes, and is largely exported to China, where it is reduced to powder and burnt in the temples. In passing loads of it, the aromatic odour is distinctly perceptible. It sells for 2 rupees the maund. In China, the root is recommended to wean from opium-smoking.—*Smith; Cleghorn's Panjab Report*, p. 177; *Royle, Productive Resources; Simmonds' Commercial Products; McClelland; Royle's Him. Bot.* p. 360; *Hogg's Veg. King*, p. 461; *Birdwood's Bom. Prod.*; *Stewart's Panjab Plants*.

AUCUBA JAPONICA, a bush of Japan, with a spotted leaf. The brilliant scarlet berries are matured in winter and spring.

A-UD, in Muttra, twice annually, jars of water set on a little masonry platform, near a village, to lay the ghost of some childless person.—*Grouse*, p. 512.

AUDI, the 4th solar month, Tamil denomination, answering to the Hindu Sravana, when the sun is in the sign Carcata.—*E. Warren, Kala Sanhita*. See Varsha.

AUDI CAREI or Adhi Kari, TAM., also called Palabhogam, one of the three kinds of tenure in which land is held in the Tamil provinces. In this the occupant holds a defined portion of the village lands, which he can let or sell, his other rights and privileges, which he holds in common with other proprietors, being transferable along with the land.

AUGURIES. Divination by lots, auguries and omens by flights of birds, as practised by the Grecian nations described by Herodotus, and amongst the Germans by Tacitus, are still found amongst all Hindus. Their books on this subject could supply the whole of the augurs and auspices, German or Roman. The Mahomedans in India often cast lots; and in Sind is a practice similar to that of the mountaineers of Scotland; it was called Sleinanachd, or, 'reading the speal-bone,' or the blade-bone of a shoulder of mutton. The poet Dryden alludes to the practice of this 'divination strange' amongst the 'Dutch-made English' settled about Pembroke-shire, in his *Polyabion*, Song 5. Camden notices the same superstition in Ireland.—*Burton's Scinde*, p. 404; *Tod's Rajasthan*. See Divination; Omen.

AUGUSTUS, emperor of Rome, when at Antioch received an embassy with letters from king Pandyon of ancient Dravira. The embassy gave valuable and curious presents, amongst others a man without arms, a serpent ten cubits long. In the letter, the king described himself as holding sway over six hundred kings, and asking the friendship of Augustus. In the embassy was an Indian named Zarimanochegus, from Baragoza

or Baroch, who accompanied Augustus to Athens, and there, as Calanos had done, committed self-immolation before the emperor. His tomb, known as the Indian's tomb, was to be seen as late as Plutarch's time. See Pandiya.

**AULANTHA.** MALEAL. *Calosanthus Indica*.

A. U. M., three letters which, when combined, form the syllable O'm, held sacred by Hindus. Monier Williams supposes them to be the initial letters of the trinity of gods of fire, wind or air, and sun (Agni, Vayu or Varuna or Indra, and Mitra).—*Monier Williams*. See O'm.

**AUMOO.** HINDI of Bannoo. A desert soil.

**AUMOOKEERA.** TAM. *Physalis somnifera*.

**AUNGA-ARULI,** also Aungra, also Aunwera. HIND. *Embllica officinalis*, *Gart*.

**AUNG KHAN** of the Keraite Mongols, celebrated in Europe under the name of Prester John. He was a contemporary of Chengiz Khan, whom, at the instigation of jealous enemies, he attempted, but failed, to destroy.—*Elliot*, p. 498.

**AUN-LASAR.** HIND. Vitreous sulphur.

**AUNTHULUPABAY.** TAM. *Momordica dioica*.

**AUNY.** TAM. *Odina wodier*.

**AURANGABAD,** in long. 19° 54' N. and long. 75° 22' E., in the Dekhan, a large city, greatly decayed, and a military station. The mean height of the station is 1885 feet above Bombay, at Colabah. It may now have about 15,000 people. It is in the dominions of the nawab of Hyderabad, and has several times, for short periods, been resided in by his predecessors. The daughter of Aurangzeb is buried there; her monument is of white marble, in which elegant arabesques and flowers are carved with great skill, and the doors are ornamented with plates of metal, in which also are flowers and ornaments. Near the mosque is a handsome marble hall, and round it a neglected garden.

**AURANGZEB,** emperor of India, was the youngest of four sons of the emperor Shah Jahan. Shah Jahan fell sick when advanced in years, and each of his sons raised an army to seize the throne. Dara Shikoh, the eldest, was open-hearted, but impetuous and rash even to folly. Shuja and Murad were bold, ambitious leaders; Aurangzeb, the youngest, was of a remarkably mild temper, but cautious, designing, and a perfect master of dissimulation. He pretended to waive his claim to the throne in favour of Murad, and these two, uniting their forces, defeated Dara and Shuja in succession. Aurangzeb afterwards imprisoned Murad in the fortress of Gwalior until his death. Dara fled to Gujerat, meeting Bernier on his way, then on to Cutch and Sind, when an Afghan took him prisoner and sent him to Delhi, where he was killed by the order of Aurangzeb. Aurangzeb, taking advantage of his father's advanced age, compelled the emperor to sign his own abdication, and he remained till his death a prisoner in a palace. The eldest brother, Shikoh, fled westward, and his death was never ascertained.

Aurangzeb gained but an imperfect success over Afghanistan, and his wars in the Dekhan were protracted. In his habits and manners he was remarkably simple. He was an author and voluminous writer of letters, which almost invariably include some poetic quotation or some verse from the Koran. His system of government was a continual mistrust; he was cold-hearted, and evinced no generosity. He excluded the Hindus from office, their fairs and religious meetings were

forbidden, and their temples insulted and even destroyed. Yet he laid out no money on mosques or endowments of the Mahomedan faith, showed no sign of being under the influence of the teachers of his own religion, and often expressed his contempt of the fakir or darvesh sects. He detested the Hindus, who detested him. Both his declared heir, Shah Alam, and Azim, as well as his favourite grandson, were the offspring of Raj-putnis; but his big try outweighed his policy, and he visited the Rajputs with an unrelenting and unwise persecution. Nevertheless this bigotry of Aurangzeb endeared him far more to his Mahomedan co-religionists than did the liberality of Akbar; and even to the present day the memory of Aurangzeb the persecutor is honoured by them far more than that of Akbar the beneficent. Early in his reign he adopted harsh measures towards his Hindu subjects. Later on he renewed the capitation tax which Akbar had abolished, and he issued edicts against public dancers and singers, poets and astrologers. Subsequently he took prisoner the widow and son of the Rana of Udaipur as she was returning from Kabal, where her husband had died, but the Rani escaped; on which he sent a force to overrun Ajmir, to burn the villages, destroy the crops, and seize the women and children as slaves. His principal residence in the latter part of his long reign, was in the Dekhan, and he died at Ahmadnuggur, where he was embalmed, and the body removed to the plateau of the hill overlooking Ellora. Europe was made more particularly acquainted with Aurangzeb by Bernier's mention of him in his Travels. The Moghul empire attained its utmost extent in Aurangzeb's reign. His authority reached from the 10th to the 25th degree of latitude, and nearly the same in longitude; and his revenue exceeded thirty millions of pounds sterling, in a country where the products of the earth are four times as cheap as in England. Most Asiatic princes of the Mahomedan faith profess a trade. The great Aurangzeb was a capmaker, and sold them to such advantage on the 'ninth day' fairs, that his funeral expenses were by his own express command defrayed from the privy purse, the accumulation of his personal labour. His son, Mahomed Mazum, took the title of Bahadur Shah, and reigned about six years.—*Blph*.

**AURANTIACEÆ,** the Citracæ order of plants.

**AURASA PUTRA.** SANSK. A begotten son.

**AURASIUS.** Mount Aurasius is behind Tunis and Algiers. The native kabyle on that mountain are fair, red-haired men, and have been conjectured to be descendants of the ancient Vandals.

**AUREA CHERSONESUS.** The country thus named by the ancient geographer Ptolemy, has been supposed by d'Anville to be the Malay Peninsula, and his Sin-Hoa the western part of Cochin-China; Pegu also has been named; others have pointed to Galle and other places.—*India in the 15th Cent.* See Galle.

**AURICULA.** A genus of shells or molluscs, *Auricula auris* Mide, which occurs in the Moluccas, has been transferred to the genus *Voluta*.

**AURORA.** Phæton in the Greek mythology was the son of Cephalus and Aurora. The former answers to Aruna, the Hindu bird-headed messenger of the sun. The Greeks have given the dawn a female character.

**AUS.** HIND., MALEAL. Rice sown in Chaitra



or Vaisakh (February—March), and ripening in Sravana or Bhadra (August—September).—*W.*

AUSENA MARAM. *TAM.* *Pterocarpus*, sp.

AUSJENI. *MALEAL.* *Artocarpus hirsutus*.

AUSNEH. *PANJ.* *Parmelia Kamtschadalia*.

AUSTIN de BOURDEAUX, an artist, who erected the Taj at Agra, A.D. 1627–1658.

AUSTRALIA. The continent of Australia, including Tasmania, extends from lat. 10° to 45° S., and from long. 112° to 154° E. It is about 3000 miles in length, and somewhat less in breadth, and in altitude it ranges in places up to 7000 feet. It comprehends, therefore, almost every climate, from the tropical to that of the colder countries of Europe. The continent has been partially colonized by people from the British Isles; but small uncivilised tribes of aborigines, of a Mongolian race, wander about. Their origin is obscure, and observers have differed in describing them. When Australia was first settled, there must have been about 150,000 natives; now there are only 70,000 to 80,000. The Tasmanian natives were superior to the Australians in capacity. Unfortunately, rough settlers and escaped convicts persecuted and degraded them, and the race gradually shrank from 7000 to one old woman, who died in 1876. Circumcision is performed at fourteen, and at twenty the youth is gashed over the back and chest. On the Murray River, girls have the whole back cut with flints in horizontal bands of gashes. In most cases, however, the girls voluntarily submit to it, because the scarred back is greatly admired. Women are speared for the slightest offence, even for the husband's disappointment in the chase. A girl who has left her husband, even involuntarily, is cruelly disfigured. In physical appearance the Australian is prepossessing. The eye is full and expressive, the head and body erect, and the chest well thrown forward. All the men have thick beards and hair. This is a distinctive feature, and is not shared generally by the Mongolian, Negro, Malay, or the natives of the Celebes, the last of whom may be presumed to have enjoyed facilities for effecting an intermixture with the Australians. Native Australian women are met with, whose hair is comparatively soft, the head being covered with a profusion of loose natural curls. While possessing the wide-spreading nose, receding forehead, and rapid eye of the African, the thin and muscular limbs of the Zulu, and the long silky hair of the western Malay, with not a little of the latter's skill and daring,—and to these types respectively the natives of north and north-west Australia approach nearer than to any other,—they bear no further resemblance in their broad characteristics, in their language, or their weapons. The instruments of warfare in general use by the two contiguous races vary no less than their respective customs, language, and physique. The most remarkable weapon of the Australian, the boomerang, is entirely unknown to the Papuan, who in fighting use the bow and arrow. In many features of their superstitions they assimilate to the North American Indians, and to some of the tribes of the Pacific, strongly resembling the latter in their interments, and in the practice of piercing the septum of the nose.

From the period of the earliest discovery by Europeans, the Chinese, the Malay, and the Celebians have visited the south-eastern islands of the Indian

Ocean, and had their stations on the Australian coast, trading with the inhabitants, and conveying from thence cargoes of trepan, shells, etc. Since the 17th century, it has been gradually taken possession of by the British, and since 1841 many brave efforts have been made to explore the country. Plains, forests, and rivers alike abound, with creatures of strange form. Each of its floral regions has a zoology peculiarly its own. The Banksiae are everywhere tenanted by true meli-phagous birds, the Eucalypti by the Trichoglossi and Ptiloti, the towering figs by the regent and satin birds, the palms by the Carpophagæ or fruit-eating pigeons, and the grassy plains by the ground pigeons and grass parakeets. The birds represent many of the tribes found in Europe; but the Australian continent possesses genera exclusively its own, many of which are nocturnal, and many of them breeding three or four times in a season. About fifteen families of birds are confined to the Australian region, amongst which are the paradise birds, honey-suckers, lyre-birds, brush-tongued lorries, mound-makers, and cassowaries. The mammalia are different from all those met with in other parts of the globe; the Marsupiala extensively prevail; and the Kangaroos, Wombat, Koala, Ornithorhynchus, Echiana, the Thalycone or Devil peculiar to Tasmania, Phalangers and flying opossums (*Belideus*), constitute a fauna as interesting as remarkable. The only mammals of Australia and New Guinea are marsupials, the monotremes and mice. The marsupials are very numerous and varied, constituting six families and 33 genera, with about 120 known species. The seaweeds, about a thousand in number, have proved a fertile field of research, with many beautiful molluscs. Its economic plants are numerous species of *Acacia*, *Albizia*, *Casuarina*, *Eucalyptus*, *Ficus*, *Panicum*, *Phaseolus*, and many others yielding timber, gums, resins, tanning substances, and medicines.

AUSTRALIAN MOSS, *Eucheuma speciosum*.

AUTEUIL, M. d', a French officer who commanded the French forces at the battle of Ambur, and gained the battle. Anwar-ud-Din fell in that battle, at nearly 100 years of age.

AUTHOONDAY. *TAM.* *Capparis brevispina*.

AUTMORA. *BENG.* *Isora corylifolia*.

AUVAIYAR is the most noted Tamil poetess. This name simply signifies 'the matron.' She is said to have been exposed by her mother, and brought up by a minstrel; but many fables are related of her. Tamil writers call her the sister of Tiruvalluvar. She is said to have continued unmarried all her life. The Rev. H. Bower remarks, 'She sang like Sappho; yet not of love, but of virtue.' Five books of moral aphorisms, much used in schools, are attributed to her, viz. *Attisudi*, *Konrai ventan*, *Muturai*, *Nalvali*, and *Kalviyolukkam*. The genuineness of the *Muturai* is considered doubtful by Dr. Caldwell. Other books attributed to her are the *Vettriverkai*, *Avve-Kerao*, *Avve-Kool*, *Pilaiyar-Agaval*, and *Ganapathi-Asiria-Virutam*, and a number of detached verses. The *Muturai* is also styled the *Vakkundan*. Her collection of brief moral aphorisms is unrivalled. She is called *Kullukkupadi*, i.e. she who sang for rice water. The *Muturai* is a collection of fine similes. Her works are read by every Tamil person, are greatly and deservedly esteemed, and are among the first books put into

the hands of children in every Tamil school. One tradition alleges that Auvaayar was the daughter of a Brahman, who married an inferior caste woman, of whose low birth he was not aware. Auvaayar was their second female child, and was deserted by them, and brought up amongst the Panar bards. Auvaayar seems to have lived about A.D. 900, during the reigns of three celebrated kings of the Pandyan, Seruu, and Sorghan kingdoms.—*Tamil Authors; Garrett.*

AVA or Ayn-wa, a town in Burma, in long. 96° 1' E. and lat. 21° 52' N., on the bank of the Irawadi, at one time the capital. Its state name was Ratnapura, or Gem-city. It is alleged to have been founded in A.D. 1364, by Thadomen-bya, prince of Tagoung, who mastered the kingdoms of Panya and Sagain, into which the country was then divided. The first mention made of Ava by any European traveller, is that by Nicolo di Conti, who was there about 1440 (Ramusio, i. 340). It continued usually to be the royal residence, with some intervals, till the end of the eighteenth century. In 1526, the Shans of Monyin and Mogoung took the city and overran the country, of which they held possession till 1554. In that year, the Toungthoo king of Pegu, Tshen-byoo-mya-yen (lord of many white elephants) conquered Ava and destroyed the city. The king Nyounng-men-ta-ra, who re-established the city and kingdom after the fall of Pegu in 1601, appears to have been a natural son of the conqueror. Ava was taken by the Peguers during their resumption of independence in 1752. They were speedily expelled by Alompra, but he always resided at Mout-sho-bo. In 1763, on the accession of Tshen-byoo-yen, Ava again became the seat of royalty. It was, however, abandoned on the founding of Amarapura in 1783, but reoccupied in 1823 by the king and queen, who entered in great state, accompanied by the white elephant, and by all the dignitaries of the court, only to be again deserted in 1837 by Tharawadi, who had vowed to make it a heap of ruins.—*Yule's Embassy.*

AVA. TEL. *Sponia Wightii*, *Planch.*

AVA, a drink of the South Sea islanders, prepared from the *Macropiper methysticum*. It was chewed, spat in a bowl, and allowed to ferment, and drunk. In the Samoan islands, the large ava-bowl is made from the tamanu, *Calophyllum inophyllum*, and occupies a conspicuous place. Ava in Tahiti is a general name for ardent spirits. Ava is also a plant of Tahiti: its bark made into cloth.—*Capt. Elphinstone Erskine, Islands of the Western Pacific*, p. 46.

AVA ARDUI SUR JASAN. A Parsee festival held in honour of Ava, the angel, in their theology, who presides over the sea. On this day Parsees should approach the sea-shore or any stream of water, and chant prayers from the Zend; but these religionists now generally mix with their prayer several Hindu rites, such as offering flowers, sugar, cocoa-nuts, etc. In Bombay, a fair is held on the esplanade on this day.—*Parsees.*

AVADHUTA. SANSK. In the south of India, a religious ascetic mendicant of the Saiva sect, who, similarly to the Virakta Vairagi, has subdued the passions and estranged himself from the interests and emotions of mankind, abandoning religious observances and worldly restraints.—*Wilson.* See Hindu; Sanyasi; Vairagi.

AVA GEM-SAND comes from the neighbour-

hood of Ava, and is sometimes one of the Shan articles of merchandise. It consists of small fragments of nearly all the precious stones found in the country; but garnet, beryl, and spinelle are its principal constituents, more especially the last, which seems to constitute nearly three-fourths of the whole mass. A single handful will contain specimens of every shade,—black, blue, violet, scarlet, rose, orange, amber, yellow, wine yellow, and white.—*Mason.*

AVAGOODA. TEL. *Trichosanthes palmata*.

AVALAMBANA, in China and Ceylon, a sacrifice among Buddhists for the dead in the 15th day of the 7th month; till redeemed, they are suspended by their heels, head downwards, from a tree in the inferior regions.

AVALU. TEL. Mustard seed.

AVAL VULLI. TAM. *Janipha manihot*.

AVANAK. MALEAL. *Ricinus communis*, *Lin.*

AVANEJANA. SANSK. Washing, ablution; a Hindu ceremony prior to offering the funeral cake. It consists in pouring water, in which flowers and sandal paste are immersed, upon the bed of Kusa grass placed to receive the cake.—*W.*

AVANI AVATTAM. TAM. With Brahmans, a festival at which the sacred thread is renewed; it occurs during the Hindu month Avani, which falls in with August. During the Utharayanam, or northern solstice, all devout Hindus are supposed to devote themselves to the study of the Vedas, and during the Thatchanayanantham, or southern solstice, they are allowed a relaxation of their religious studies, or, as some eminent divines among them are of opinion, they are forbidden to open the Vedas. During the northern solstice, i.e. from Avani (August) to Thi (January), marriages and other auspicious rites are performed; all acts done are supposed to have some virtuous effect, and in some manner benefit the persons performing them. But during the southern solstice, which extends from Masi (February) to Adi (July), everything done, though virtuous in itself, is unprofitable in its effects. During this period sin is supposed to abound, in consequence of the months being 'bad months'; and when this period is past, and the month of Avani ushers in the 'good months,' the occasion is regarded a fitting one for the ceremony in which the Hindu is invested with the sacred thread, with multifarious ceremonial rites. Into a hole which is dug and consecrated for the purpose, the Vedakui, or the three kinds of sacred fire, are cast, and over these the wood of the Arasi, or Ala-maram or Athi-maram. Incense and the Navathaniam, or nine kinds of sacred grain, follow, and then the necessary quantity of ghi completes the ceremony. The sacred thread costs some Hindus a large sum, but to the poorer classes the Brahman priests sell the strings at reduced prices.—*Madras Mail*, 21st Aug. 1872.

AVANI-MULA. HIND. A fast observed in honour of Siva.

AVANTARA. SANSK. In the Brahmanical religion, a descent of the deity in the shape of a mortal; it is an incarnation of an inferior kind, intended to answer a purpose of less moment.

AVANTI, the ancient name of the modern Oujein; also called Ujjayani, Visala, and Pushpa-Karandini. This city is noticed in the Meghaduta, verses 28 and 31.—*Williams' Story of Nala*, p. 116; *Captain Edward Warren*.

AVANZOAR, the name given in western

Europe to the two physicians called Ibn Zohar, A.D. 1072.

AVARAI. TAM. *Cassia auriculata*.

AVARO of Tahiti, fruit of *Melastoma Malabathrica*, used as a blue dye for Tapa cloth.

AVA-SARPINI, among the Jaina, one division of time; the other is Uta-sarpini.

AVATAR. HIND. From the Sanskrit, Avatara, a descent or incarnation, a term employed by the Hindus to designate the incarnations of Vishnu, usually arranged and named—1. Matsya, or fish; 2. Kurma, or tortoise; 3. Varaha, or boar; 4. Narasingha, or man-lion; 5. Vamana, or dwarf; 6. Parasu Rama, the name of a favoured person in whom the deity became incarnate; 7. Rama, the same; 8. Krishna, the same; 9. Budha, the same; 10. Kalki, or horse. Of these, nine are past, the tenth is yet to come.

When the Hindus speak of the deity having been thus incarnate, we must understand it with some qualification; for, in fact, there is perhaps scarcely one point in their mythological religion that the whole race of Hindus have faith in. There are sectaries and schismatics without end, who will believe only certain points that others abjure; individuals of those sects dissent from the doctrine believed by the majority; other philosophical sceptics will scarcely believe anything, in opposition to their easy-faithed brethren, who disbelieve nothing. Thus, some Saiva, or followers of Siva, admit the sacredness of the Avatars of Vishnu, but in different degrees of potency and sanctity. They generally admit the personified interposition of the preserving attribute of the deity in the affairs of the world, without yielding the point of supremacy in the prototype. And some zealous Vaishnava, or followers of Vishnu, giving themselves up to his adoration in some incarnation, Krishna or Rama, for instance, reject all further application of divine terms. Hence may in part be discerned the liability under which inquirers labour, of being misled by sectaries into receiving schism as orthodox, and of forming general conclusions from individual or partial information.

1. The Matsya or Fish Avatara has been supposed to have immediate reference to the general deluge, and to be the same history, disguised in oriental fiction, of that event as is related in the Scriptures. Sir W. Jones (As. Res. vol. i.) assents to the opinion of Bochart, that the fable of Saturn was raised on the true history of Noah; he shows that the seventh Menu, Satyavrata, corresponds in station and character. In his reign, the Hindus believed the whole earth to have been destroyed by a flood, including all mankind, who had become corrupt, except the pious prince himself, the seven rishi, and their several wives, who, by command of Vishnu, entered a 'bahitra,' or spacious vessel, accompanied by pairs of all animals. Vishnu, assuming the form of a fish, commanded the ark to be fastened by a cable, formed of a vast serpent, to his stupendous horn, secured thereby until the flood subsided; when he and Brahma slew a monster named Hyagriva, who, while Brahma was reposing at the end of a kalpa, stole the Vedas, and mankind had consequently fallen into the depths of ignorance and impiety. This mighty demon is called the prince of Danavas; his name means horse-necked. The Vedas having been recovered,

the world was progressively re-peopled with pious inhabitants, descendants of the devout Satyavrata and his favoured companions. The history of this Avatara is the subject of the first Purana, or sacred poem, consisting of 14,000 stanzas, and is concisely told in the eighth book of the Sri Bhagavata, or life of Krishna.

2. The Kurma or Tortoise.—The second grand Avatara of Vishnu, in the form of a tortoise, evidently refers also to the flood. For the purpose of restoring to man some of the comforts and conveniences that were lost in this flood, Vishnu is fabled to have become incarnate again in the form of a tortoise, in which shape he sustained mountain Mandara, placed on his back to serve as an axis, whereon the gods and Asura, the vast serpent Vasoky serving as a rope, churned the ocean for the recovery of the Amrita, or beverage of immortality. Fourteen articles, usually called fourteen gems or chaterdesa ratana, in common language, chowda ratni, were obtained, viz.:—1. The moon, Chandra; 2. Sri or Lakshmi, the goddess of fortune and beauty; 3. Sura, wine, or Suradevi, the goddess of wine; 4. Oochisrava, an eight-headed horse; 5. Kustubha, a jewel of inestimable value; 6. Parijata, a tree that spontaneously yielded everything desired; 7. Surabhi, a cow similarly bountiful; 8. Dhanwantara, a physician; 9. Iravat, the elephant of Indra, with three proboscis; 10. Shank or Sanku, a shell conferring victory on whoever should sound it; 11. Danusha, an unerring bow; 12. Bikh, poison or drugs; 13. Rhemba, the Apsara, a beautiful and amiable woman; 14. Amrita, the beverage of immortality.

3. Varaha or the Boar Avatara.—In this Vishnu is generally represented four-handed, armed as usual, and with the head of a boar, on whose tusks rests a crescent, containing in its concavity an epitome of the earth, which had been immersed in the ocean as a punishment for its iniquities. So that this, as well as the two former Avatara, seems to be a repetition of the story of the deluge. The second combines with it a portion of astronomical allegory; and none of the other of the ten Avatara have any apparent reference to the universal catastrophe, so pointedly indicated by the three first, which are understood to have occurred in the earliest ages of Hindu history, if such a chaotic mass as their fabulous records may be dignified by such a term. There are many fables accounting for the shape thus assumed by Vishnu on this occasion; and the boar is in Hindu legends, as well as in the mythological romances of Greece and Egypt, an animal very frequently introduced. In an ancient legend relating to the destruction of the city of Mahabalipoorum, and the seven pagodas, on the coast of Coromandel, by an earthquake and inundation during an early period of Hindu history, it is stated that Hirancheren, a gigantic prince or demon, rolled up the earth into a shapeless mass and carried it down to the abyss, whither Vishnu followed him in the shape of a hog, killed him with his tusks, and replaced the earth in its original position.

4. Nara-Singh or Man-Lion Avatar.—In this Avatar, Vishnu took the form of another monster, to punish the wickedness of Hiranya Kasipa, a profane and unbelieving monarch, the brother of the gigantic demon mentioned in the third Avatar, and his successor on the throne, who also refused

to do homage to Vishnu. Quarrelling with his son Pralband, the king boasted that he himself was lord of the universe, and asked wherein Vishnu was greater than himself. Pralband replied that Vishnu was supreme over all, and was everywhere. 'Is he,' cried Hiranya Kasipa, 'in this pillar?' striking it at the same moment with his sceptre. 'If he be, let him appear.' In an instant the magnificent column was rent in twain, and Vishnu, in the form of a man with the head of a lion, issued from it and tore Hiranya Kasipa in pieces.

5. Vamana or the Dwarf.—The first four Avatars are said to have occurred in the earliest or Sataya age of the Hindus, corresponding in character with the golden or virtuous age of the fabulists of other regions. The fifth happened in the second or Tirtyayug. Maha Bali, a virtuous monarch, was still so elated by his grandeur, that he omitted essential ceremonies and offerings to the deities; and Vishnu, finding it necessary to check the influence of such an example, resolved to mortify and punish the arrogant ruler. He therefore condescended to become the son of Kasyapa and Aditi, and the younger brother of Indra, and assumed the form of a wretched Brahman dwarf; appearing before the king, he asked a boon, which, being promised, he demanded as much land as he could pace in three steps; nor would he desire further, although urged by Bali to demand something more worthy of him to give. Vishnu, on obtaining the king's promise, required a ratification of it, which is performed by pouring water on the hand of the applicants. As soon as the holy stream had reached his hand, the form of the dwarf began to expand itself, and at length became so enormous that it appeared to extend itself up to heaven, then with one stride he compassed the earth, with another, heaven, and with the third was about to obtain patala, when Maha Bali, convinced that the pretended dwarf was no other than the god himself, fell prostrate in adoration before him, and yielded it up. From this incident of Vamanu, Vishnu is also called Trivikrum, or three-stepper. It is maintained by some Vaishnavas that the ratifying stream, poured on the hand of Vishnu in this Avatara, was the river Ganga, which, falling from the hand of the miraculous dwarf, descended thence upon his, now Vishnu's foot, whence, gushing as a mighty river, it was received on the head of Siva. In M. le Gentil's *Voyage aux Indes*, a rough map or plan is given, from a native original, of the course of the Ganges, which is there made to issue from the foot of Vishnu, and, falling on the head of Siva, flows in the style commonly seen through the cow's mouth. This is the only instance recollected of the source of the river being delineated as proceeding directly from Vishnu.

6. Rama or Parasu Rama.—Among the Avatars of Vishnu are recorded three favoured personages in whom the deity became incarnate, all named Rama. They are distinguished by the names of Bala Rama, usually called Balaram, Parasu Rama or Parasram, and Rama Chandra, and are all famed as great warriors, and as youths of perfect beauty. The first-named, Bala Rama, was elder brother to Krishna, and greatly assisted him in his wars; so that, in this instance, Vishnu seems to have duplicated himself, as indeed may be also said of the others, for Parasu Rama and Rama Chandra,

otherwise called patronymically Dasrat Rama, were contemporaries. But it has been made a question whether they be not three representations of one person, or three different ways of relating the same history; and whether any or all of them mean Rama, the son of Kush, Sir W. Jones (*As. Res.* ii. p. 132) says he leaves others to determine. He deems Rama to be the same as the Grecian Dionysos, who is said to have conquered India with an army of Satyrs, commanded by Pan; and Rama was also a mighty conqueror, and had an army of large monkeys or Satyrs, the general or prince of whom was Hanuman, a name said by this author to mean, with high cheek-bones; others translate it, with bloated cheeks, alluding to his fabled origin from Pavan, regent of the wind. Rama is also found to resemble the Indian Bacchus; he is a descendant of the sun, and the husband of Sita; and it is very remarkable that the Peruvians, whose Incas boasted of the same descent, styled their greatest festival Ramasitua. See *As. Res.* i. p. 426, iii. p. 68.

Krishna, describing himself to Arjun as the first of all things, says, 'Among those who carry arms, I am Rama.'—*Gita*, p. 86. Of Parasu Rama it is related that he was born near Agra, in the Tirtya yug, or second age. His parents were Jamadagni, whose name appears as one of the rishis, and Runeka.

7. Rama Chandra.—In this Avatar, Vishnu appears in the person of a courageous and virtuous prince, the son of the powerful sovereign of India (whose capital, Ayodhya, is said to have extended over a space of forty miles), to punish a monstrous giant, Ravan, who then reigned over Lanka, or the island of Ceylon. The Ramayana contains the heroic description of the battles and lives of all three Ramas, although it more particularly details the exploits of Rama Chandra, or Dasrat Rama, so distinguished from his royal father, Dasarat'ha. The name of this heroic monarch means, he whose car had borne him to ten regions, that is, to the eight cardinal and intermediate points, the zenith, and nadir. He was a descendant from Surya, or Heli, which is a name of the sun in Greek and Sanskrit; and one of his ancestors, the great Raghu, had conquered the seven Dwipas, or the whole earth. But we cannot explain why a Suryavansa, or descendant of the sun, should be styled Rama Chandra, the latter patronymic referring contradictorily to the descendant of the moon, Chandravansa. In the Hindu mythology, however, everything seems, directly or indirectly, to merge in, radiate from, or amalgamate with, the sun, or Surya, in one or other of his names or prototypes. All sects and tribes of Vaishnavas (excepting such deistical philosophers as sceptically deny the personal existence of inferior deities, attributes, or avatars) agree in stating that, with the exception of Krishna, the potentiality of the preserving power of the deity was never exhibited in such plenitude as in this avatara of Rama. In popularity, and in dramatic, historic, and poetic shapes, it rivals the avatara of Krishna. And as the Gocalastha sect adore Krishna as the deity himself, and draw rules for their religious and moral conduct from the Sri Bhagavata, so the sect called Ramanuj similarly clothe Rama in almighty attributes, and deem the Ramayana a complete body of ethics and morality.

8. Krishna.—In this Avatara, Vishnu is said by his sectaries to have manifested himself in a degree of power and glory far exceeding any other of his former, in which he assumed only an ansa, or portion of his divinity, while Krishna was Vishnu himself in mortal mould. Other sects of Hindus call Krishna an impious wretch, a merciless tyrant, an incarnate demon, now expiating his crimes in hell. His mortal parents were Vasudeva (meaning the giver of wealth) and Devaky. A miraculous escape of the infant over the Yamuna is represented, conveyed by his father, and protected by Sessa, or immortality. The guards placed by Kansa over his pregnant sister having failed in their vigilance, Kansa, enraged, ordered all newly-born infants to be slain; but Krishna escaped his various snares, one of which was sending a woman, named Patnia, with a poisoned nipple, to nurse him. He was fostered by an honest herdsman, named Ananda, or happy.

9. Budh or Buddha. See Buddha.

10. Kalki.—This Avatar has not yet appeared. But Vishnu is to appear in this avatar in the form of a white horse.—*Moor's Pantheon*.

AVATENGA TIGE. TEL. *Dioscorea oppositifolia*, L.

AVELAGA. TEL. *Capparis*, *sp.*, like *C. divaricata*, but the leaves are emarginate.

AVE-MAVO. TAM. *Careya arborea*, Roxb.

AVENA FATUA. L. Wild oats.

Gozang, Kasamm, CHENAB.	Ganer, Gandal, . . . PANJ.
Bromos, . . . . . GR.	Jei (Hi), . . . . . "
Upwa, Yupo, . . . LADAKH.	

This is cultivated in Bengal, the Dekhan, and Gujerat, and the Panjab. It is common as a field weed in cereal crops throughout the Panjab plains, and in many places in the Himalaya, up to 9500 feet at Lahoul, and to 11,500 feet at least in Ladakh. — *Dr. J. Stewart, Panjab Plants*, p. 250.

AVENUES lined with trees are, in tropical countries, of much importance for shade. Portia and banyan branches should be straight, neatly trimmed, and of a uniform size, and planted perpendicularly. A neat fence will be required to protect them from cattle. After the branches begin to throw out young shoots, they should be carefully pruned, selecting two or three of the strongest near the top as leading shoots, to form the future tree. The young trees require water regularly in the hot and dry weather; care should be taken that they do not get loosened at the roots; this will prevent the trees leaning to one side. When a Portia tree raised from seed is grown up, it will last for ages, whereas a tree grown from a large branch is always in a state of decay after a few years from the time it is planted, and it is useless as a timber tree. The natural habits of the banyan make it an exception to this rule. The whole of the *Ficus* tribe grow well from large branches, and they are not so apt to decay as other trees. The planting of young seedling trees requires more care and attention than the branches. A large pit should be made 3+3, and filled with good earth mixed with rotten manure. They will require to be fenced and watered regularly, and the earth should be dug up and kept clear of weeds, to keep it from getting hard and sour. In forming new avenues, the trees should be planted 30 feet apart, and when the space will admit of it, a

double avenue should be planted; it looks well, and forms a shady path for pedestrians.

*Ficus Indica*, the banyan, is the largest and perhaps the most shady of all the avenue trees.

*Ficus religiosa*. Poplar-leaved fig-tree. A large and handsome tree, commonly distributed over India. It is frequently to be met with near pagodas, houses and other buildings.

*Ficus tsiela*. Jovi or Pedda Jovi, TEL. A large and very handsome tree, it is generally planted by the road-sides for the sake of its shade, and from its not sending down roots from the branches, is in so far superior to either *Ficus Indica* (banyan tree) or *F. Benjamina*, the pendulous roots of which are often dangerous impediments on a road.

*Ficus nitida*. Chinese banyan tree. A very handsome tree, native of China.

*Guatteria longifolia*. Mast tree. A highly ornamental tree.

*Tamarindus Indica*, Tamarind tree, is one of the largest in India, with a very extensive large shady head.

*Casuarina muricata*. Casuarina tree or Tinian pine makes very pretty avenues, especially in narrow roads.

*Casuarina equisetifolia*. Similar to the above.

*Bignonia suberosa*. Indian cork tree. A good tree for planting in avenues. The flowers are pure white, and very fragrant.

*Parkia biglandulosa*. This large and elegant tree was introduced into India from Africa. It is one of the best trees for avenues. It requires care and water regularly.

*Poinciana regia* is very pretty, and should be planted in mixed avenues.

*Adenanthera pavonina*. Red-wood tree, large and handsome.

*Azadirachta Indica*. A good avenue tree.

*Sterculia foetida*. A good avenue tree.

*Bombax Malabaricum*. Red-cotton tree.

*Thespesia populnea*. Portia tree.

*Acacia speciosa*. A large and handsome tree of rapid growth. There are many other trees suitable for avenues, when they are merely planted as ornamental trees, and not for shade. The palm trees are also very pretty when planted in avenues.

AVERAY KAI. TAM. Lablab vulgare.

AVERRHOES, a philosopher and physician of great eminence, whose name was Abul Wahid Muhammad.

AVERRHOA BILIMBI. *Willde.* Bilimbi.

Blimbingun teres, <i>Rumph.</i>	
Anvulla, . . . BOMBAY.	Bilimbing-basi, . . . MALAY.
Cucumber tree, . . . ENG.	Wilumpi, . . . MALEAL.
Kamaranga, HIND., SANS.	Bilin, . . . SINGH.

A pretty little tree, about eight feet high, with timber of doubtful value, growing generally in gardens in S.E. Asia, and producing a beautiful green, smooth, fleshy fruit, about the size of a small cucumber. In Burma it bears profusely. The unripe fruit is intensely acid, and cannot be eaten raw; but the acidity becomes less as it ripens. Amongst the Malays, it is used like the citron, the gooseberry, the cucumber, and the caper in Europe, but can be candied or made into pickles or preserves; a syrup is prepared with the juice, and a conserve with the flowers, or preserved in sugar. Its acid juice is useful in removing iron mould.—*Birdwood's Bombay Prod.*; *O'Sh.*; *Ainslie*;

Mason; Mr. Jaffrey; Useful Plants; Vegetable Kingdom; Voigt; Roxburgh; Beddome, Fl. Syl.

AVERRHOA CARAMBOLA. L. Carambola.

Zoung yah, . . . BURM.	Kam-ruk, . . . HIND.
Wu-hien-tse, . . . CHIN.	Karmal, . . . "
Yang tau, . . . "	Blim-bing manis, MALAY.
Chinese Gooseberry, ENG.	Tamara-Tonga, MALEAL.
Gooseberry; Tree, . . . "	Tamartam maram, TAM.
Kamaranga, . . . HIND.	Tamarta chettu, TEL.

Acid variety, A. acida, Kamaranga.

Sweet variety, A. dulcis, Mitha Kamaranga.

This beautiful but small tree, about 14 feet high, with a spreading head, is supposed to be a native of the Moluccas, from which it has been introduced into China, Ceylon, India, the Burmese Provinces, and South America, where it is now quite naturalized. In Burma, Pegu, and the Tenasserim Provinces it is not abundant, being often only found near towns, and in India, in gardens. It bears, and in some places profusely, from three to fifty years, and three times a year, a fruit about the size of a hen's egg, with five acute angles, and a yellowish, thin, smooth rind. The fruits of the acid Kamaranga, when ripe, are cooling, and contain an acid, watery pulp, and are candied, made into pickles or tarts. They make an agreeable dish, when cut in pieces and cooked with sugar and wine, or with skimmed milk. In Burma, where the fruit is highly prized as a wholesome dish, it is used, like other green fruits, in curries. The fruit contains a large quantity of quadroxalate of potash. The juice of the acid variety is useful in removing iron moulds from linen. The acid leaves are a good substitute for sorrel. Rheede tells us that the root, leaves, and fruit are used medicinally, and the fruit in dyeing. The five-cornered fruit of the A. dulcis, the Mitha kamaranga, when ripe, is rather bigger than a hen's egg; has a sweet, pleasant flavour.—*Vegetable Kingdom; Useful Plants; Elliot; Ainslie; O'Sh.; Voigt; Roxb.; Mason; McClelland.*

AVERTUNNIA. SANSK. Helicteres isora.

AVESTA. A part of the Vendidad. This is the religious book of the Parsees; but the first part of the book is of very ancient date, and is the groundwork of the present Vendidad, though all of it almost is post-Zerustrian. The works of Zoroaster seem to have been reduced to writing prior to the conquest of Alexander. The language of the Avesta is the Old Bactrian, and its descendants have been the Pehlavi, Huzvareh, and Pazan or Parsee.

AVICENNA, properly Bu-Ali-Sina, a celebrated physician, who was born near Bokhara, A.D. 980. He was a very voluminous writer, author of about a hundred books, several of them on medicine; but though esteemed for perspicuity, he did not contribute anything of great importance to the knowledge of his profession.

AVICENNIA OFFICINALIS. Linn. A sea-coast plant of South Asia, South Africa, all Australia, and New Zealand. Useful for consolidating muddy tidal shores.

AVICENNIA TOMENTOSA. L. Mangrove.

A. resinifera, Forst.	Soeura marina, Forst.
A. oepata, Buch., Herb.	Mangium album, Rumph.
A. Africana, Palisot.	Oepata, Rheede.
Bontia germinans, Linn.	
Bina, Binahe, . . . BENG.	Timmer, . . . SINDI.
Pata, . . . CAN.	Nalla mada chettu, TEL.
Oepata, Pata, . . . MALEAL.	

This shrub or tree grows within the tropics all

over the world, and is common in India in low places near the mouths of rivers, where the spring tides rise. In some places it rises its crown to the height of 70 feet, and, like the mangrove, stands on arching roots. It has small dingy yellow flowers. In the Sunderbuns it is of large size, and its wood is used for various purposes. The washermen make a preparation from the wood ashes which is used in washing and cleaning cotton cloths, and which painters mix with their colours, to give them adhesive properties. The kernels are bitter, but edible. The green fruit, mixed with butter and boiled, is made into a plaster, which is employed for softening and maturing tumours, and to induce granulation in ulcers resulting from small-pox. In Rio Janeiro, its bark is used for tanning.—*Voigt; Roxb.; Hogg's Veg. Kingdom; Rohde, MSS.; Flor. Andh.; Useful Plants.*

AVIRAMI PADDAR, a Brahman of Tirukadavur, who seems to have belonged to the Sakta sect, worshipping Parvati, the female energy of Siva, under the name of Avirami. Probable era, 17th century. He wrote a centum of hymns addressed to Avirami.

AVIRI. TEL. Indigofera tinctoria. MALEAL. Cassia auriculata.

AVICI. TEL. Avitta, TAM. Agati grandiflorum, Desv.

AVITABILE, GENERAL, an Italian who served in the army of Ranjit Singh. He caused Wazirabad to be rebuilt in European style. It is three miles from the left breast bank of the river Chenab.

AVOCADO, or alligator pear, Persea gratissima, Gert., a member of the laurel family, of tropical American origin, now cultivated generally in the tropics for the sake of its succulent pear-shaped fruit.

AVUL COONDUR. DUK.? Olibanum?

AVURDI. ARAB. Emblica officinalis.

AVURTUNNI. SANSK. Helicteres isora, Linn.

AVURU GADDI. TEL. Andropogon muricatus, Retz.

AVVA GUDA. TEL. Trichosanthes palmata.

AWAK. HIND. Insurance. In Western India, Respondentia; an advance of money to a merchant upon the goods or merchandise of a ship before sailing, under the condition that if the voyage be profitable the loan is to be repaid with an extra rate of interest or percentage.—*Wilson.*

AWAL. HIND. Malaria.

AWAL-ul-ANBIA. AR. The first of the prophets. The designation of Adam by Mahomed.

AWAN, a numerous frontier tribe, settled in thirteen large agricultural communities on the 'Chuch' plain, on the eastern side of the Indus, and in smaller bodies further east, on the Jhelum, Gujerat, and Sealkote districts. They are good soldiers. There is no better people in India.—*Campbell, p. 96.*

AWANGILLI. HIND. A form of torturing, in which a man was made to stand on each foot on an inverted earthen vessel, the shape and position of which render him liable to fall, and if he fell a chaprassi standing near flogged him.—*W.*

AWANI-BUTAY. HIND. Ballota limbata.

AWASTHI. HIND. Kanouj Brahmins.

AWATUM. TEL. Spondias mangifera.

AWICHI, in Singhalese Buddhism, a hell.

AWLA or Aunla. DUK. Officinalis emblica.

AWMIA, of Sutlej and Ravi, Zizyphus vulgaris, Lam.

AWNY KARAI. TAM. Odina woodier.

AWRI KEERAY. TAM. Marsilea, *sp.*

AWUR. HIND. A stockade. Peshawur, the frontier fort, etc. The Aornos of the Greeks has been supposed to be the same word, with a Greek termination. Sir Alexander Burnes supposed Aornos to be the rock of Noagi in Bajawur. Mr. Vigne supposes it to be south of Attok, in the Waziri country. See Aornos.

AWUSADAN NELLI. SINGH. Emblic myrobalan.

AW-WAL. HIND. ? A shark.

AXE STONE. See Ceraunite; Jade; Nephrite.

AXIS, a genus of mammals of the family Cervidæ, known from the markings on their skin as the spotted deer. The species are three or four in number,—*A. maculatus*, the cheetul or spotted deer of India; *A. oryzeus*, the spotted deer of Ceylon; and *A. porcinus*, the hog deer of Indian sportsmen. The cheetul is often domesticated. Mr. Hodgson mentions *A. medius* and *A. minor*. See Cervidæ.

AY or Ayu, also Indu, the moon. The Tartars claimed descent from Ayu, the moon; hence with them, as with the German tribes, the moon was always a male deity. Ayu had a son Juldus, whose son was Hya, and from Hya came the first of the kings of China. The Ay of the Tartars, the Yu of the Chinese, and the Ayu of the Poorans, according to Colonel Tod, indicate the great Indu (or Lunar) projector of the three Lunar races of India, the Hya, the Aswa or Asi, and the Yadu, who peopled all the regions from Tartary to the Indus, and spread a common language over all western Asia. He tells us that the annals of the Yadu of Jessulmer state that long anterior to Vikrama they held dominion from Ghazni to Samarcand; that they established themselves in those regions after the Mahabharata, or great war; and were again impelled, on the rise of Mahomedanism, within the Indus. As Yadu of the race of Sham or Sam (a title of Krishna), they would be Sama-Yadus, in like manner as the B'hatti tribe are called Shana-b'hatti, the Ashambetti of Abul Fazl. The race of Joud was existing near the Indus in the emperor Baber's time, who describes them as occupying the mountainous range in the first doab, the very spot mentioned in the annals of the Yadu as their place of halt on quitting India, twelve centuries before Christ, and thence called Jadu or Yadu-ka-dang, the 'hills of Jadu or Yadu.'—*Tod's Rajastan*, i. pp. 71, 529.

AYAH. ANGLO-INDIAN. (Qu. Iyer or Aya, SANSK.) Used by the British in India to designate a lady's maid or child's maid. It is possibly derived from the expression Aya or Ayer, which a Hindu wife or husband employs to attract the attention of one another; and Ayer is doubtless the Sanskrit Aryar, a noble. See Ayar.

AYAING. BURM. Wild; any wild tribe or thing; an independent tribe.

AYALUOGI. ARAB. Ayal-urchi, PERS. Aquilaria agallocha, *Roxb.*

AYÁ MARAM. TAM. Ulmus integrifolius.

AYA-MATA. VERN. The universal earth mother; the Ayi or Ai of the Mahratta predial races, and the Amma or Ammun of the races of the Peninsula. This goddess is worshipped by all the non-Aryan tribes of the south of India. Colonel Tod describes a lofty three-peaked mountain, on which is a temple dedicated to Aya-Mata,

also called Isani, the tutelary divinity of the Koli. This and the effigy of the horse are the only objects of adoration among this aboriginal race. Isani, from Isa, 'goddess,' and Anani, 'earth,' the universal nurse mother (aya-mata). He tells us of Oodi Singh, who died thirteen years after his inauguration on the cushion of Joda, and thirty-three after the death of Maldeo, that, about A.D. 1645, when he was returning home from court, he beheld the daughter of a Brahman, an 'Aya-punti,' or votary of Aya-Mata, whose shrine is at Bai-Bhilara. These sectarians of Maroo, he says, are very different from the abstinent Brahmans of Bengal. They eat flesh, drink wine, and share in all the common enjoyments of life with the martial spirits around them. And as there was no other course by which the father could save her from pollution but by her death, on that he resolved. He dug a sacrificial pit, and, having slain his daughter, cut her into fragments, and, mingling therewith pieces of flesh from his own person, made the 'Homa' or burnt sacrifice to Aya-Mata, and as the smoke and flames ascended, he pronounced an imprecation on the raja: 'Let peace be a stranger to him! and in three pahas, three days and three years, let me have revenge.' Then exclaiming, 'My future dwelling is the Dabi Baori,' sprang into the flaming pit. The horrid tale was related to the raja, whose imagination was haunted by the shade of the Brahman, and he expired at the assigned period, a prey to unceasing remorse.—*Tod's Rajastan*, ii. 35, 36. See Kol; Mother.

AYAMMA. HIND. A grant of land to religious persons at a small quit-rent.

AYANA. SANSK. A place of motion. In Menu, ch. l. 10, the waters are called Nara, and as these were the first production of Nala, or the spirit of God, he is thence named Narayana.

AYANA, in Hindu astronomy, a term applied to the equinoctial and solstitial points,—Mesha Ayana, Tula Ayana, the vernal and autumnal equinoxes; Uttara and Dakshan Ayana, the northern and southern solstices; Ayana Bhagas (vide Ayanansa); Ayana Kala, the time from one equinox to the ensuing one. Ayanansa is the arc between the vernal equinoctial point and the beginning of the solar, sidereal, or fixed zodiac (or the first point in the solar sign Mesahar), being one of the most important elements of Hindu astronomy, as it refers the sidereal to the tropical zodiac (*Ed. Warren*). Another writer says Uttara Ayana is the apparent course of the sun through the northern signs; Dakshan Ayana the southerly course; hence the northern and southern hemispheres seem to correspond with the two Ayana, and Ayana has come to mean a hemisphere.

AYANA or Ayanar, in peninsular India, south of the Palar, a Hindu deity, worshipped in small fanees, with plaster horses and grooms outside of gigantic size. Women desirous of offspring place pottery images near, as votive offerings. Ayana is said to have been born of Mohini by Siva, Mohini being the female form assumed by Vishnu when churning the milk sea.—*Taylor*.

AYANA-GOSHA. SANSK. The husband of Radha, the favourite mistress of Krishna.—*Ward*.

AYAPANA. BENG. Eupatorium ayapana; *E. repandum*. The dried leaves and twigs used in medicine. An infusion is a very agreeable diaphoretic and mild tonic. Dose, two fluid ounces

thrice daily; is a favourite remedy among the native practitioners.—*Beng. Phar.*

AYAR. HIND. *Andromeda ovalifolia*.

AYAR, also Ayar-tawar. MALAY. Water.

AYAR or Ayargar. TAM. Pronounced Eiyar. An instructor, a father; a title added to the names of Brahmans of the Ramanuja or Sri Vaishnava sect in the south of India; an honorific or respectful word applied to superiors. It is often applied to Europeans of rank. It is the Aryar, from Arya; it may be rendered 'lord,' and is the title given to Esvara's image in the Hindu pagodas.

AYAR-AYAR. MALAY. *Lansium, sp.* Duku.

AYASRA. AMBOIN. Sandal wood.

AYATTA. PANJ. *Andromeda ovalifolia*.

AYEN. MAL. *Artocarpus hirsutus*.

AYEN ANAS. Hot springs in Naning.

AYER-i-NOSH, a place in Persia with naphtha springs.

AYER-MADDOO. MAL. Honey.

AYESTREE. BENG. A married Hindu woman, a femme covert. She wears the balla bangle, which may be of gold, or iron, or even a red thread.

AYIN-i-AKBARI, the regulations of the emperor Akbar, by his minister, Abul Fazl. These contain a minute description of the establishment and regulations of every department of Akbar's government, from the mint and treasury, down to the fruit, perfumery, and flower offices, the kitchen and the kennel. The whole presents an astonishing picture of magnificence and good order, where unwieldy numbers are managed without disturbance, and economy is attended to in the midst of profusion.—*Elphin. p. 480.*

AYLMA, a Hindu race in Khammumet and Warangal, well made, tall, and rather good-looking. They are gallant soldiers, and dangerous enemies.

AYMAUDUM. CAN. Bishops' weed.

AYNI of N. Canara. *Terminalia coriacea, W.*

AYODHYA or Ajodhya, or the invincible, an ancient town on the right or south bank of the river Gogra (Ghagra) or Sarayu, adjacent to Fyzabad, in lat. 26° 48' 20" N., and long. 82° 14' 40" E. It is now a small town of 7518 inhabitants; but it is celebrated in all Hindu poetry as founded by Ikshwaku, the first king of the Solar dynasty. Making every allowance for exaggeration, it must have attained great splendour long anterior to Rama; and it was for many years the seat of sovereignty of the princes of the Solar line. Overgrown greatness characterized all the ancient Asiatic capitals, and that of Ayodhya was immense. In the Ramayana (book i. chap. v.) it is thus described: 'On the banks of the Sarayu (Sarju) is a large country called Kosala, gay and happy, abounding with cattle, corn, and wealth. In that country was a famous city called Ayodhya, built formerly by Manu, the lord of men. A great city, twelve yojanas in extent, the houses at which stood in triple and long-extended rows. It was rich, and perpetually adorned with new improvements. The streets were well disposed and well watered. It was filled with merchants of various descriptions, and adorned with abundance of jewels; crowded with houses, beautified with gardens and groves of mango trees, surrounded by a deep and impregnable moat, and completely furnished with arms.' In the Sakuntala (Act vi.) Ayodhya is called Saketala. The country of which Ayodhya (now Oudh) was the capital, and Rama

the monarch, is termed, in the geographical writings of the Hindus, Kosala, doubtless from the mother of Rama, whose name was Koshula. Rama was born here. The first royal emigrant from the north is styled, in the Rama's archives, Koshulaputra, son of Koshula.

The identity of Saketa and Ayodhya has, in General Cunningham's belief, always been admitted. At the present day, the people point to Ram Ghat and Gupatar Ghat as the eastern and western boundaries of the old city; and the southern boundary they extend to Bharatkund, near Bhadarsa, a distance of 6 cos. There are mounds of ruins, broken statues, and sculptured pillars, such as mark the sites of other ancient cities, but only a low irregular mass of rubbishy heaps, from which all the bricks have been excavated for the houses of the neighbouring city of Fyzabad. Kosala is famous as the early home of Buddhism and Jainism, and claims to be the birthplace of the founder of both these faiths. When visited by Hiwen Tshang in the 7th century, it had twenty Buddhist temples, with 3000 monks, among a large Brahmanical population.—*Tod, Rajasthan, i. 215; Williams' Nala, 114; Imp. Gaz.*

AYOTHA, the old capital of Siam. It was founded A.D. 1351, but was devastated by the Burmese in 1751, and Bangkok became the royal residence. The native name of Ayothia was Sijon Thejan, meaning terrestrial paradise.—*Bouring.*

AYUB, of the family of the Ayubi, the ancestor of Abul Fada, sovereign prince of Syria. Ayubi is the tribal name of the family to which Salah-ud-Din (Saladin) belonged. See Abul Fada.

AYUL. For nine or ten months, this disease renders the Terai dangerous to man, so deadly are its effects even to the natives of the country.—*Oliphant, Journey, p. 39.*

AYUN MUSA, ARAB., the Wells of Moses, are eight miles down the Red Sea from Suez on the eastern shore. Ain (Ayun, pl.) means a natural spring, and differs from the Ber or Bir, ARAB., a cistern to hold rain-water. Jacob's well, Beer Yakub, or Bir us Samariah, is 9 feet broad and more than 70 feet deep. In 1855 it still had the stone over its mouth (John iv.).

AYUR VEDA, the oldest known medical book of the Hindus. Its date is supposed to be about that of Menu Code, or B.C. 900? The author is unknown, and only fragments have come down to us. Amongst Hindus it is regarded as one of the Upa-Vedas or Supplemental Veda, and in their mythology is said to have been produced by Brahma or from Siva. Its name is derived from 'Ayus,' signifying the period of living, and 'ved,' to know, intended to teach the proper manner of living in this world, by preventing and curing diseases. It is said to have consisted of 1000 sections, of 100 stanzas each, or a lakh of verses (Sloka), but Brahma abridged and arranged it into eight parts (tantra):—

1. Salya, surgery.
2. Salakya, external ailments above the clavicles; diseases of eyes, nose, mouth, ears.
3. Kaya chikitsa, diseases affecting the whole body—the practice of physic—as fevers, dysentery, mania, diabetes.
4. Bhutavidya, mental ailments, demoniacal possession, to be removed by prayers, offerings, medicines.
5. Kaumara bhritya, infantile ailments and nursing.
6. Agada tantra, antidotes for poisons.



7. Rasayana tantra, chemistry, alchemy, medicines to cure diseases in general, and restore youth.  
8. Vaji-karana tantra, reproduction — disease of organs of generation — local diseases.

AYUSH, the Veda descriptive of the art of music. See Vidya. Ayudha-Puja, instrument worship. Ayugma Chadda, also Ayugma Parma, SANSK., *Alstonia scholaris*, R. Br.

AYYAM. ARAB. Season, period. Ayyam-i-nahr, season of sacrifice. Ayyam-i-gur, day of rest.

AYYAN-KERE, also called Dodda Madaga Kere, an artificial lake studded with islands, and 7 miles in circumference, at the eastern base of the Baba Budan hills, said to have been formed by Rukman-gada Raya, about the 13th century.—*Imp. Gaz.*

AZAD. ARAB. Solitary or free. A class of Mahomedan devotees.

AZADIRACHTA INDICA. *Ad., Juss. Margosa.*

*Melia azadirachta*, Linn.

Them-bau-ma, . . .	BURM.	Weppa, . . .	MALEAL.
Ka-ma-kha, . . .	"	Aria Bepon, . . .	"
Ka-ma-a-pæ, . . .	"	Nimba, . . .	SANSK.
Ku-lien-shu, . . .	CHIN.	Telkohomba, . . .	SINGH.
Ash-leaved bead tree, ENG.		Vepam maram, . . .	TAM.
Indian lilac, . . .	"	Veja, Yepa, . . .	TEL.
Nim, . . .	HIND.	Nimbamu, . . .	"

This beautiful tree is found in Ceylon, throughout India and Burma, and in some localities attains a large size. It yields a compact, hard, heavy, durable wood; when old, difficult to work, but beautifully mottled, and deserving attention for ornamental purposes. It is well fitted for ship-building and carts. Some samples exhibited by Mr. Rohde at the Madras Exhibition equalled the best fancy woods, and some of the finest furniture he had seen was from an old margosa tree. It is used for cart wheels, and in bare districts of the Bombay Presidency, for building and agricultural purposes. It would be of importance to increase this tree throughout the country. It comes into full foliage in the very midst of the hot weather. Every part of the tree is bitter; and its leaves, bark, seeds, and the oil from its seeds (Karwa tel or bitter oil) are largely used in native medicine. Its leaves are applied to leech bites and blisters; also to promote the flow of the breast milk. The bitter oil of the fruit is a valuable anthelmintic; the seeds are used in the destruction of insects. The leaves, beaten into a pulp, and thus externally applied, act as a charm in removing the most intractable forms of psora and other pustular eruptions. A decoction of the leaves is used for cleaning foul ulcers, and leaves are used for making poultices. The oil from the seed is used to kill vermin in the hair, and, mixed with illupu oil, it forms a hard vegetable wax. The bark has been recommended in fevers, but is only a bitter tonic. The tree is venerated by the Hindu people, who, regarding the small-pox as a goddess, employ the leaves in that disease, and, as with the shrew ash tree in England, it is often resorted to by the friends of the insane, who pass the sick person through a cleft of the tree, or through a stem which, having parted and reunited, forms a circular opening.—*Roxb.; Voigt; Wight; Mr. Rohde; Cornish; Gibson; Elliott; Cat. Ex., 1862; Royle; Clegh.*

AZALEA, a genus of plants yielding fragrant flowers. They are much cultivated in China, where *A. alba*, *Indica*, *lateritia*, *Phenicea*, the yellow *Azalea Sinensis*, and *A. variegata*, cover the hill-sides, at least 1500 feet above the level of

the sea. Few can form any idea of the gorgeous and striking beauty of these azalea-clad mountains, where, on every side, as far as the vision extends, the eye rests on masses of flowers of dazzling brightness and surpassing beauty. Nor is it the azalea alone which claims our admiration; clematises, wild roses, honeysuckles, the *Glycine*, and a hundred others, mingle their flowers with them. High up on the gorgeously painted hill-side grows the lovely *Azalea Sinensis*, with its colours far more brilliant, and its trusses of yellow flowers much larger, than they are ever seen in any exhibition in Europe.

*A. aurantiaca* has a great abundance of white, orange, purple, scarlet, and variegated flowers.

*A. Indica*, Linn., is a bush two to six feet high, with drooping branches and purple and variegated flowers.

*A. ledifolia*, Hooker, has two varieties, the royal purple and the Phœnicean.

*A. obtusa* is highly prized by the Chinese for its brilliant, dazzling flowers.

*A. amœna*, Fortune, has a profusion of small semi-double pink flowers.

*A. ovata*, Lindley, covers the hill-sides of China up to 1500 feet.

*A. procumbens* grows profusely on the hills in Hu-peh and Kiang-si, and is called Lau-hu-hwa or Gan-chih-chuh.

*A. pontica*, called Hwang-tu-kiuen, is very poisonous, and the smell of its fresh flowers injurious.—*Fortune's Residence; Fortune's Wanderings; Eng. Cyc.; Riddell.*

AZAMGARH, a revenue district in the Benares division, of 2565 square miles, and a population of 1,531,482 souls. It is well cultivated, but with many usar or reh patches. Its principal river is the Gogra (Ghagra), called also the Sarju or Sarayu, and the Debha or Debwa. The aboriginal inhabitants are the Rajbhar, Siur, Sengaria, and Charu. But Rajputs wrested it from the Bhar; a race known as the Bhuinhar followed, and supplanted the Rajputs. The Delhi emperors then took possession, but were expelled by the Gaudama Rajputs. It again became Delhi and Oudh territory, and finally British in 1801. The people are Brahmans, Kshatriya called Thakur, Bhuinhar, the Kurmi, Kachi, and Lodha agricultural peasantry, with Arakh, Chamar, Dom, and Pasi.

AZAN. ARAB. The Mahomedan summons to prayer, proclaimed by the Muazzan. It is differently pronounced, though similarly worded, by every orthodox Mahomedan nation. The Muazzan, with his face to Mecca, for the five daily prayers says—

1. Allah ho akbar (four times).—God is great.
2. Ash'-had-do-an, la-illaha il-lul-la-ho (twice).—I bear witness there is no deity but God.
3. Wa ash'-had-do-an, Mahomed-ur-Rasul ool lahi (twice).—And I bear witness that Mahomed is the messenger of God.
4. Hy ul-as-sawat (twice).—Come enliven your prayers.
5. Hy al ul Fallah (twice).—Come for refuge to the saylum. (Come to salvation.)
6. Us-sal-la-to khyrun min nua-nawn (twice in the morning prayer).—Prayer is better than sleep.
7. Allah ho akbar, La-illaha-il-lul-la-ho (once).—God is great. There is no deity but God.

The Azan is proclaimed from the minaret or

madnah of mosques by the Muazzan. When Mahomed was at Medina, the means of calling his followers together for prayer were discussed. Flags were rejected because they had been defiled by war, bells were rejected because used by Christians, trumpets had long been used by Jews, and fire was an object of idolatry to the Persians; but a revelation to Abdullah ibn-Zeid Abderzi prescribed the human voice. The Muazzan is required to speak evenly and distinctly, slowly and gravely. In the morning call, the Muazzan adds, Prayer is better than sleep. The Muazzan stands with a finger in each ear, and with his face towards Mecca, till he comes to the words, Come to prayer, come to the temple of salvation. He then turns his face right and left, as if addressing all nations of the world. The Shiah sect, at the summons six, add, Come to good works; and they repeat the last sentence twice. The effect is very pleasing and solemn, when, as is mostly the case, the Muazzan has a clear and sonorous voice.—*Pottinger's Travels; Lane.*

AZAREH. HIND. *Achyranthes aspera.*

AZERBIJAN, the chief commercial city of Persia. It owes its flourishing state to its position on the long-established route by which the wares of Great Britain and Europe are conveyed from the Euxine port of Trebizond, through Turkish Armenia by way of Erzerum, to supply Persia and Central Asia.

AZES, B.C. 130, one of the conquering Scythian kings, on whose coins are bilingual inscriptions, with plain, distinct Greek characters. In Arian, Maharajasa Raja Rajasa Mahatasa Ayasa. The figures on the coins are various. Professor Wilson thinks he was an Indian Buddhist king, about B.C. 50. Professor Lassen regards him as a Sasi Scythian, who conquered the Kabul valley in the time of the second Mithridates, and finally destroyed the kingdom of Menander and Hermaeus in about B.C. 120. He considers he was succeeded by Azilises, B.C. 115, who reigned with the same titles as Azes. On one coin the name of Azes is on the Greek obverse, and that of Azilises on the Bactrian reverse.

AZFUR ZUKKUM. AR. *Euphorbia tortilis.*

AZHDANA. PERS. A dragon. A rock in the valley of the Logar river, in the Hazarajat of Afghanistan, supposed to represent a petrified dragon slain by Ali.

AZIM. ARAB. Great. The word is part of the Arabic verb 'azm,' he was great; other parts of this verb are frequently met with wherever Mahomedans are spread, in the names of towns, of individuals, and in titles, such as Azim-ghur, Azim-pur, Azim Jah, Moazzam-ud-Dowla, literally the Honoured of the State. Azim-us-Shan, splendid; Azim-ud-Dowla Bahadur.

AZIZ, the takhallus or literary name of Khani-Azim, a man of great learning and a poet at the court of the emperor Akbar. He was the foster-brother of Akbar, and one of his best generals. He had been long absent from court, in the government of Gujerat, and his mother prevailed on Akbar to invite him to court, but he excused himself, and it appeared that his real objection was to shaving his beard and to perform the prostration. Akbar wrote a good-humoured remonstrance, but Aziz persevering, Akbar sent him a positive order to come to the capital, on which Aziz threw up his government, and, after writing

an insolent and reproachful letter, in which he asked Akbar if he had received a book from heaven, or if he could work miracles like Mahomed, that he presumed to introduce a new religion, warned Akbar that he was on the way to eternal perdition, and concluded with a prayer to God to bring him back into the path of salvation; he embarked for Mecca without leave or notice. In a short time, however, he found his situation in that country irksome, and returned to India, where he made his submission, and was restored at once to his former place in the emperor's favour and confidence.—*Elph.* pp. 468-473.

AZKHAR. HIND. *Andropogon iwarancusa.*

AZMA. GUJ. Ajwain seed.

AZMEI. PANJ. Erva bovia.

AZORELLA SELAGO, one of the Umbelliferae of the islands of the South Pacific. It forms hummocks.

AZRAIL. ARAB. The angel of death.

AZUN. MAHR. *Terminalia arjuna.*

AZURE STONE, or lapis-lazuli, is said to be found massive with iron pyrites amongst the Ajmir hills, especially the Na-puhar range. This stone is sold by all 'attars,' both as a medicine and a pigment. The native name in Ajmir is 'laj-wurd.'—*Gen. Med. Top.*

## B

B. This consonant has letters with corresponding sounds in Arabic, Persian, Urdu, Sanskrit, Hindi, Mahratti, Gujrati, Bengali, Urya, Telugu, Karnata, Tamil, and Malealam; and in all but the Tamil tongue the English bh is also represented. In the languages of different races, b, u, v, w are interchangeable letters; in Bengali, for instance, Valayat, a foreign country, becomes Balat; and the b of the Arabic and Persian is changed to f or ph in several of the Indian tongues.

BA. PERS. With, possessing; thus, ba-aúlád, with offspring.

BAAL and Astarte, the two chief divinities of Phœnicia, were unquestionably the sun and moon, which are still worshipped by all Hindus; and the minor deities appear to have represented objects of astral worship. Baal was Baal semen, lord of the heavens or sun. Bel, the chief god of the Babylonians, was also the sun. Baal, Bel, Belus, the sun, or lord of the heavens, almost assimilates in character and attributes with Kronos, Ouranos, Moloch. But, in time, Baal began to be regarded as the supreme lord, and the sun, in its physical character (2 Kings xxiii. 5), was worshipped separately; the Jews and the Israelites paid homage to the sun. The sect of the Essenians every day saluted the rising sun, and invoked him in the morning to appear. The Bible expressly forbids this idolatry, and commanded those who were found guilty of adoring the sun and the moon to be stoned (Deut. xvii. xviii.). In the book of Kings, chap. ii., this idolatry is related as the principal cause of the ruin of the kingdom of the Jews. Plutarch endeavoured to destroy this worship among the Greeks. He says, in his book of Isis and Osiris, that the elements are not to be adored, neither the sun nor the moon, because they are only mirrors in which may be seen some trace of

the infinite wisdom of the Creator, who has made them so brilliant and beautiful. The Brahmans and Hindus of India to this day address prayers to the sun every morning. Many explanations and interpretations are given of the meaning of the celebrated Gaitri Mantram, the text of the Veda used when initiating a young Brahman into the order, but that it is addressed to the sun, under the name of Savitri, there is no doubt; and much of the Hindu worship has an astral origin; and there are many ancient and modern sun temples. Every day, too, the whole Parsee race worship this luminary.—*Bunsen, Egypt*, iv. 350; *Sonnerat's Voyage*, pp. 76-77.

BAALBEC, the Ba-alith of Scripture, the Heliopolis of the Greeks, the City of the Sun, now a small Arab hamlet, but famed for its ruins. The place is built on the lower slopes of the Anti-Libanus, 43 miles N.W. of Damascus, in lat.  $34^{\circ} 1' 30''$  N., and long.  $36^{\circ} 11'$  E. The date of its origin is unknown, but Antoninus Pius built one great temple. The city passed successively beneath the rule of the Persians, Greeks, and Romans, and was plundered by the Arabs in A.D. 748; suffered under various assailants during the crusades, and was sacked and dismantled by the Tartars under Tamerlane A.D. 1400. But its name is handed down in the labour catches of the Madras Mahomedans; 'Ya, Ali! ya, Baalbec! ya, Rasul Allah!' are still heard. The temples of Baalbec stood upon an elevated platform raised 30 feet above the plain, having immense vaults underneath. Three of the stones in this foundation are each 63 feet long by 15 wide, and 13 deep. On the platform stood three temples,—the temple of the Sun, the temple of Jupiter, and the Circular Temple. The largest of these, the temple of the Sun, was 290 feet long by 160 feet broad, surrounded by fifty-four Corinthian columns 75 feet high, and 7 feet 3 inches in diameter at the base. A few only of these immense columns now remain. The space covered by these ruins is only 900 feet long by 500 feet wide. The magnificence and magnitude of the columns and the Cyclopean masonry have been the wonder of the world.

BAALTIS, *i.e.* mistress, queen: the wife of the Egyptian Adonis. Identical with the Greek Hestoreth, Astarte.

BAALUT. ARAB. An acorn.

BAATOO. MALAY. Black trepang.

BAB. ARAB. A door. Bab Allah, 'the gate of God'; one of the gates of Damascus, so called from being that through which the Haj or pilgrim caravan passes on starting for Mecca. Bab-al-Ali, the sublime door or porte; the chief office of the Ottoman government; the respectful mode of designating the emperor of Turkey.

BAB. ARAB. A section, a chapter of a book; a heading of accounts. Babat, an item of account. Babati, revenue, a cess.

BABA, a title applied to Sikh ascetics. Both this and the titular designation Shah (king) were frequently employed by the Sikh historians when speaking of their founder. They even style him Nanuk Narinkur, or Nanuk the Omnipresent.—*Malcolm; MacGregor's Sikhs*.

BABA, a term applied to the descendants of Oody Singh, raja of Mewar. He lived for four years after the loss of Chitore, and expired at Gogoonda, aged forty-two. He left a numerous issue of twenty-five legitimate sons, whose de-

scendants, all styled Ranawut, pushed aside the more ancient stock, and form that extensive clan distinctively termed the Baba, or 'infants' of Mewar, whether Ranawut, Purawut, or Kanawat. His last act was to entail with a barren sceptre contention upon his children, by setting aside the laws of primogeniture, and proclaiming his favourite son Jugmal his successor.—*Tod*.

BABA or Babber, 60 miles W. of Timur, is in lat.  $8^{\circ} 2'$  S. The people scarp the hills, and dwell on terraces, in oblong, barn-shaped houses, with wooden walls and palm-leaf thatch.—*Horsb.*

BABA-BOODEN, or Chandra Drona, a range of hills in the N.W. part of Mysore, about 15 miles long, and attaining a height of 5000 to 6317 feet above the sea. The hill-sides have been found favourable to the growth of tea and coffee. Fevers of a severe type have occasionally occurred. The Jager valley is unhealthy. Magnetic iron ore and chrome ore are abundant. The range is named after a Mahomedan holy man or darvesh, Baba-Booden, alias Hyat Qalandar or Hyat-ul-Bahar, who resided there, and introduced the coffee plant from Arabia. His tomb is in a cave on the southern slopes, and is venerated by Hindus, who regard it as the throne of Dattatreya. The place is famous for a colossal Jain figure. The rainfall is about 70 inches.

BABA GOORGOOR, near Kerkook, is supposed to be the Korkura of Ptolemy, and is about 2 miles to the N. of Baghdad. In a little circular plain, white with naphtha, flames of fire issue from many places. See Kerkook.

BABAI. HIND. *Ocimum pilosum*; ciliated basil. The leaves have a very fragrant smell, exactly like verbena. The plant is used to prevent the approach of insects, especially of bugs; the seeds are mucilaginous.—*Irvine, Ajmir*, p. 180.

BABA LAL, a Hindu who dwelt at Dhianpur, in the province of Lahore, the founder of a sect called Baba Lali. He held frequent conversations on the subject of religion with Dara Shikoh, eldest son of Shah Jahan, and brother of Aurangzeb, which have been published in a Persian work by Chandarbhan Shah Jahani. Oblations are offered at his shrine. Baba Lal was a Malwa Kshatriya, and was born about the reign of Jahangir. He was a disciple of Chetana Swami. He settled at Dhianpur, near Sirhind, where he erected a math.

BABAR. ARAB. A weight of 16 maunds, computed in the Moluccas at about 590 lbs.

BABAR, also called Allow or Bichoo, a stinging nettle. Thread is prepared from its fibres. It grows in all the valleys about Simla and Subhathoo.—*Royle*, p. 376.

BABARCHI, also Bawarchi. HIND. A cook. Bawarchi-khana, a cook-room.

BABAT. PERS. An item in an account.

BABA YADGAR, one of the seven persons, or Haft Tan, who in the early days of Mahomedanism were worshipped as the deity in several parts of Kurdistan. His tomb is in the pass of Zardah, and is the holy place of the Ali-Allahi sectarians, who believe in upwards of a thousand incarnations of the godhead. At the time of the Arab invasion of Persia, the Zardah pass was regarded as the abode of Elhas. See Ali Allahi.

BABBAR SHER. PERS., HIND. The lion; *Felis leo*, *Linn.*

BABBASA. TEL. *Hydrocotyle rotundifolia*.

**BABCHI.** HIND. *Psoralea corylifolia*. Its aromatic and slightly bitter seeds are used by the natives as a stomachic and deobstruent, and also in cases of leprosy.

**BABEER**, the papyrus antiquorum; it grows in the marshes of Egypt, and in the stagnant waters of the Nile.—*Hogg's Veg. King.* p. 806.

**BABEGAN**, the surname of Ardeshir.

**BABEL** of Scripture is the Babiru of the cuneiform characters, and the Beber of the Egyptians. Its age is uncertain, but, according to Genesis, it is older than Assur and Nineveh (Gen. xi.). The tower was a watch-tower, a fortified observatory or rallying place, in the midst of a great plain; and there can be no doubt that there was a tower of Nimrud in the early times before the Chaldee period. This tower is connected with the decline of the kingdom of Nimrud, and the dispersion of nations.—*Bunsen's Egypt*, iii. pp. 132, 451, iv. pp. 373, 414. See Babylon; Kesra.

**BABER** was born at Farghana, on the Jaxartes, A.D. 1482. His name was Zahir-ud-Din Muhammad. He was, on his father's side, sixth in descent from Timur, and his mother was a Moghulani. His father, Umar Shaikh Mirza, a Chaghatai Turk, was the fourth son of Abu Said, whose extensive dominions were shared amongst his sons. He died A.D. 1494, when Baber was only 12 years old. In 1497, Baber, after more than once failing, conquered Samarcand, only to lose it again after a reign of 100 days, and he was driven also from his native kingdom. In 1499 he again recovered Samarcand and Farghana, only again to lose both of them, and he took refuge in the inaccessible mountains to the south of Farghana. From this, with 240 men, he set out for Samarcand, scaled the walls at night, and took the city, and all Sogdiana then declared for him. But he was again totally defeated and driven within the walls of Samarcand, by Shaibani Khan Uzbek; and, after sustaining a four months' siege, during which many of the inhabitants perished from famine, and the soldiers deserted, Baber evacuated the town. He passed nearly two years in the utmost poverty and distress, but again recovered Farghana, again to be driven from it by the Uzbaks; he was made prisoner, and with the utmost difficulty recovered his freedom. The whole of Transoxiana, except that annexed to Bactria, fell into the hands of the Uzbaks, and Baber bade a last farewell to Farghana, and set out to try his fortune beyond the range of the Hindu Kush. After all that he had done and suffered, Baber was yet only in his twenty-third year; adventurers gathered round him, and at the head of a well-equipped army he advanced on Kabul, of which he took possession, A.D. 1504, without opposition. The next years were passed in the conquest of Kandahar, in expeditions into the mountainous regions of the Afghans and Hazara, and in a dangerous journey to Herat, to concert measures with that branch of the house of Timur for their common defence against the Uzbaks. On these occasions he underwent the usual risks, and more than the usual hardships of war, and had once nearly perished in the snow during a winter march through the mountains of the Hazaras. In A.D. 1506, his brother Jahangir revolted, was subdued and pardoned; next year, 1507, the Moghul troops set up one of his cousins

as king, and he also was defeated and pardoned. In 1508, he had to meet a conspiracy amongst the Moghuls, who planned to seize Baber, and raise Abdur Razak to the throne; but Baber by his personal courage and exertions retrieved his affairs. And when Shaibani Khan, in 1510, was defeated and slain by Shah Ismail Saffavi, king of Persia, Baber made an alliance with Shah Ismail, retook Bokhara and Samarcand, only to be again defeated; and in 1514 he had lost all his possessions but Bactria, and he now turned his attention to India, claiming the Panjab as part of the conquests of Timur.

He was reigning at Kabul when Daria Khan Lodi was proclaimed king, but Daulat Khan Lodi, governor of the Panjab, revolted, and called Baber to his aid. Baber totally defeated a combination of Afghans near Lahore, and that city was reduced to ashes, A.D. 1524, A.H. 930; Dibalpur was stormed, and the garrison put to the sword. Daulat Khan joined here, but afterwards revolted, and Ala-ud-Din fled to Kabul, while Baber was defending Balkh against the Uzbaks, and he sent Ala-ud-Din to India with orders to his own chiefs to assist him. Ala-ud-Din advanced to Dehli with 40,000 men, but was totally defeated. Baber by this time had settled Balkh, and had returned to Lahore. He followed Daulat Khan into the hills, and obtained his submission, and then continued his route through the hills to Ropur on the Sutlej, above Ludhiana, and moved from thence nearly by the direct road to Dehli. At Panipat he was met by Ibrahim Khan Lodi with a force of 100,000 men and 1000 elephants. The Indian troops fell into disorder, were completely routed, and Ibrahim was killed. Baber estimated that 15,000 or 16,000 lay dead on the field; and the Indians reported that not less than 40,000 perished in the battle and pursuit (21st April 1526). Dehli surrendered (10th May 1526), and Baber advanced and took possession of Agra. After taking Agra, he distributed the captured treasures to his adherents. He gave his son Humayun a diamond, which was esteemed the finest in the world; and he sent a present of one Shah-Rukhi to each man, woman, and child, slave or free, in the country of Kabul. He occupied the district to the N.W. of Dehli, with a narrow tract along the Jumna to Agra, and Humayun subdued all the provinces ever possessed by the house of Lodi, including the former kingdom of Juanpur. The last places that submitted were Biana, Dholpur on the Chambal, and Gwalior beyond that river (July to October 1526, A.H. 932). He next subdued the combined forces under raja Sanga of Mewar, and fought and won the battle of Sikri on the 16th March 1527, A.H. 13, Jamadi-us-Sani 933, and afterwards reduced Mewat. About the beginning of 1528 (A.H. 934), he marched against Medni Rai, the Rajput chief of Chanderi. On the second day of the siege, the garrison gave up all for lost; they put their women to death, and rushed forth naked, not to conquer, but to die. They drove the Mahomedans before them, leaped over the ramparts, and continued their charge till destroyed; 200 or 300 had remained to defend Medni Rai's house, most of whom slew each other, each contending who should be the first victim (20th January 1528). During this siege he heard of a rebellion amongst Afghans in Oudh, and he seems to have driven

them into Bengal, taken Behar, and obtained the cession of the fort of Rintambor from the second son of raja Sanga. He subsequently moved against Sultan Mahmud, king of Bengal, who vainly attempted to defend the passage of the Gogra, and he sent a force in pursuit of a body of Afghans, who were destroyed in Bundelkhand. As Baber's health had been on the decline, intrigues were got up as to the succession. Humayun left his government of Badakhshan without leave, but was affectionately received by Baber. Humayun, however, fell very sick, and Baber carried out the superstitious custom of taking the ailment on himself as a self-sacrifice, by walking three times round his son's bed. This he did solemnly, then knelt in earnest prayer, and rose exclaiming, 'I have borne it away, I have borne it away;' and so powerful was the impression on his own and his son's minds, that the son began to mend, while Baber declined. In the midst of intrigues, he died at Agra, 26th December 1530, A.H. 937, in the 50th year of his age. Baber's body was buried, by his own desire, at Kābul, in a spot about a mile from the city, selected by himself, to him the choicest in his wide dominions. It is a brick building. A running and clear stream yet waters the fragrant flowers of the cemetery, which is the great holiday resort of the people of Kābul. In the front of the grave is a small but chaste mosque of white marble; and overlooking the tomb is a hill from which is a noble prospect. He was the most admirable, though not the most powerful, prince that ever reigned in Asia. He kept a diary in the purest Turki tongue, the Tuzak-i-Babari, or Wakiat-i-Babari, which has been translated by Mr. Erskine and Dr. Leyden; and his memoirs contain a minute account of his life. The unsettled nature of his life is shown by his observing, near the end of it, that since he was eleven years old he had never kept the fast of the Ramzan twice in any one place; yet he found time to compose many elegant Persian poems, and a collection of Turki compositions are mentioned as giving him a high rank among the poets of his own country. He left four sons, — Humayun, Kamran, Hindal, and Mirza Askari.

Baber's army, when invading India, had a large number of the Kipchak from Andijan. The Kipchak are part of a family scattered all over Central Asia; and there are Kipchaks amongst the Uzbek and Kara Kirghiz. Their country lies between the Naryn and the Kara-darya. They have ever been a brave race.

Baber spoke and wrote in the Chaghatai Turki, and that language continued in use at court until a late period. There were, however, two races, two languages, and two sorts of religionists, in that court, — the nobles of Turan and of Iran, of Tartary and of Persia. The former were of the Sunni sect, and spoke Turki; the latter of the Shiah sect, and spoke Persian. And in the later days of the empire the contentions between these two sects were a cause of its weakness. He founded the long line of kings under whom India, in the 17th and the 18th centuries, rose to greatness. His reflections on success evince it was his due. 'Not to me, O God! but to thee be the victory!' says the chivalrous Baber. He obtained a translation of the Christian Scriptures; and his grandson Akbar, who in A.D. 1556, at the

age of fourteen, ascended the throne, invited a party of Christian missionaries to his court. Amongst the princes from the Jaxartes are historians, poets, astronomers, founders of systems of government and religion, warriors and great captains, who claim our respect and admiration. Were we to contrast the literary acquirements of the Chaghatai princes with those of their contemporaries of Europe, the balance of lore would be found on the side of the Asiatics, even though Elizabeth and Henry IV. of France were in the scale. When not at war, he was travelling or hunting. On his last journey, when his health was failing, he rode 160 miles in two days, from Calpi to Agra, and swam across all the rivers in his route. He occupied himself largely in making roads, reservoirs, and aqueducts, and paid great attention to the introduction of new fruits. He was a poet, a historian, and a musician; elegant yet free in his manners, easy of access to his subjects, and fond of social enjoyments. He was an enthusiastic admirer of nature; and his memory dwelt on his native land in the lovely valley of Farghana, which the Uzbek Tartars had seized. — *Elph. ; Baber's Memoirs ; Burnes' Travels ; Elliot's Hist. of India ; Briggs' Ferishta ; Tod's Rajasthan.*

BABI, a sect founded by Syud, or Mirza, Ali Muhammad. He was born at Shiraz. His father was a merchant, who sent his son, when fifteen years of age, to study theology at Najaf. He settled for a short time at Abushahr as a merchant, but discontinued that and became a darvesh, and settled at Kazamin, near Baghdad, where he claimed to be a prophet, and assumed the title of Bab-ud-Din. Many people became his followers, and he was repeatedly imprisoned, and finally was shot at Tabreez about A.D. 1850, and the sect largely destroyed. His doctrines were atheistic, under the guise of pantheism. Many Mulla and Mushtahid joined him. The title of Bab-ud-Din (door, porte, of the faith) was assumed to imply that he or his doctrines were the way or gate to heaven. There are many of this sect in Baluchistan, settled at Kalat and Shal for purposes of traffic. Pottinger says of these: 'The appearance of the Babi merchants is rather prepossessing; stout, well-made men, with good features.' — *Pottinger's Travels ; Shiel, quoted by MacGregor.*

BABI, an Afghan tribe.

BABI. MALAY. Hog. Babi-Alu, Tapirus Malayanus, *Raffles*. Babirusa alfurus, the Babirusa hog of the islands of the Archipelago; its eastern limit is Buru.

BABIRU, of the cuneiform characters, is the Babel of Scripture.

BABI-RUNG. BENG. Embelia ribes.

BABISARN. MALAY. Morus Indica.

BABLAH, also Neb-Neb. ARAB. The rind of the fruit of the Acacia ferruginea. It is used as a substitute for the more expensive dye-stuffs, and for communicating shades of drab to cotton. Also A. Arabica in Bengal. — *Faulkner.*

BABOO, amongst the Hindus, a respectful appellation equivalent to the English 'esquire,' — your worship, or 'your reverence,' — or to the Mahomedan hazrat. It is still not infrequently applied to Europeans when addressed by a Hindu. In Calcutta, a baboo is a Hindu engaged in mercantile business, a native clerk who writes English; in Gorakhpur, any man of family or influence; in Benares, the near relatives of raj.

## BABOON.

Babouin magot, . . . Fr.	Babbuino, . . . . . Ir.
Pavian, . . . . . GER.	Cinocephilo, . . . . . Sp.
Bandar, . . . . . HIND.	

Quadrumanous mammals of the sub-family Papioninæ. One has received its Latin name, *Cynocephalus*, from the dog-like shape of its head; also species of the genera *Papio* and *Cercopithecus*.

**BABRA**, three marches from Jeypore, on the road to Dehli, has one of the edicts of Asoka on a block of rock on a hill, in old Pali, and of date B.C. 309. It is in the oldest Lat character. It differs somewhat in style and language from the pillar and rock edicts. The subject is the Buddhist commandment forbidding the sacrifice of four-footed animals. The Vedas are alluded to, but not named, and condemned as 'mean and false in their doctrine, and not to be obeyed.' The Scriptures of the Muni (which must be the Vedas) are spoken of as directing blood-offerings and the sacrifice of animals. Priests and priestesses, religious men and religious women, amongst the Buddhists, are commanded to obey the edict, and bear it in their hearts.—*Jl. B. A. S.* ix. p. 617.

**BABRI**. HIND. A kind of peach.

**BABRIA**, a tribe of Hindu cultivators in Kattyawar, giving their name to Babriawar. They have 72 divisions. It is one of the five southern districts of Kattyawar; its people, the Babria, are said to be the offspring of an Ahir with a Koli woman. See Kattyawar; India.

**BABUAR**. SANSK. *Cordia myxa*.

**BABUL-TULSI**. BENG. *Ocimum basilicum*.

**BABUL** or **Babool**, a Hindi word, applied as a generic term to some species of *Acacia*. The Babul proper, *A. Arabica*, in Sind is very abundant, grows to a large size, and is exceedingly hard and weighty. For agricultural implements and all native purposes, it is excellent. It was much used by the Indus Flotilla for paddle flats, rudders, stanchions, and boats' knees—in fact, for every purpose to which good wood can be applied. Its bark is employed in tanning, its pods form a valuable food for cattle; its young branches are the favourite food of camels and goats, its bark yields gum and lac; and for all these articles—wood, bark, pods, gum, and lac—a sale is always found. Drs. Gibson and Cleghorn have strongly advocated the extension of this tree by plantations; and sites indicated as suitable are the banks of the Indus in Sind, the Tumbudra, Bhima and Moota Moole, the Bellary, Nuggur, Ahmadnaggur, Sattarah, Kutch, and Kattyawar districts. Babul gum, largely produced, and well known in commerce, is the produce of the *Acacia arabica*. It is largely used in India as a substitute for the true gum arabic, the produce of the *Acacia vera*.—*M. E. Jur. Rep.*

**BAB-ul-MANDAB**, a strait at the entrance of the Red Sea, between Africa and Arabia, formed by Ras Sejan on the Abyssinian shore, and Ras Bab-el-Mandeb on the Arabian shore, the distance from point to point being  $14\frac{1}{2}$  geographical miles, but divided into north and south parts by the island of Perim. The north or small strait is  $1\frac{1}{2}$  mile in breadth, and it is formed by Perim and Pilot Island, a small rocky islet half a mile distant from Ras Bab-el-Mandeb, the soundings being 8 to 16 fathoms. The south strait is formed between the south point of Perim and Ras Sejan, and is  $11\frac{1}{2}$  miles in breadth, with soundings in

mid channel at 100 to 185 fathoms. On the N.E. side of the entrance to the Red Sea, a prominent headland, with low land behind it, has the appearance of an island. Quoin Hill, Jabal Mia Ally, is 865 feet high, and slopes towards the sea. Bab-el-Mandab is an Arabic term, meaning the gate of affliction, supposed with reference to the dangers which were anciently encountered in its navigation. It is the limit of the Turkish possessions to the south.—*Findlay; Horsb.; Playfair.*

**BABUNAH**. PERS. *Anthemis nobilis*; chamomile. Its root, under the name of Babuna-Surkh, is taken as an aphrodisiac and general tonic; sells at 1 rupee a seer.—*Gen. Med. Top. of Ajmir*, p. 128.

**BABU-PHALI**. HIND. Species of *Corchorus*; *C. olitorius*, depressus, acutangula.

**BABURI**. JHELM. *Mentha Royleana*, *Benth.*

**BABYLONIA**. This ancient sovereignty comprehended a narrow tract along the river Euphrates, extending from the neighbourhood of Erech, the modern Warka, or from about the modern town of Seikh-ul-Shuykh, to Babel, a distance of about 154 miles in a direction westward of north, and continuing from thence 287 miles further in the same direction to Kalrah, the modern Niffer, on the Khabur. The dominion extended eastward till it joined Assyria, including Akkad, and two other cities no less remarkable. One of them bears the name of El Kush, extensive ruins about 11 miles E.S.E. of Felujah; and the other is the supposed site of antediluvian Sippara, Siferah of the Arabs (Lieut. Lynch), which is within the Medina wall, near the southern extremity. The greater part of what was called Mesopotamia in latter times, constituted, therefore, the territory of ancient Babel, the Aram Naharain, or Syria between the rivers, of Gen. xxiv. 10; Deut. xxiii. 4. The same tract also bore the name of Padan-aram (Gen. xxviii. 2), or Champagne Syria, both of which designations agreed with the description given of the country by Strabo. Babylonia is the modern Iraq-i-Ajam. Much light is being thrown on the history of this ancient and ruined city, its dominions, and its rulers, by the researches of learned men, who have been deciphering the cuneiform inscriptions found in the ruins of Nineveh. But the beginning of Chaldean history is lost in fabulous antiquity. Ten kings, whose reigns are stated to have occupied 432,000 years, are enumerated as existing before the flood; while in the ages that succeeded that event, a maritime race, described as strange composite creatures, half men, half fish, are made to ascend from the ocean to teach the tribes of Babylonia the rudiments of civilised life. Later legends, too, brought the instructors of Chaldaea, in art and science and writing, from the waters of the Persian Gulf. At a very early epoch, the occupants of Chaldaea, the 'Sumirians,' were conquered by the Akkadai, 'highlanders,' their kinsmen in speech, from the mountains of Elam, and the country became divided between the newcomers in the south, and the old population in the north. And it is probable that to the Akkadians is due the invention of the picture writing out of which the cuneiform characters were to spring.

The earliest historical princes, however, whose inscriptions have come down to us, are those of Ur, on the western bank of the Euphrates. Here was the seat of the first monarchs of all Chaldaea,

## BABYLONIA.

who assumed the imperial title of 'kings of Sumir and Akkad.' The fall of the supremacy of Ur, and the final overthrow of Akkadian rule, seems to have been the result of a Semitic invasion. Assyria had become an independent monarchy in the 17th century B.C. About 1270 B.C. Tiglath-Adar captured Babylon, and founded there the dynasty which Berossus, the Chaldean historian, called Assyrian, and for a time Assyria and Babylonia were under the sway of one sceptre. Tiglath-Pileser I., whose date is fixed by later inscriptions at B.C. 1120-1100, is depicted as having made many conquests, and left a model for all future Assyrian kings to follow. The empire was handed down in succession from father to son, and established by the conquests of Assur-Nazir-pal and Shalmaneser II. in the 9th century B.C. But it was an empire of mere military occupation. No attempt was made to amalgamate the countries that had been subdued; and so soon as disorder broke out in Assyria, or when the monarch ceased to be a man of action, the empire was contracted to the neighbourhood of Nineveh itself.

The second Assyrian empire owed its origin to Tiglath-Pileser II., who seized the throne in B.C. 745, and inaugurated that system of satrapies which was afterwards perfected by the Persian Darius. Founded by a usurper, it was perpetuated by usurpation and murder. Its first three rulers, Tiglath-Pileser, Shalmaneser, and Sargon, were all successful generals unrelated one to the other. Tiglath-Pileser as well as Shalmaneser were probably assassinated; the inscriptions show that such was the fate of both Sargon and Sennacherib. Esar-Haddon ended by abdicating; while it was under his successor, Assur-Banipal, that the great revolt broke out which ushered in the decline of the Assyrian empire that had extended from the borders of India to Lydia and Nubia, had penetrated into the heart of Arabia and the Caucasus, and had made the ancient kingdoms of Babylonia and Egypt tributary provinces. Some interesting fragments of tables appear to relate to the closing period of the Assyrian empire. It was attacked by a great coalition of tribes from the north, its armies defeated, the frontier cities taken by storm, Nineveh itself fell, and its king, Esar-Haddon, the Saracus of the Greek writers, perished, if we may trust classical tradition, on the funeral pile of his own palace. With him fell the second Assyrian empire, after an existence of less than a century and a half.

George Smith gives from the inscriptions the following lists of the Babylonian kings after the deluge:—

- (a) For a mythical period.
- (b) Kings of Ur, . . . . . B.C. 3000 to 2000
- (c) Viceroy.
- (d) Elamite kings in Babylonia, . . . . . 2280
- (e) Kings of Larsa.
- (f) Kings of Karrah, . . . . . 2000 to 1700
- (g) Kings of Erech.
- (h) Kings of Agane.
- (i) Kings of Babylon.
- (j) 1st Cassite dynasty.
- (k) Kings of Babylon, 2d Cassite dynasty, 1700 to 1300

The first with an approximate date was—

Caru-indas, about B.C. 1450	Curi-galzu II., . . . . . B.C. 1380
Burna-buryas II., . . . . . 1430	Melispak II., . . . . . 1350
Caru Murudas, . . . . . 1410	Merodach Baladan I., 1325
Nazi-bugas, . . . . . 1400	Nazi Murudas II., . . . . 1300

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(l) Assyrian dynasty, Tiglath Adar, . . . . . B.C. 1270	Rimmon.....bi, . . . . . 1230
Zanama Zaciridin, . . . . . 1200	

(m) Chaldean kings.

Nabu-Cudura-Yutsur (Nebuchadrezzar), . . . . . 1150	
Caru buryas, . . . . . 1120	
Merodach-Nadin-akhi, . . . . . 1100	
Merodach Sapik Zurat, . . . . . 1087	
..... Sadua, . . . . . 1080	

Summas Sipak, the son of Irba-Sin, reigned 17 years.  
Hea-mucin-Ziri, son of Cutmar (a usurper), for 3 months.

Cassu Nadin-akhi, son of Sappai, for 6 years.

(n) Dynasty from the Persian Gulf—

Ulbar-surci-idina, son of Bazi, for 15 years.	
Nebuchadrezzar II., son of Bazi, for 2 years.	
..... Sukamuna, son of Bazi, for 3 months.	
After these an Elamite for 6 years.	

Rimmon-palidina.

Nebo Zacira-iscun.

Irba Merodach.

Merodach Baladan II., his son.

Rimmon-sacira-yutsur.

Sibir invaded South Assyria.

Nebo-Baladan, . . . . . B.C. 880	Suzub, . . . . . B.C. 693
Merodach-Zacira-iscun, 853	Esar-Haddon of Assyria, . . . . . 681
Merodach-balasu-ikbu, 820	Saul-mucinu, . . . . . 668
Nabu-natsir, . . . . . 747	Assur-Bani-pal, . . . . . 648
Nabu-Yusapai, . . . . . 733	Bel Zacira-iscun, . . . . . 626
Ucin-Ziru, . . . . . 731	Nabo-Palassar, . . . . . 626
Tiglath-Pileser (Porus) of Assyria, . . . . . 729	Nebuchadrezzar III., . . . . 605
Yagina, chief of the Chaldei, . . . . . 726	Amil Merodach, . . . . . 562
Merodach-Baladan III., his son, . . . . . 721	Nergal sarra Yutsur, 560
Sargon of Assyria, . . . . . 709	Nabu-nahid, . . . . . 556
Merodach - Baladan restored, . . . . . 704	Merodach-sarra Yutsur, 541
Bel ibni, . . . . . 703	Bel sar uzur (Bel-shazzar), . . . . . 546
Assur nadin sumi, . . . . . 700	Cyrus, . . . . . 538
	Darius, son of Hytaspes, . . . . . 522

George Smith says Babylon is first mentioned in the inscription of Izdubar, probably the Nimrud of the Semitic races, at the time when the Babylonian monarchy was being formed by the uniting of a number of little states. The great block of buildings in it consisted of the temples of Merodach and Zirat-banit, and the accompanying Ziggurat or tower. The date of their erection is lost, but they were first restored by king Agu or Agu-Kak-Rimi, and afterwards by king Ham-murabi, who made Babylon the capital of the whole of the country somewhere in the 16th century B.C. Babylon was captured by the Assyrians under Tugulti-Ninip I., B.C. 1271, and again by Tiglath-Pileser, B.C. 1110. In the 9th century B.C. it was considered a great sanctuary, and Shalmaneser II., king of Assyria, came to Babylon to offer sacrifice to Bel, B.C. 851. Babylon was taken by Tiglath-Pileser II., king of Assyria, B.C. 731, who made himself king of the country, and performed a great festival to Bel B.C. 729-8. The city was captured B.C. 722 by Merodach-Baladan, the Chaldean, who held it twelve years, until expelled by Sargon, who in turn ruled the city. On the assassination of Sargon, the city passed through various revolutions, and was several times captured by the Assyrians, when, at the close of the last war between Sennacherib and the Babylonians, B.C. 694, the Assyrian monarch captured the city, and destroyed it. It was restored and rebuilt by

Esar-Haddon, son of Sennacherib, but was once more besieged and captured by Assur-Bani-pal, king of Assyria, B.C. 648. Again the city revolted, and fell before the Assyrians B.C. 626. In this year, Nabu-pal-uzur, the Nabo-Polassar of the Greeks, who commanded the army in this war, was appointed king of Babylon, and at once commenced the restoration of the country. Some time later, he sent and made an alliance with the Medes, and, having revolted against Assyria, took Nineveh in combination with the Medes, and towards the close of his reign sent his son Nebuchadnezzar to conquer Syria. While his son was on this expedition, Nabo-Polassar died, and Nebuchadnezzar succeeded to his throne. He entirely rebuilt the city of Babylon, and made it the most magnificent city in the world. The tower and temple of Belus, the hanging gardens, the magnificent palaces, and the walls of the city, were all his work; and scarcely a ruin exists in the neighbourhood without bricks bearing his name. A few years after the death of Nebuchadnezzar, the Babylonian power declined, and Babylon itself was taken by the Medes and Persians under Cyrus, B.C. 539. After one or two fruitless attempts at revolt, the city finally settled down under the Persian dominion, and on defeat of their power, passed to Alexander the Great. From this time, whatever changes happened in Asia, only brought a change of masters, and Babylon sank gradually, until the city became a complete ruin.

Its capture by Cyrus is related in Isaiah xlvii., Jeremiah xxv., and Daniel viii. Its power must have been much detested, if the expressions alluding to its fall be considered. Isaiah xxi. 2-9 says, 'Go up, O Elam; besiege, O Media;—Babylon is fallen, is fallen; and all the graven images of her gods he hath broken unto the ground;' while Jeremiah says, 'Babylon shall become heaps, a dwelling-place for dragons, an astonishment and an hissing, without an inhabitant' (Jeremiah li. 37). When Babylon was beset by Cyrus, B.C. 539, Nitocris, the queen mother, counselled resistance, and as there was an ample supply of food, with walls 350 feet high and 87 thick, it seemed possible to withstand a siege. But after it had lasted two years, Cyrus opened the head of the canal connected with the Euphrates, and allowed its waters to enter trenches which he had excavated around the city. This so drained the bed of the river where it entered the city, that by midnight the two bodies of soldiers whom he had posted at the points of its entrance and exit passed in and opened the gates for the army, who poured in and surrounded the palace; within a few hours, the city surrendered. It never recovered its ancient splendour, but from her fallen towers have arisen, not only all the present cities in her vicinity, but others which, like herself, are long ago gone down into the dust. Since the days of Alexander, we find four capitals at least built out of her remains,—Seleucia by the Greeks, Ctesiphon by the Parthians, Al Maidan by the Persians, and Kufa by the khalifs,—with towns, villages, and caravan-saries without number. Ur or Uru is the modern Mugheir; Erech or Uruk is the present Warka; Nipur, city of Bel, is the modern Niffer; Larsa=Sen Kereh; Babylon or Babel=Hillah; Tiggaba or Kute is Tel-Ibrabim; Kisu or Kis is the modern Hymar; Sippara, city of the sun-god, is the present Sura; Agane, near Sippara,

part of Sura; Zirgulla=Zerghul; Dur or Diru, the modern Deyr. Babylonian history is of interest for the illustration of the Hebrew and Christian Scriptures, and the religions of the Hindus, Greeks, and Romans. Babylon was the oldest civilised dominion in Asia, and was the centre from which civilisation spread into Assyria, from thence to Asia Minor and Phœnicia, from thence to Greece and Rome, and from Rome to modern Europe. The Chaldean legend of the flood was in existence at least 2000 years before the Christian era, and their Xisithrus, Xisuthrus, or Hasis Adra, was its Noah. Their inscriptions also make mention of a conqueror named Izdhubar, whose character in several points corresponds with that of the biblical Nimrod, described in Genesis x. 9, 10, as a mighty hunter before the Lord, doubtless meaning a nomade, and 'the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar.' He was on friendly terms with Hea bani, an astrologer, and he visited Hasis-adra, who related to him the story of the flood. Many exploits and mythical adventures are related of him. Sargon, the greatest of the kings of Akkad, was the Moses of the Bible. He was adopted by Akki, a water-carrier. He conquered the Elamites, Syrians, and Kazulla, ravaged Labarti, and founded the city of Dur Sargina. The ruins near Hillah are still, by the Arabs, designated Babel; and all historical records, as well as traditions, agree in representing these as the remains of the first city of Nimrud, the Babylon of Herodotus, Diodorus Siculus, and other historians. Four miles and a quarter N. 20° W. of the bridge of Hillah is the Majal-libah, near which are the remains of the Kasr, as well as those of the hanging gardens; and at rather more than six miles from Hillah, standing amidst and crowning the summit of extensive masses of ruin, is the Bars-i-Nimrud. This has been considered by Niebuhr, Rich, and others to be the celebrated temple of Belus, and, according to Herodotus, it was separated from the palace by the river (lib. i. c. clxxx.). 'L'un [des quartiers] est remarquable par le palais du roi, et l'autre par le lieu consacré à Jupiter Belus.'

The pre-eminent mounds are three in number: 1st, the Amran Hill, so named by Mr. Rich, from its supporting a small tomb erected to the memory of some personage of that name, said to have been a son of the Khalif Ali, who fell at the battle of Hillah. The second pile is the Kasr, or palace, which is separated from the preceding by a distance of only 750 yards. The third is known by the appellation Majal-libah, or Maqluba, the overturned. It stands about a mile and a half northward from the other, is about 200 yards square each way, and its S.E. corner is said to be 140 feet high. The religion of the Babylonians was of the lowest and most degrading kind. They had faith in magic, exorcism, charms, sorcery, omens, dreams. The three great Babylonian gods were, Anu, lord of the heavens; Bel, lord of the visible world; and Hea, lord of the sea and infernal regions. Sin, or the moon-god of Ur, was the eldest son of Bel; Shamas, the sun-god; Nergal, god of war; Ninip, Vul or Rimmon, god of the atmosphere; Sir-ili, king of the gods; with many others. The female divinities were Anatu, goddess of life and death, the female form and complement of Anu; Avunit, goddess of Akkad or Agane; Nana, goddess of Erech



Beltis, wife of Bel; and Davkina, consort of Hea. —*Ouseley's Travels*, i. 104; *Mignan's Travels*, p. 168; *Porter's Travels*, ii. 337, 339; *Euphrates and Tigris*, Col. Chesney, p. 118; *Bunsen's Egypt*; *G. Smith's Assyrian Discoveries*; *do. do. Hist. of Assyria, Hist. of Babylonia*; *Lectures by the Rev. A. Sayce*; *Larcher's Translations*; *Rawlinson's Five Great Monarchies*; *Rich, Ruins of Babylon*.

BACCAUREA PIERARDI. *Buch.*

*Baccaurea ramiflora*, *Lour.* | *Pierardia aspada*, *Roxb.*  
*Lut qua*, . . . . CHIN. | *Koli Kuli*, . . . . CAN.

This small tree grows in Tipperah, Burma, Cochin-China, Canara, and Travancore, and Andamans. The fruit, or rather the aril of the seed, is a very pleasant acid; it generally hangs in great profusion from the trunk, appearing as a crimson mass. It yields a hard and heavy timber, and is used in Burma for wheel axles. *B. dulcis*, *Wall.*, is a tree of Penang and Sumatra. —*Roxb.*; *Beddome, Fl. Sylv.* p. 280; *von Mueller*.

BACCHUS. Sir W. Jones imagined that the Dionysos or Bacchus who is said to have invaded India, was Rama the son of Kush; the Black Osiris of the Egyptians had also the titles of Seirius, Sirius, and Bacchus.

BACH. HIND. *Acorus calamus*.

BACH, a family or 'got' of Rajputs of inferior rank, settled on the borders of the Jonpur district, in Oudh and Gorakhpur. They are said to be of the Chauhan tribe. The Bach-hal 'got' in Alighur, Badaon, Mathura, and Shah-Jahanpur claim to be of the Soma Vansi stock residing near Shah-Jahanpur; they supplanted the Gujur, and themselves have been supplanted by the Kut'herya and Gaur Rajput. —*Wils. Gloss.*; *Elliot, Suppl.*

BACH-CHALI KURA. TEL. *Basella cordifolia*, *Lam.*, and *B. alba*, *Linn.* Bach-Chali Manda is *Ceropegia tuberosa*.

BACHELOR HALLS, or town-halls for men, are customary among several of the races of the East Indies. In the Marquesas they are lofty sheds, open on three sides, where the men take their meals, and women are prohibited entering. The Abor Naga tribes of the Assam borders and the Kol tribes of Central India have these public buildings, in which the young unmarried men, with a small number of the elders, sleep,—partly to free the families, but chiefly as a guard. They are known as the Morang, and throughout the Peninsula of India as the Chauri, at which all stranger travellers put up. The unmarried girls amongst the Kol races have also their spinster halls, under the care of an elderly woman. —*Dalton*; *Bennett, Whaling Voyage*, i. 317. See Chang; Deka; Dhunkuria; Cutcherry.

BACKERGANJ, a town and district in the Dacca division of the Bengal Presidency. The district lies between lat. 21° 49' and 23° 4' 45" N., and long. 89° 53' 45" and 91° 4' 50" E., and has an area of 4006 square miles, and a population of 1,874,201. It is in the delta of the Ganges, Brahmaputra, and Meghna, and has numerous great jhils, marshes, and swamps, and interlacing khal or channels and estuaries taking different names, and useful in place of roads. Fish and formidable crocodiles abound. The races dwelling in it are the Hindu, Brahman, Kshatriya, and Rajput, with the non-Aryan fisher and cultivator races, Buidia, Chandala, Napo, and Kaibartia. It was often swept over in the past century by the predatory Magh.

BACON, the flesh of swine, salted and dried; largely prepared in Ireland and America, and in the northern counties of England and southern of Scotland, and exported to all parts of the world. It is a coarse food, and that prepared in India is very liable to induce disease of the bowels; its use should be avoided. —*M'Culloch, Com. Dict.*

BACON, THOMAS, author of *First Impressions*, and *Studies from Nature in Hindustan*.

BACTA VINDA CHADA. SANSK. *Euphorbia thymifolia*.

BACTRIA, as known to the Greeks and Romans, was the region lying between the Oxus and its tributaries on the north, and the western part of the Paropamisian range or Hindu Kush. It thus included the site of the modern Balkh, and of Margiana, the modern Merv. Bakhdi, or the fortunate, the name of one of the settlements of the eastern Aryans in their southerly migration, was the source of the term Bactria. Curtius accurately described Bactria as a region of the most varied physical character. The region has witnessed great political changes, which indeed continue to recur up to the present day. In B.C. 1200, Semiramis is supposed to have retreated into it after her defeat on the left bank of the Indus. In the 7th century B.C. it passed under the dominion of the Medes, and in the reign of Darius it formed the twelfth satrapy of the empire, and furnished powerful contingents for the army. Alexander the Great, in his advance towards the Indus, formed military stations in Bactria; and after his demise, when the generals of his armies set up for independence, Bactria was carved into dominions which, with varying limits, lasted from B.C. 256 to A.D. 207. But of that long line of Bactrian kings through a period of 463 years, their coins furnish almost the only available testimony of the survival, reinstitution, and extinction of the dominant Hellenic element on the site of Alexander's furthest conquest in the east, and of the potentates who swayed the destinies of those lands for the next four centuries. Professor Wilson gives a list of them from Theodotus I., B.C. 256, to Pantaleon, B.C. 170. Then of barbaric kings, Su Hermaeus, Kadaphes, and Kadphises, from B.C. 100 to B.C. 50; also of an Indo-Parthian dynasty; of the Indo-Scythian princes of Kabul, and a classification of their contemporaries. And Mr. Thomas, in Prinsep's *Antiquities*, gives Major Cunningham's later and more comprehensive table of the several dynasties.

Mr. James Prinsep, Mr. H. T. Prinsep, Professors Wilson and Lassen, have based their views on the coins of Greek, Aryan, Bactrian, and Indo-Scythian kings and dynasties, which the researches of Sir Alexander Burnes, Mr. Masson, Generals Court and Ventura, had brought to light, as also from the engravings on rocks and on relics found in topes in the region around Kabul. The languages in which these legends are defined are Aryan-Pali or Bactrian, Greek, Indo-Pali or old pre-Sanskrit alphabets. On coins, these are sometimes single, but many dynasties adopted bilingual legends, Aryan and Greek, or Greek and Indo-Pali, the Greek becoming gradually more barbarous, until at length it became unintelligible. Mr. Prinsep thinks it established that the Aryan-Pali or Bactrian language was long the vernacular of the Paropamisian range, of Kabul, and perhaps of Herat and Kandahar, up to the Indus, for its

writing has been found in the topes of Manikiyala in the Panjab, and, it is said, on the rock at Bamian. Unlike the Greek and Sanskrit, it is written, like the Semitic tongues, from right to left, and in characters seemingly of Phœnician origin. Besides being used on the Græco-Bactrian coins, it is seen on a copper plate known as the Taxila, on a vase found at Peshawar, on the Bumarān vase, on a cylinder at Manikiyala, and on the Wardak urn.

The inscription of Asoka at Kapurdigiri is in the Bactrian-Pali characters, and written from right to left; all the others are in the Indo-Pali character, and written from left to right. The name of Asoka does not occur in them, but he calls himself Piyadasi, and the beloved of the gods.

One passage refers to the Greek king Antiochus and three others, under the version of Turamayo, Antakana, Mako, and Alikasunari, which are supposed to represent Ptolemy, Antigonus, Magus, and Alexander.—*J. R. A. S. xii.*

Dr. Burnell concurs in the opinion that the characters used in the Kapurdigiri inscription are of Phœnician origin.—*Burnell, A Few Suggestions.*

The Aryan character was adopted first on the coins of the Greek kings from Eucratides down to Hermæus. It was then taken up by the Scythians, who crossed the Paropamisus, Imaus, or Hindu Kush, and also by Parthians, who asserted their independence in Afghanistan. Mr. James Prinsep, Mr. H. T. Prinsep, and Professor Wilson considered this Aryan language to have a close affinity with Sanskrit. Menander, the known Indian conqueror, never seems to have used the Indo-Pali characters of Asoka. At Manikiyala is a tope solidly built of quarried stones and lime cement; a great cupola 80 feet high and 310 to 320 feet in circumference, was opened by General Ventura, and there are fifteen other and smaller cupolas there, which were opened by General Court. Monuments of the same kind are met with at Rawalpindi (in the Panjāb), in the Hazāra country, west of Kābul, at Jalalabad, Lugman, Kābul, Bamiān; and in the Khaibar pass. Many of those west of Kābul were opened by Mr. Masson. In one, N.N.E. of the village, which was opened by General Court, a sculptured inhumation slab was found in Aryan characters, along with Roman coins and coins of Kadphises and Kanerkes,—a fact alone sufficient to indicate that the territories around had been under the sway of rulers of varied races. The countries over which these chiefs ruled were Bactria, Sogdiana, Margiana, Paropamisadæ, Nyssa, Aria, Dranga, Arachosia, Gandharis, Peukelaotis, Taxila, Patalene, Syras-trene, and Larice, but their limits were incessantly varying.

Professor Lassen supposed the existence of four Greek kingdoms, viz. first, that of Bactria. A second, eastern, under Menander and Apollodotus, comprehending the Panjāb and valley of the Indus, with Kābul and Arachotia or Kandahar added in times of its prosperity. A third, western, at Herāt and in Seistan. A fourth, central of the Paropamisus, which latter region Mr. Prinsep is inclined to give to Bactria, because of the bilingual as well as the pure Greek coins of Heliocles and Antimachus, kings of Bactria. The earliest of these rulers were the successors of Alexander the Great. Alexander's death occurred in the spring of the year 323 B.C. His empire, though

only of ten years' growth, was not transient. His colonies and their institutions, manners and language, had a lasting action in Central Asia, the effects of which were felt for at least 500 years after his decease. Though he left his brother Aridæus and the posthumous child of Rashana or Roxana, called Alexander, neither of these succeeded him, for his military commandants assumed sovereign power.

Stasanor, whom Alexander had appointed to the satrapy of Drangia, retained it after Alexander's death, but on the subsequent division at Triparadeisus, B.C. 321, he exchanged it for the government of Sogdiana and Bactriana; and Antiochus left him in possession, B.C. 316.

In India, Eudemus had been left in command of the troops, with Pithon the son of Agenor and Philip son of Machatas? as satraps. The last-named was murdered in 326 B.C., and Pithon was removed to Babylon in 316 B.C., and was put to death by Antigonus. Antigonus, in 315 B.C., assumed the title of king of Asia.

Seleucus Nicator, to whom Babylon was at first assigned, after various changes of fortune, rose to great power and between 311 and 302 B.C. extended his sway towards the east, and even invaded India, where he formed a matrimonial alliance with Chandragupta, under his grandson Antiochus Soter, B.C. 261-246, when his kingdom was weakened by his long war with Ptolemy Philadelphos.

Arsaces established a Parthian kingdom, B.C. 250, and shortly afterwards Diodotus, governor of Bactria, revolted, and made Bactria an independent state.

Seleucus Callinicus, B.C. 246-226, undertook an expedition against the Parthians, and seems to have entered into an alliance with Diodotus to secure his co-operation, but he was totally defeated by the Parthians.

The following are deemed *conditionally established dates* of Greek rule in Bactria and India:—

Sophytes, an Indian chief near Lahore, and vassal of Alexander, coins Greek money about 306 B.C., imitating the head of Seleucus I. of Syria.

Antiochus II. of Syria, about 256 or 250 B.C., issues Bactrian coins, with the name of Antiochus, and subsequently adopted national Bactrian type.

Diodotus, called Soter by the later kings, about 256 or 250 B.C. becomes independent king of Bactria (revolts, or is acknowledged by Antiochus). His son, Diodotus II., mentioned by Justin, is not proved by the coins, and doubtful.

Euthydemus, from Magnesia, follows Diodotus or his dynasty in Bactria.

War with Antiochus III. of Syria. Treaty of peace. Antiochus gives his daughter (Laodike) to Demetrius the son of Euthydemus. Euthydemus dies of old age. Demetrius the son of Euthydemus follows him and extends his dominion as far as India. Bilingual coins appear. Demetrius makes war with Eucratides.

Eucratides, king of Bactria, reigns in the time of one of the earliest Arsacid kings, therefore probably about 200 B.C. A treaty of peace was agreed to (according to some authors, the overthrow of Demetrius and occupation of India) with favourable conditions for the victorious Eucratides? Demetrius gives his daughter Laodike to the son of Eucratides (Heliocles?). Coins of



supposes him to have been the governor left by Antiochus in Kābul, after his treaty with Asoka.

Pantaleon, B.C. 195, coined in Greek and Sanskrit.

*Parthia* followed? Bactria for independence about the year 255 B.C., under the rule of Arsaces I., who is variously described as a native of Sogd, as a Bactrian, and by Moses of Chorene as of Balkh, this last author adding that the dynasty was known as Balkhavensis or Pahlavian. He used Greek only on his coins (and in his public letters and correspondence), ordinarily with the head of the sovereign on one side. Great King of Kings was a title first adopted by Mithridates II. Arsaces I., B.C. 254-250, is supposed to have been killed in action with Ariarathes of Cappadocia, but the date and circumstances are not known.

Arsaces II. (Artabanus?), son of Arsaces I., about B.C. 220 or 216, at first extended the Parthian empire, but was afterwards driven into Hyrcania by Antiochus Magnus in B.C. 212; allying himself with the Scythians, he recovered Parthia.

Arsaces III., B.C. 196, called Priapatius, Phraapatus, or Phriadatus, son of Arsaces II., reigned fifteen years, left three sons, Phrahates, Mithridates, and Artabanus.

Arsaces Mithridates I., B.C. 177 or 173, made Balkh his capital, subdued Media and Persia, and captured Babylon; brought under his dominion Western Bactria, Aria, Seistan, and Arachosia, and made a successful expedition into India.

Arsaces Phrahates II., B.C. 139 or 136. In his reign, Bactria seems to have been subjugated entirely by Scythians. He was defeated and slain in B.C. 130, when restraining the Parthians from ravaging the country.

Arsaces Artabanus, B.C. 126, uncle of Phrahates, and youngest son of Priapatius, died of a wound received in action from the Tochari Scythians.

After many kings, the Græco-Parthian or Arsacian dynasty in Central Asia ended in A.D. 209 with Arsaces Artabanus, who was involved in a war with Rome, but ultimately slain in battle at Balkh by one of his officers, Ardeshir Babekan, who established his own dynasty, that of the *Sassanians*, in A.D. 235. It lasted nearly 500 years. The capital in the time of the Cæsars was at Seleucia on the Tigris. The system of government was Asiatic, by satraps or local rulers possessing full power over the persons and properties of the subjects.

The *Parthians* seem to have held away in the brief interval that separated the death of Eucratides, about B.C. 155, till the total subversion of the Bactrian kingdom by the Tartar tribe of Su from the north of Transoxiana, B.C. 126; and their Indian kingdom was subverted about B.C. 26 by the Yue-Chi, who came from Persia, and spread themselves along a large portion of the course of the Indus.—*Elphinstone*, 246-248. De Guignes' account of the first conquest is that the Su came from Farghana, on the Jaxartes (the modern Syr Darya), and conquered a civilised nation, whose coins bore a man on one side and horsemen on the other. These seem to have been the coins of the Eucratidæ, which had the king's head on one side, and Castor and Pollux, mounted, on the other. According to Strabo, the nomades who overthrew the Greek rulers of Bactria were the Asii, Pasiani, Tokhari, and Sakarauli.—*Dr. Bhau Ji.*

The *Scythian* kings followed the Greek kings in adopting their forms of money. They coined similar pieces, with superscriptions similar and in the same letters, but inscribed on them their own names and titles, and varied the emblems and devices.

Mauas, B.C. 135, is supposed to have been a Scythian, the head of one of those tribes that broke into Bactria between 150 and 140 B.C., and he seems to have held communication with Azes. On the obverse, this coin contains the king with a Tartar war trident, setting his foot on a prostrate enemy.

Azes, B.C. 130, the greatest of Scythian kings, on whose coins are bilingual inscriptions, in plain Greek characters:—ΒΑΣΙΛΕΩΣ ΒΑΣΙΛΕΩΝ ΜΕΓΑΛΟΥ ΑΖΟΥ; in Aryan-Pali, Maharajasa Raja-Rajasa Mahatasa Ayasa. The figures on the coins are various. Professor Wilson thinks he was an Indian Buddhist king about 50 B.C. Professor Lassen regards him as a Saki (Scythian), who conquered the Kābul valley in the time of the second Mithridates, and finally destroyed the kingdom of Menander and Hermæus in about 120 B.C.

Azilises, B.C. 115, reigned with the same titles as Azes. On one coin, the name of Azes is on the Greek obverse, and that of Azilises on the Bactrian reverse.

Vonones, B.C. 100, supposed to have been a Parthian satrap who asserted independence and created a kingdom for himself out of the dominions of Azilises.

Spalirisus, B.C. 85, sometimes read Ipalirisus, supposed a Parthian king.

Spalirius, B.C. 75, had many coins in two languages; he was a vice-regent, son of Vonones, and perhaps brother of Spalirisus.

About this time, as indicated by his coins, appears a ruler whose name and personal designation is not known, styled Soter Megas, B.C. 70. This nameless great Soter king had coins with an Aryan legend, which James Prinsep and Professor Lassen ascribed to Azes. On all is a peculiar monogram with three prongs. The same monogram was continued in coins of the Kadphises and of the Kanerkes, but it is not found in those of the Hercules type derived from Hermæus. Mr. H. T. Prinsep considers him to have been contemporary but not identified with Vikramaditya, and that he assumed the title of Soter Megas, which was continued down by the Kadphises kings. He considers that the nameless kings, with those on whose coins are the words Kodes or Hyrkodes, although mere local chiefs, such as now rule at Kulm, Kunduz, and Balkh, preceded the conquest of the Panjab by Vikramaditya about B.C. 56. About this great king India affords nothing but fables; but a passage of the *Periplus* mentions that his capital was Ozene (Ujein), and it is known that he extended his empire to Kābul. His empire fell to pieces after his death.

Kadaphes or Kadphises, a dynasty of three rulers who reigned in Kābul from the downfall of the kingdom of Vikramaditya. Kadphises' name is on the Aryan reverse of the Hermæus coins of the Hercules type. There is no indication of a settled worship. The Hercules worship was readily borrowed from the Greeks by the wild Scythians, as a mere reverence of physical strength. The Kohistan is

supposed to be the district of the first rise of Kadphises, while Kabul and its valley were subject to Indian rule; and while there, the chief seems to have retained his Scythian title and rude worship of Hercules. Afterwards, overpowering the Indian governors who had followed Vikramaditya into the Kabul valley and Panjab, he or his descendants seem to have adopted the Hindu religion, coining with Greek, and dropped their Scythian title. In a gold coinage by a Kadphises king, Siva occurs in the mixed male and female character, and very generally accompanied by the bull Nandi. Professor Lassen discovered in Chinese history that Khi-out-chi-u-hi Kui-tsi-kio, a Yuchi, or Yeutchi, or white Hun, conquered the Szu or Azes Scythians in about 40 B.C., and, dying at the advanced age of 84 years, his son Yen-kao-Ching prosecuted his career of victory, and reduced the Indus valley and Panjab to subjection in about 20 B.C. The names are scarcely recognisable, but the facts and period correspond to the career and supposed era of the Kadphises kings.

Korosoko Kosoulo Kadphises, B.C. 50, in Aryan Dhama . . . rata Kujula kasa Sabashakha Kadaphasahis,—coins are of the Hercules and Hermæus types.

Zathos Kadaphes Koranos, B.C. 20. On the reverse of the coins is a sitting figure, with the arm extended, and wearing a loose flowing Indian dress. They have monograms the same as the Azes coins. The Siva worship had not yet been established as the state religion.

Oohemo Kadphises (Hima, snow, white), B.C. 5. His copper coins have the king standing in a Tartar dress, with coat, boots, and cap, his right hand pointing downwards to an altar or Hima, and having a trident separate on one side, and a club on the other. The reverse has the Siva and Nandi bull.

The readings of the Aryan inscriptions on coins of the Kadphises kings, by Lassen, J. Prinsep, and Wilson, are somewhat different, and it is suggested that the words Korso Kozoulo, Koranos, and Zathos, were titles short of royalty. Professors Lassen and Wilson carry the dynasty of Kadphises through the whole of the first century of the Christian era, and consider it to have been then overpowered by a fresh swarm of Scythians under the Kanerki kings. Mr. H. T. Prinsep supposes that during the ascendancy of the Kadphises kings, the Græco-Parthian party still held out in cities and communities, abiding their time to reassert their independence, and rose again about the middle of the first century of our era. Amongst these, coins show—

Undopherres, A.D. 40, calling himself King of Kings in Greek, and in Aryan, Maharajasa Raja Rajasa, Tradatasa, Mahatasa, Pharahitasa.

Gondopherres or Gondophares, B.C. 55, who took the same Aryan name of Pharahitasa.

Abagasus, King of Kings, A.D. 70, in Aryan Abakhafasa. Professor Lassen supposes this name to be identical with Vologeses. Mr. H. T. Prinsep supposes these coins to be of Parthians who established for themselves a separate and independent sovereignty in Kabul and the Paropamisus.

Abagasius, A.D. 80. Captain Cunningham described the Aryan legend on the coins to be, 'Of the saviour king Abagasus,' younger son of Undopherres.

*Kanerki*.—At the close of the first century of our era, when the above Aryo-Parthian supposed dynasty ceased to reign in Kabul and the Panjab, a new race of Scythian kings appeared, who issued gold and copper money of quite a different device and style from anything before current. These bear a title of Kanerkes, at first with the title of Basileus Basileon, but afterwards with the Indian title of Rao Nano Rao. The number and variety of the Kanerki coins indicate a long dominion for kings of the race. The only characters on their coins are Greek, but these become at last so corrupt as to be quite illegible. On their obverse is the king standing, or in bust to the waist, in a Tartar or Indian dress, with the name and titles in a Greek legend round; while on the reverse are Mithraic representations of the sun or moon, with HAIOS, NANAIA, OKPO, MIOPO, MAO, AΘPO, or some other mystical name of these luminaries, also in Greek letters. And on all the Kanerki coins is the same monogram as the Kadphises dynasty used, and which was borrowed apparently from the nameless Soter Megas. This would seem to indicate that the Kanerki dynasty, though interrupted, as Mr. Prinsep supposes, by the intervention of Aryo-Parthians, was yet a continuation of the same tribe and nation as its predecessors of the name of Kadphises. The state religion seems to have been Mithraic, whence derived not known; but on their coins the Siva bull device is also found on the reverse, the bull's head being to the left,—in the coins of the Kadphises being to the right. A list of their kings cannot be framed, but their power seems to have lasted for more than two centuries. The style and device of the Greek, of the gold coins especially, of the coins both of Kadphises and the Kanerkes, was carried on till it grew more and more corrupt, and was at last entirely lost, through the deterioration of art, under the princes of Hindu race, who succeeded to the more energetic Greeks and Scythians.—*Masson; E. Thomas' Bactrian Coins; Tod, Rajasthan*, ii. 217; *Bunsen, God in History*, i. 270, 293; *Bunsen's Egypt; Thomas' Prinsep; Mr. Newton in Journ. Bo. As. Soc.* 1867; *Elph. India; Wilson's Ariana Antiqua; Indian Antiquary; Dr. Bhau Daji; Burnell, A Few Suggestions*.

BACTRIAN CAMEL, or two-humped camel, *Camelus Bactrianus*.

BAD. PERS. The wind, according to Asiatics, a common cause of disease. It usually means rheumatism.

BADABANALA. SANSK. A term sometimes applied to the south pole.

BADADA. SINGH. From Buda, Wednesday.

BADADUM. TAM. Erythrina sublobata.

BADAGA. TAM, TEL. From Vada, north, the northern people, the Telugu people. The Badaga or Badagaleya-varu, a Brahman race in Mysore, Vaishnava sectarians. They mark their foreheads with three perpendicular lines.

BADAGA, the most numerous tribe of the Neilgherry hills. They state that about the 15th century their ancestors came from the Mulusal hills 60 miles south-east of the town of Mysore. Their name is supposed to be a modification of the Canarese word Vaddaca or north, and they undoubtedly speak an ancient but organized dialect of the Canarese. In 1867, the population was said to comprise 17,778 souls, distributed

over 4071 houses. They have the usual elongated head of the peninsular Hindu races. The average height of 25 men, of 33·8 years of age, was 66·7 inches, and their weight 110·76 lbs. The average of 25 women, of 27·68 years, were of height 58·51 inches, and weight 92 lbs. They have the usual Asiatic features, with a feminine cast. They are agricultural; and when they arrived they acknowledged the proprietorship of the Toda as prior occupant races, to whom they promised a land-tax of one-sixth of the produce, which they still continue to pay, though with occasional demurring. The Toda race call them 'Mav,' or father-in-law. Both men and women work in the fields, but of late years a large number of men find employment as labourers and artisans. The other hill tribes on the hills live in isolated communities, but the Badaga dwell in villages on a rising ground, in streets running in parallel lines, in thatched houses built of stone and mud, and divided into separate compartments, with a double tier of lofts, and with a wide terrace in front as a drying, threshing, and winnowing floor. The doorway, 43 inches high and 26½ broad, is their only opening. The cattle are penned in an adjoining cow-house or shed. Marriage takes place when grown-up. Women wrap a cloth round their bodies from below their arms to their hips, and fasten it with a cord below their arms and around their hips; the arms and shoulders and their legs below the knees are bare. A scarf goes round the head, and is let fall behind. The women are of domestic habits, and kind and affectionate mothers; they are simple, modest, and retiring. They seem now to be following three forms of the Hindu religions,—the Saiva, the Vira Saiva, and the Vaishnava. Formerly they claimed as their deity 'Hettee-du,' an old man, and 'Hercardu,' who, they said, conducted them to the mountains. But they have numerous local deities. A chief deity is in Rungasawny peak, where men of the Irular tribe officiate as priests, and offerings of ghi and fruits are made. Another deity is on a droog near the village of Hollikul, where a Badaga priest officiates, and there are other male and female gods. Many Badaga are comparatively wealthy. They can neither read nor write; they are timid and superstitious, haunted with a dread of evil spirits, and are deceitful, ungrateful, and false. They are in perpetual fear of the Kurumbar, to whose sorcery and witchcraft they attribute all accidents and ailments which befall themselves, their cattle and crops, and in their delusions they have killed Kurumbars, and suffered for it. Nevertheless they get the Kurumbar to officiate as priests at all social ceremonial occasions. They both burn and bury their dead.—*Drs. Baikie, Latham, Shortt; Harkness, Neilgherry Hills.*

BADAGE, a tribe of Coorg slaves.

BADAKHSHAN is a mountainous region, including the upper part of the valley of the Oxus. The capital is Faizabad. It lies between lat. 36° and 38° N., and long. 69° and 73° E.; is on the western declivity of the Belur Tagh in the valleys of some of the head streams of the Oxus, of which the Badakhshan river is the principal. It is 180 miles long. Its inhabitants are of the Tajak race, Shiah Mahomedans, and speak Persian. The Tajak race here are purer Iranians than other Tajaks. The Tajak possessed the country before

the inroads of the Turks and Uzbaks. They are a wild race, living in the little mountain glens in villages surrounded by gardens. In the remote mountains of Badakhshan are the richest known mines of rubies and turquoise. Marco Polo mentions that the chief of Badakhshan laid claim to a Grecian origin. Baber corroborates the story; and Elphinstone says that the chief of Darwaz, in the valley of the Oxus, was of Macedonian descent. Burnes also believed in the descent of many of the chiefs of Badakhshan from the Greeks of Bactria. On the north of Badakhshan are the hill states of Wakkan, Shughnan, Darwaz, Kulab, and Hissar, all of whose peoples claim a descent from Alexander. To the eastward of Badakhshan lies the plain of Pamir, inhabited by the Kirghia; the Shiah Posh Kafir are on the south, occupying a great part of the range of the Hindu Kush and a portion of Belur Tagh. Marco Polo resided in Badakhshan for the sake of his health, and he described Wakkan, Pamir, Belur, and Kashmir. Badakhshan rubies were formerly of high repute. The turquoise of Badakhshan and Khokand is of a green colour, and is very inferior to the blue turquoise of Neshapuri in Persia. In its ruby mines, the gem is said to be found in limestone, along with great masses of lapis-lazuli. It has also iron, salt, and sulphur. Its rivulets, romantic scenes and glens, its fruits, flowers, and nightingales, are spoken of in rapture by the people. The Tajak of Badakhshan are not so handsome as the men of Chattral; their dress is like that of the Uzbaks.—*Markham's Embassy*, p. 163; *Mohun Lal's Travels*, p. 250; *Yule's Cathay*, i. p. 187; *Col. MacGregor; Bellew*, p. 207. See Afghanistan.

BADAL. PERS. Retaliation, vendetta.

BADAM, PERS., HIND., is a term which, with affixes and suffixes, is applied to several kernel fruits. Badam-i-talkh, bitter almond. Badam-i-shirin, sweet almond. Kaghazi Badam is like the thin-shelled Barcelona almond.

Badam Kobi is the apricot.

Badam talkh-i-pahari is *Prunus Armeniacus*.

Jungli Badam, *Sterculia foetida*.

Badam, in Tamil, *Canarium commune*.

Hijli Badam is the *Terminalia catappa*.

Badam-Kandi. HIND. A sweetmeat imbedding almonds.

BADAMI, a hill fort, in lat. 15° 55' N. and long. 75° 42' E. in the South Mahratta country, is S.S.E. of Kaladghi. The foot of the fort is 1646 feet above the sea. At the close of the 18th century, it was the scene of a great disaster to a Hyderabad army, which was swept away by a pestilence; it was taken by the British in 1818, and again in 1841. Badami has Buddhist and also Brahmanical caves, one with a date, A.D. 579. The Aiwulli caves are 5 or 6 miles north of Badami, and those of Purudkul or Pittaikul are as far south. The Imperial Gazetteer mentions a Jaina cave of A.D. 650. In the Brahmanical caves the Narasinha avatar of Vishnu is represented seated on the five-headed serpent Ananta.—*Fergusson and Burgess; Imp. Gaz.*

BADAM VITTU BANKA. TEL. *Tragacanth*.

BADANIKA. TEL. *Loranthus longiflorus*, *L. Badanika* Chega gadda. *Vangueria spinosa*.

BADANJAM. HIND. *Solanum melongena*.

BADAR. TR. INDUS. *Taxus baccata*.

BADARINATH, in Garhwal, a peak situated

in the Mana jass, within the Himalaya. It is in 80° 44' 15" N. lat., 79° 30' 40" E. long. The peak is 22,901 feet. The entrance to the Hindu temple is 10,124 feet above the sea, according to Robert Schlagentweit, but according to the Bengal As. Soc. Journal, 10,294 feet. Near it, the upper limit of the 'Amesh and Kiusi' fir trees is 9572 feet; the upper limit of the 'Bilka and Deodar' fir trees, 9348 feet; and the upper limit of walnuts (Akrot), 8376 feet. Immediately below the village of Mana is the shrine, which is dedicated to an incarnation of Vishnu, and is one of the most sacred in Hindu mythology. The temple is built on the bank of the Bishen Ganga, immediately over the site of a hot spring, the existence of which no doubt led to the original selection of this remote spot. It is said to have been sanctified by Sankara Charya about A.D. 800, and pilgrims bathe in the sacred pool below the shrine. The east bank rises considerably higher than the west bank, and is on a level with the top of the temple. About the middle of the bank is a large cistern about 20 or 30 feet square, covered in with a sloping roof of deal planks supported on wooden posts. This is called Tapta-kund, and is supplied by a spring of hot water issuing from the mountain by a subterraneous passage, and conducted to the cistern through a small spout representing a dragon's or a griffin's head. A little to the left of it is Suryakund, another hot spring, issuing in a very small stream through a fissure in the bank. There is no basin or reservoir to receive the water. The principal idol, Bhadri-nath, is placed opposite the door, at the farther extremity; above its head is a small looking-glass, which reflects the objects from the outside; in front of it are two or three lamps, which furnish all the light the apartment receives, excepting from the door, diffusing such feeble glimmering rays that nothing was clearly distinguished. It is dressed in a suit of gold and silver brocade. Below it was a table, or board, covered with the same kind of cloth. The Rawal, or chief priest, is invariably a Namburi Brahman from Malabar, no other class of Brahman being allowed to touch the idol. Many temples erected in the same site have been overwhelmed and destroyed by the avalanches which occur there. Its revenues are derived from the offerings of its votaries and the rents or assigned lands.—*Professor Wilson; Fraser's Himalaya Mountains*, pp. 378-376. See Kunawar; Sri Sampradava.

**BADAVA-HRITA.** SANSK. A man who becomes a slave that he may marry a female slave in the family.

**BADAWAT.** PERS. Hedysarum alhaji.

**BADAWI.** ARAB. A Bedouin Arab.

**BADAWURD.** HIND. Fagonia cretica.

**BADDI KANDER.** HIND. Ehretia aspera.

**BADEK**, in Java, a fermented liquor, prepared by boiling and stewing rice, with a ferment called razi, consisting of onions, black pepper, and cap-sicum. After frequent stirring, the mixture is rolled into balls, which are piled up in a vessel, and the badek drips to the bottom.—*Hogg, Veg. King*. 816.

**BADGACHI.** TAM. A low caste in Travancore, but superior to Pariahs.—*Wilson's Glossary*.

**BADGER**, the Hebrew Tachash. Mammals of the tribe Semi-Plantigrada, family Melioidæ. Arctonyx collaris of N. India is the hog-badger;

Mellivora Indica, the Indian badger; Meles ankuma is the Japanese sand-badger.

**BADHA.** SANSK. In Hindu law, corporal punishment, which may be of three kinds,—Tarana, beating, caning; Chheddana, mutilating; and Marana, killing.—*W*.

**BADHAIL**, a bold, brave, predatory race occupying Beit in Kattyawar; like the Waghair race of Dwarica, who with the Badhail race of Aramra were so long the terror of the western seas, they are a spurious branch of the Jhareja family of Bhooj, one of whom, called Abra, with the cognomen of Much'hwal or whiskered, came from Cutch in the time of Rinna Sowa, into whose family he married. His son had offspring by a woman of impure caste, and assumed the name of Waghair, with the distinctive suffix Manik or gem. Malu Manik, the last chieftain of this race, with all his motley company of Waghairs, Badhails, and Arabs, was slain in the storm, or in the retreat after a desperate defence. The Aramra of the maps is in long. 69° 15' E., and lat. 22° 27' N. According to Colonel Tod, Uja, the third son of Seoji, a Rhator Rajput of Kanouj, issued from the sand-hills on the Looni, carrying his forays to the Saurashtra peninsula, where he decapitated Beekums, the Chamara chieftain of Okamundala, and established himself. From this act his branch became known as the Badhail. See Kattyawar.

**BADHAK**, a robber tribe in Northern India, often associated with Thugs, and, like them, murdering those they rob. They resided chiefly on the borders of Oudh, but carried on their depredations at a distance.—*Wilson's Glossary*.

**BADHAWARA**, in Bengal, a guard over the village crops.

**BADHIA.** HIND. A blight which attacks Holcus sorghum, Penicillaria, and Zea mays, which prevents the ear filling, also sugarcane.

**BADHOO**, a Hindu royal ceremonial. It consists in waving a brass vessel, filled with pearls, round the sovereign's head, and distributing them to Brahmans.—*Tod's Rajasthan*, ii. p. 73.

**BADI.** HIND. The fortnight from full to new moon; the darkening half of the moon.

**BADIAN.** PERS. Fœniculum pannori; also F. vulgare and Nigella sativa; also comifita, sugared seeds of the 'sonf.' Badian-i-khtai, PERS., Illicium anisatum; star-anise.

**BADIDAPU CHETTU.** TEL. Erythrina Indica.

**BADIKI.** TEL. Sapium cordifolium, Roxburgh.

**BAD-i-SIMUM**, a desert wind in Kachi, which occurs by night or day, usually in June or July. Its appearance is sudden, though sometimes preceded by a cold wind; its course is straight and defined, leaving a narrow tract in which it has burned up or destroyed all vegetable and animal life. It is attended with a sulphurous odour, and resembles the blast of a furnace, and the current of air in which it passes is evidently greatly heated. It is not accompanied by dust, thunder, or lightning. Dr. Cooke believes the Bad-i-sinum to be a very concentrated form of ozone, generated in the atmosphere by some intensely marked electrical condition.—*Dr. Cooke*.

**BADI-ud-DIN**, a Syrian saint, who lived at Makanpore in Oudh. His festival day is on the 17th Jamadi-us-Sani, and is known as the Charaghan-i-Zandah Shah Madar. See Dam-i-Madar.

**BADJAR-KITA.** BENG. Ant-eater. Mania.

**BADLA.** HIND. Brocade or variegated silken stuff.

**BAD-MAASH.** PERS. An evil liver, a person living by defrauding others. It is from *Bād*, bad, and *Maash*, food. *Bad-nam*, disgrace. *Bad-bakht*, an unfortunate.

**BADOCHI**, a red earth of Gurgaon, used in dyeing.

**BADOZAI**, a tribe inhabiting the *Past-i-koh*, to the west of *Sib*, in the *Kohistan* of *Baluchistan*.—*MacGregor*.

**BAD PAI.** PERS. A swift horse (wind-footed) of Turkoman breed, much prized by the Persians, and always found in the stud of a person of rank.

**BADR.** ARAB. Full moon.

**BADRACHELLUM**, in lat. 17° 41' N., and long. 81° E., a small town on the *Godavery* river, in the south of the *Peninsula* of *India*, to which pilgrims resort. Diamonds are found in the neighbourhood. The virtues of the great river *Godavery* are all collected in the neighbourhood of *Badrachellum*. It stands on a knoll about 100 feet high; the temple, an old structure, is very sacred.

**BADRAGA.** HIND. Escort, safe conduct.

**BADRAJ-ul-ABIAZ.** ARAB. *Basella alba*.

**BADRAKAI.** TAM. *Elaeocarpus tuberculatus*.

**BADRANJ BUYAH.** PERS. Balm, *Melissa officinalis*, var., also HIND., *Nepeta ruderalis*.

**BADRARA.** HIND. *Gmelina Asiatica*; *Pashtu*; *Taxus baccata*; the yew. See *Sarrap*.

**BADRASIR**, a famed temple of the *Jains*.

**BADROR**, the *Prora* of *Beas*; *Machilus odoratissimus*, *Nees*.

**BADSHAH** or *Padshah*. HIND. A king. *Badshahi*, *sunnud*, royal grant.

**BADSHAHI RAI**, *Sinapis brassica*, also *S. ragosa*.

**BADUL.** BENG. *Pteropus Edwardsi*.

**BADUL**, a young chief famed in the history of *Chitore*. It is in *Chitore* an oath to swear 'by the sin of the sack of *Chitore*.' Of these sacks were three and a half. In the 'half,' the city was not stormed, but the best and bravest were cut off (*saka*). The attack is described with great animation in the *Khoman Rasa*. *Badul* was then but a stripling of twelve, but the *Rajput* expects wonders from this early age. He escaped, though wounded, and a dialogue ensues between him and his uncle's wife, who desires him to relate how her lord conducted himself, ere she joins him. The stripling replies: 'He was the reaper of the harvest of battle; I followed his steps as the humble gleaner of his sword. On the gory bed of honour he spread a carpet of the slain; a barbarian prince his pillow, he laid him down, and sleeps surrounded by the foe.' Again she said: 'Tell me, *Badul*, how did my love (*pear*) behave?' 'Oh! mother, how further describe his deeds, when he left no foe to dread or admire him?' She smiled farewell to the boy, and adding, 'My lord will chide my delay,' sprang into the flame.—*Rajasthan*, i. p. 264.

**BADULLA**, a town in *Ceylon*; near it are hot springs. A race of people, called *Pareya*, or strangers, are there met with, believed to have been descendants of Portuguese captives made slaves after the re-conquest. *Badulla* is in lat. 6° 59' N., and long. 81° 11' E., 98 miles W. from *Nurelia* (*Newera Elia*), and is 2450 feet above the sea. The highest point of the road between *Taldenia* and *Badulla* is 2345 feet.

**BADYA**, a hill race, not *Gond*, occupying the tract between *Ghondwana* and the *Mahadeva hills*, who have conformed to the *Hindus* in their language and religious observances.

**BAEL** or *Bela*. HIND. *Ægle marmelos*. Its fruit is much used throughout *Bengal*, being one of the best known and most popular remedies of the people. The native practitioners prescribe it in cases of dysentery and chronic diarrhoea, mixed with catechu and sugar.

**BAEL-KI-BHAJÍ.** HIND. *Basella alba*.

**BAETAN** is the only serpent of *Arabia* that is truly formidable; a small, slender creature, spotted black and white; its bite is death, and the dead body is swollen by the poison in a very extraordinary manner.—*Niebuhr*, ii. p. 333.

**BÆTYLIA**, stones held sacred by the *Jews*, probably aerolites. They were without any resemblance to the human figure. See *Eagle-stones*.

**BAFFIN**, *WILLIAM*, in A.D. 1616 sailed round the sea which is now known as *Baffin's Bay*. He came to the *E. Indies* in 1619 in the *East India Company's* fleet commanded by *Shilling*, and was killed on the 1st February 1622 (another authority says 23d May 1622) at the siege of *Ormuz*. Near the south end of *Kishm* is a ruined fort, which was built by the Portuguese in 1621, but was besieged by the combined English and Persian forces, and surrendered to the English on the 1st February 1622, and *William Baffin* was one of the few English killed. It is curious to note the death in the *East Indies* of *Davis* and *Baffin*, the arctic navigators. See *Kishm*.

**BAFT.** PERS. Any calico loom-work. *Bafta*, *ANGLO-HIND.*, cotton manufactured articles loom-woven. See *Clothing*.

**BAG.** HIND. Horse reins of leather, tape, or silk. *Bagdaur*, a leading rope or horse halter, either of silk or other material, No. 540.

**BAG.** HIND. A tiger. *Bag-bhut*, also called *Bag-eswar*, the tiger demon, much dreaded by *Hindus* and *Mahomedans* in *India*, who believe that women witches can assume the form of a tiger. Tigers' nails are used as charms. The instant a tiger is shot, the people cut off the claws to break the future spell.

*Bag-Eswar* is a deified spirit, held in great reverence by the *Kusru*, *Suri*, *Markam*, *Netia*, and *Sarsun Gond*.

*Bag-Eswari*, a name of *Durga*; her statue, four-armed, is in the *Kailasa* temple at *Ellora*.

*Bageswara Mata*, a goddess of *Baghelcund*, to whose shrine *Komarphal* of *Gujerat* (A.D. 1166) sent his son.—*Fergusson*, p. 451.

**BAGADHA**, an ancient dominion in *India*. *Jarasanda*, a king of *Bagadha*, opposed *Semiramis*, B.C. 1230, defeated and drove her back to the *Indus* with immense loss. See *Semiramis*.

**BAGALA.** SANSK. *Cucurbita*, sp.?

**BAGA-LUTA.** HIND. *Cocculus acuminatus*.

**BAG-AMBRA.** HIND. The lion's hide covering of the *Theban Hercules*.

**BAGAR.** MAHR. Swinging by iron hooks from a pole.—*W.* See *Swinging Festival*.

**BAGAR.** HIND. *Eriophorum cannabinum*. The suspension bridges over the *Tonse*, between *Simla* and *Mussoori*, are made of this very tenacious grass. String for various purposes, grass shoes, and other articles, are made of it, in *Hushyarpur*, *Mandi*, and other parts of the *Himalaya*.



**BAGARA**, a tribe of 1000 families of Arabs, tributaries of the Shamr, occupying the country to the north of Nisibin in Kurdistan.—*MacGregor*.

**BAGARI**, a tribe inhabiting the district of Bagar, between the south-west borders of Hariana and the Sutlej. Said to have been Rajputs, but also supposed to be Jat. A robber race of this name is settled in Malwa.—*Wils. Gloss.*

**BAGA ROH. PUSH.** A white hill; a near range.

**BAGATI JUMIZ.** HIND. *Aquila pennata*, *Gm.*

**BAGAWAT.** SANSK. The most meritorious; a name of Buddha.

**BAG-BHARENDA.** HIND. *Jatropha curcas*.

**BAGDI**, of Bengal and Cuttack, a servile race who follow unclean out-of-door avocations. They are one of the most numerous of the non-Mahomedan castes of Bengal. They are cultivators, fishermen, watchmen, labourers, and palki-bearers, but addicted to dacoity. They seem to be the same as the Bagari of Malwa. Some holders of large estates in Eastern Bengal are of this family.

**BAGDOS** or **Bag-dasha.** BENG. *Viverra zibetha*.

**BAGGALAH.** ARAB., or Bajra or Budgerow. These vessels trade from Cutch, Gujerat, and the Malabar coast, to the Gulf of Persia, the coast of Arabia, and the Red Sea. They are Indian vessels, and manned with Indian seamen, called Lascars. See *Bont*.

**BAGGA PATTI.** TEL. *Limnophila racemosa*.

**BAGH.** PERS. A garden. Like the Dutch and Chinese of the present day, Persians delight in naming their gardens and garden-houses with fancy names, as *Farah-bagh*, garden of delight; *Lal-bagh*, ruby garden; *Rishq-i-Irm*, the envy of Paradise. It is often joined to other words, as *Ali-bagh*, *Hazari-bagh*, and in that form indicates the first commencements of the towns which have grown around the original flower or fruit grounds. There are also other combinations in Hindi, as *Baghaet*, garden lands; *Baghvan*, a gardener; *Baghicha*, small garden.

**BAGH**, a village in Malwa, 25 miles S.W. of Dhar, and 30 miles W. of Mandu, in lat. 22° 24' N., and long. 74° 52' 30' E. Three miles to its south is a group of ruined Viharas. The first from the east is 82 feet by 80 feet. The Viharas are known to the people as the *Pancha Pandu*. The rock-hewn pillars were once adorned with frescoes in different colours, and of great beauty.—*Burgess*, p. 365.

**BAGHANDEN**, also Baghi, palanquin-bearers in Tinnevely.

**BAGH-ANKRA.** BENG. *Alangium decapetalum*, also *Pisonia villosa*.

**BAGHANWALLA**, a town in the Salt Range, has the principal seam of tertiary coal.

**BAGHDAD**, in lat. 33° 19' 50" N., long. 44° 22' 45" E., is the capital of the Turkish province of Baghdad, and has a population of about 65,000, Turks, Persians, Jews, Christians, Kurds, and town and nomade Arabs. It is built on both sides of the *Shat-ul-Arab*, the connection being established by a bridge of boats. Its traditional name means 'City of Peace,' but its history has been one of continual strife and bloodshed. Founded in A.D. 763, it flourished under the khalifs, till the invasion of Hulaku with his Tartar hordes, who deluged its streets with the blood of 160,000 inhabitants, A.D. 1257 (1258-59?). In A.D. 1400 it was again taken by Timur, who raised a trophy

of the heads of 90,000 of its principal men outside the city gate. In 1508 it was invaded by Shah Ismail Sufi, and fell into the hands of the Persians. In 1534 Suliman wrested it from the Persians, and made it a Turkish province. Subsequently Shah Abbas recovered it for the Persians, but they finally lost it in 1638, since which time the Turks have held it against two Persian invaders successively. Its revenue under the khalif Mamun was said to have been £56,000,000 yearly. In 1854 it was reduced to £350,000. It is the classic scene of the *Thousand and One Nights*, but there is hardly a relic of the times of the khalifs in modern Baghdad. The city was then built on the western bank of the Tigris, now it is largely all on the east side. A small piece of the old river wall, an inscription on a gateway, and a venerable khan, are about the only vestiges of its ancient splendour. It is unequally divided by the river, two-thirds being on the left bank, and the remainder on the right or Mesopotamia side; the town is fortified by a high brick parapet wall, flanked at intervals with bastioned towers, and surrounded by a ditch; the citadel, which is a respectable work, is situated at the north-western extremity. The bazar built by Daud Pasha is one of the finest in the east, and is well stocked with home and foreign manufactures. Some of the mosques are also striking; but the rest of the buildings show, as in eastern countries is usual, on the exterior either dead walls or ruins; but when viewed from a distance, and especially from the river, the luxuriant date groves and rich gardens, contrasted with green domes and graceful minarets, present a rich and attractive appearance. Previously to the plague in 1830, there were 110,000 inhabitants.

Baghdad is frequently called Babylon by the early travellers, and even by the Arab geographers. The Church of Rome still gives the title of 'Bishop of Babylon' to the prelate who is placed over the Roman Catholic Christians in the pashalic of Baghdad.

The khalifs or vicegerents who succeeded Mahomed ruled sometimes in Baghdad and sometimes in other parts of their conquered dominions. The race of Ommiah, sixteen in all, ruled from Damascus from A.D. 661-2 to 744-5. The Abbassi reigned at Baghdad from A.D. 749-50 to 1258-9, when Baghdad was besieged and taken by Hulaku, grandson of Chengiz Khan.

The Mostanzeria mosque is of the age of the khalifs. The Takieh is a monastery of darveshes of the order of the Bektashi, which stands on the banks of the Tigris, on the west side of the town, and is a good specimen of early and pure Mahomedan architecture.

The Baghdad pashalik has many tombs of persons and places famed in history,—the ruins of Babylon, the tower of Babel, the Arch of Ctesiphon, the tombs of Ezekiel, of Ezra, and of the Lady Zobeidah, the reputed authoress of the *Arabian Nights*.

During the early trade in the Persian Gulf, direct intercourse was for many years maintained with the governors or pashas of Turkish Arabia, without much consideration of their relation to Constantinople. In the year 1639 there seems to have been an English factory at Bussora, subordinate to the factory at Gombroon, and protected by firmans. But the first firman on record is one

granted in 1759 (No. XI.) by the Pasha. In 1835 the political agent in Turkish Arabia, who had hitherto been under the Bombay Government, was put directly under the control of the Supreme Government of India. In 1841, consular powers were conferred on the agent by Her Majesty's Government. All ranks and classes stain their hands and hair with henna, and the Arabs largely stain their lips blue. The plague has repeatedly recurred, but in 1831 it was a very calamitous outbreak. Baghdad is called Dar-us-Salam, or Mount of Peace, also Medinat-al-Khalifa, the City of Khalifs.

Four large synagogues are attended by contented and prosperous-looking Jews. Christian churches rear their heads on all sides, French, Latin, Armenian, and Chaldee; while the public baths are frequented by Musulman and Christian alike, irrespective of caste, creed, or religion.

In the 8th century, Hindu physicians went to Baghdad and practised at the hospitals. Two of them, named Manka and Saleh, were the physicians of Harun-ur-Rashid. Nine miles from Baghdad is the small Akarkouf, the ground around the ruined pile, called by the Arabs Tal Namrud, and by the Turks Namrud Tapassi. Both these terms mean the hill, not the tower, of Nimrud, and the term Akarkouf or Agargouf, given by the Arabs, is intended to signify the ground only around it.

The *Baghdad pashalik* extends in a north-west direction from the mouth of the Shat-ul-Arab to the rocks of Merdin, the Baghdad frontier towards Constantinople. In an east and west line, it stretches from the confines of Persia to the banks of the Khabour, which separates it from the pashalik of Orfa (the Osroene of the Romans, and that part of Mesopotamia which contained the Haran of Abraham, and the famous Edessa of the crusades). The general boundaries of the pashalik of Baghdad may be called the Euphrates and Arabian desert of Najd to the west and south, Khuzistan and the stretch of Zagros to the east, the pashalik of Diarbekir or Hollow Mesopotamia to the north-west, and Armenia, with the Kurdish territory of Julamerick, to the north; the whole forming a kind of irregular oval, comprehending ancient Babylonia and all Assyria proper. That portion of the pashalik which lies north-east of the Tigris, and which comprised the chief part of Assyria, is now called Lower Kurdistan, a name not very dissimilar, as Major Rennel observes, to the old Scripture appellation for Assyria, found in the second book of Kings, and in the Prophet Amos, both of which probably refer to the country east of Nineveh as the land of Kir. The rest of the pashalik lies between the widely sweeping currents of the Tigris and the Euphrates, commands the no less renowned boundaries of Babylonia, including Chaldæa, its most eastern quarter. This insular country was also designated by the ancients by the name of Mesopotamia, so denoting its situation between two rivers; and modern times have changed its appellation again, the Arabians calling it Al Jazira, and the Persians including it within the line of Irak-i-Arabi. Its length is 500 miles, and its breadth 250 miles, area 50,000 square miles. Its three divisions are Al Jazira on the north-west, between the Euphrates and Tigris; Irak-i-Arabi, below Baghdad and south of the Tigris; and Sulimania, or the country of

the Kurds. Its migratory tribes are the Montefik, Beni Lam, Zobeid, Shammar, Togeh, and Deffabeh. Its rivers are the Tigris, Euphrates, Zab, Adheyim, Diala, Thartar, Shal al Hat, and others.—*Treaties*, vii. p. 175; *Porter's Tr.* ii. pp. 246, 281; *Mignan's Tr.* pp. 90, 102; *Rich's Kurdistan*; *Chesney's Expedition*; *Layard's Nineveh*, ii. p. 175; *Thomas's Prinsep*; *MacGregor's Persia*.

BAGHEL, according to Wilson, a branch of the Sisodhiya Rajputs of Gujerat, who migrated eastwards. Subdivisions of the tribe, under different denominations, are widely spread though Bundelkhand, Allahabad, Benares, Gopur, Cawnpur, and Farrakhabad. According to Sir Henry Elliot, Baghel, literally, tigers' whelps, are a branch of the Solunki tribe of Rajputs, who give their name to Baghelcund, also called Rewa. Tod describes the Baghela as a Chauhan race, descended from Komarphal (died A.D. 1166), sovereign of Gujerat. They were formerly rulers of Gujerat, and some Solunki chieftains are still there. Raja Ram, Baghel, protected the wife of Hamayun, Akbar's mother, and Akbar gave the tribe much influence. The chief of Rewa is a Baghel. He is the descendant of the famous Sid Rai Jyi Singh, the ruler of Anhalwar Pattan from A.D. 1094 to 1145, whose court was visited by the Nubian geographer Edrisi. Edrisi states that Jyi Singh was then a Buddhist.—*Elliot*. The Baghel are extrogonic, not marrying within their own tribe, and, like the Gujar, permit remarrying of widows. The princes of Baghelcund are of this race; in Gujerat there are many petty chieftains of this tribe, as Lunawarra, Mandvie, Mahera, Godra, Dubboye, etc.

BAGHELICUND, a territory in Central India, whose princes are of the Baghel or Baghela race. It is regarded by the Indian Government as including the four states, Rewa, Nagode or Ocheyra, Mailhar, and Sohawal or Koti. It is between lat. 22° 40' and 25° 10' N., and long. 80° 25' and 82° 45' E.; has an area of 14,250 square miles; a population of 2,260,000. It has on its west, Bundelkhand, with which it is historically connected.

BAGHI. ARAB., HIND., PERS. Rebellious.

BAGHLAH. ARAB. A ship of the eastern seas, of the Indian Ocean, and Bay of Bengal, from 50 to 300 tons' burden. The name is derived from the Arabic, and is the feminine of baghl, a mule, but is variously written by Europeans as bagla, baggalow. Wellsted, however, supposed it to be from bagola, HIND., the crane.—*Burton's Pilgrimage*, i. 262; *Wellsted's Trs.* i. p. 16.

BAGHNU. HIND. *Populus ciliata*.

BAGH-NUKKOSHIM. BENG. *Ialab falcatum*.

BAGH-NULA. BENG. *Cynotis axillaris*.

BAGHOL, of Sutej, *Machilus odoratissimus*.

BAGHRAM, near Charikar, about 30 miles north of Kabul, was supposed by Mr. Prinsep to be Alexandria apud Caucasum, in which Alexander's army passed the winter of B.C. 330-329. Græco-Bactrian coins have been found here in great profusion.

BAGHUNA. HIND. *Rhus cotinus*.

BAGHWAN, a territory in Baluchistan, held by the Eltaiz-Zye, a branch of the Kambarani tribe, related to the khan of Kelat. In the valleys beyond Baghwan are to be seen stupendous bunds or dams erected by some prior race. They are supported and strengthened by buttresses or walls built at right angles. They always present a scarped face to the opposite side,

which, when well preserved, is levelled off with the surrounding and superior ground. Those built across the mouths of ravines are very solid and high, and usually the builders have taken advantage of some mass of rock jutting out as a sort of foundation. Those in slopes are never seen singly, but always in numbers, varying with the extent of the ground to be covered, and placed in succession, one behind the other. The intervening ground being levelled, is thus formed into a succession of terraces.

Those built across ravines were intended to form tanks for the preservation of the water that came down at irregular intervals in floods. Those on slopes, to economize the distribution of the water; the surplus water of one terrace running over and flooding the lower one, depositing as it went a layer of surface soil. The ground thus levelled of course became more valuable, freed from the irregularity and roughness which characterize these narrow stony valleys. They are almost confined to the provinces of Jhalawan, and are largest and most important in the southern and south-eastern portions of the province. That the ancient city at Gunjuck is of the same date, and constructed by the same people, seems extremely probable.

From the numbers and position of these structures, the Ghorbasta people who built them must have felt that the country, as existing by nature, was utterly incapable of supporting them; and they must have possessed an energy and ingenuity which the present races are totally without. It appears almost certain that they must have swarmed eastward over the mountains from Mekran, making their appearance on the south-west portion of the table-land. Gradually pushing eastward and northward as their numbers increased, they ascended to the various valleys as high as Kelat, when, discovering the great eastern outlet, the Moolla pass, they found an exit by it into the plains of India. How long they remained on the table-land, from whence they originally came, and over what countries they eventually distributed, are alike mysteries.

BAGI. CAN. Sweet flag.

BAGLA or Bagola. SANSK. The genus *Ardea*; the cranes.

BAGLAN, on the crest of the Western Ghats, supposed to be the original residence of the Mahrattas, who there, as a mountain race, cultivate the fertile valleys or mawals. Baglan is the western taluka of Kandesh. Stretching north in Baglan are a series of valleys separated by small chains of hills. These hills, as in the Poona mawals, have ground naturally formed for forest reserves.—*Gibson's Forest Reports of 1857-60.*

BAG-NAK or Wag-nak, amongst the Mahrattas, a weapon worn on the hand in the form of a tiger's claws, made of curved steel blades set on a bar, with rings through which the fingers pass. It is struck as if tearing with claws. It was a weapon of this kind with which Sivaji struck Afzul Khan.

BAGNI. PERS. Malt liquor or beer, applied by some of the people of the Caucasus to their own beer (which Klaproth says is very like London porter). This liquor was called by the Mongols, darassun, the terracina of Rubruquis.

BAGON. PHILIP. Balachang.

BAGOON. BENG. Egg-plant; *Solanum melongena*.

BAGRENDI. HIND. *Jatropha curcas*.

BAGRI. HIND. According to Wilson, Bagur is the tract lying between the S.W. borders of Hariana and the Sutlej, occupied by the Bagri tribe, who are regarded as Jats. Bagur is also a tract on the S.W. of Malwa; and a predatory race called Bagri have settled in the eastern parts of Malwa, Hissar, and Bhattiana. Sir H. Elliot says they were originally Rajputs, but now classed as Jats. The Bagri are one of the predatory tribes of Central India. Several of these tribes in the 18th century were for many years the worst enemies to the prosperity of this country; they were the Moghi, Bagri, Bhil, Soudi, and Bhilalah. The two principal were the Bagri and Moghi; they came to Central India originally from the western parts of India, chiefly from the neighbourhood of Chitore. The Moghi hardly passed the Chambal, but the Bagri settled in the eastern parts of Malwa in considerable numbers; and about the beginning of the 19th century, the Solunki Rajputs introduced no less than 400 of them to garrison the small fort of Sattanbarre in Bersiah, in which district, and others in its vicinity, there had been for a long period many settlers of this tribe. The Bagri are a very brave race of men, and though they till the soil and pursue occupations of industry from necessity, their favourite pursuits were thieving and plundering. In these arts they were at once expert and bold. They were also mercenary soldiers, ready to serve any one, and to engage in any cause for prey. The Bagri were foot-soldiers; their jamadars or leaders, whom they obeyed implicitly, were usually mounted. Wherever they settle, they remain in colonies; and even when three or four families fix in a small village, they live distinct from the other inhabitants. This tribe, though scattered, preserved a correspondence, which made them formidable enemies to the internal peace of any country in which they were numerous. There were not more than 1200 in the countries of Bagur and Kantul and their immediate vicinity. The Meena and Gojjar of Hindustan, who have settled in Central India (though the greater proportion of them are cultivators), have not forgotten the habits of their ancestors; and, till late in the 19th century, many of these classes distinguished themselves as expert and successful thieves and robbers.—*Malcolm's Central India*, ii. p. 185; *Wilson's Glossary*; *Elliot's Suppl.* See Bagur.

BAGSARIA. A small clan of Rajputs in the Moradabad district; also a branch of Kanauj Brahmans.—*Wilson's Glossary*.

BAG-SIRA. HIND. *Gryllus monstrosus*; locust.

BAGU or Wagu. JAVAN. *Gnemium gnetum*.

BAH or Daba. HIND. The burning of dead bodies.

BAHA, also Khal and Khala. HIND. A water-course, in some places natural, in other places artificial. It is from baha, to flow.

BAHADHA, also Bahadrha. TEL. *Terminalia bellerica*, *Rach.*

BAHADUR. PERS. The seventh title amongst Indian Mahomedans and Hindus, and generally given along with other titles, as Motamid-ud-Dowla, Bahadur; Madar-ul-Umra, Bahadur; Sir Salar Jung, Bahadur.

BAHADURI VARAHA, a gold coin struck in the time of Hyder Ali, value Rs. 4½.

BAHADUR KHEL, in Afghanistan, a clan

to the east of the Joorduk pass, where, also, at Kharrab and Lutumur, are the three Trans-Indus salt-mines. Those of Bahadur Khel, in lat.  $33^{\circ} 10' 30''$  N., and long.  $70^{\circ} 59' 15''$  E., 4 miles long and 450 yards in breadth, are a mass of rock salt, and several salt hillocks crop out between two hills. The salt is largely worked by the Government, and is exported to Kabul, Baluchistan, the Derajat, and neighbouring Indian towns. Revenue, £1279.

BAHAN. PUSHT. *Populus Euphratica*.

BAHANGI or Bhanggi, in peninsular India, a postal term for the heavier book and parcel post.

BAHARA, also Bahara, an ancient Hindu dynasty that ruled in Gujerat and Surat (Saurashtra). The capital was Balabhipura, and the dynasty was named Bahara, Balabhi, and Bala Rai. Balabhipura was destroyed by the Parthians in A.D. 524. See Saurashtra; Kattyawar.

BAHARLOO, one of the seven Turkish tribes who supported Shah Ismail, one of the first of the Saffavean kings of Persia, about A.D. 1500. They wear the red cap, and are part of the Kazzilsh. See Kajar; Kazzilsh.

BAHAR-UD-DIN, Nakshbandi, the national saint of Turkistan, was the founder of the sect of Nakshbandi fakirs or daryesh. He died A.D. 1388 (1393?), and his tomb is in a small garden in a village six miles from Bokhara, on the Samar-cand road. Pilgrims visit the shrine from remote countries of Asia. It is a small temple-like mausoleum, decorated with rams' horns and rags. At one side is the sung-i-murad, or wishing-stone, with an inscription, which devout visitors rub with their hands, faces, and beards.—*Schuyler*, ii. 113.

BAHA-UD-DIN, Zakariah, a fakir who lived in the beginning of the 14th century, and is still one of the most revered of the Mahomedan saints. He left enormous wealth to his heirs.—*Briggs' Ferishta*, i. p. 377.

BAHAU-RUPA. HIND. Literally, many faces, a section or clan of the Banjara, at the foot of the Himalaya; also mimics and beggars, and in the southern Mahratta country they are the associates of thieves.

BAHAWULPUR, a Mahomedan state lying to the east of the river Indus, north of Saurashtra. The reigning family claim to trace their descent to the Abbassi khalifs of Baghdad, including Harun-al-Rashid. But the reigning chief, according to Mr. Masson, is of a Jat family, called Daoudputra, or the sons of David. They formerly lived about Shikarpur, but, becoming numerous, they were expelled; and, crossing the Indus, possessed themselves of the country, where they established separate and independent chiefships. Many of their leaders built towns, to which they gave their respective names, Bahawulpur, Ahmadpur, Fazilpur, Sabzal Kot. The state has an area of 22,000 square miles, with a population of 500,000, mostly Mahomedans. Its rivers are the Indus and the Sutlej, and the fertile parts extend along the banks; and, besides smaller inundation channels, a great channel, 113 miles long, has also been cut parallel to the Sutlej or Gharra. Bahawulpur is seated on the skirts of the desert. The town is built about two miles from the south bank of the Gharra river, and the transition from a land of sterility and solitude to one of fertility and abundance, is very striking to the traveller approaching it from the east. The Baha-

wulpur territory is bounded on the north by the provinces of Multan, Mankira, and Liya. To the south it has the great desert, separating it from Jessalmir. On the east, it touches to the north on the lands of the Sikh chief of Patiala, and, more directly east, on the frontiers of the Rajput principality of Bikanir. Westward it is defined by the river Indus, which divides it from Mittan-Kot, and a slip of territory dependent on Dera Ghazi Khan; and lower down, from Harrand and Dajil, provinces of the Brahui khan of Kelat. Bahawulpur is remarkable for the manufacture of lungees, or silken girdles, and turbans. The inhabitants of this and all the neighbouring countries on the west and north are principally Jat and Baluch, who profess the Mahomedan religion. Uch is perhaps the most ancient town. The name is borne by two contiguous towns, one of which, Pir-ka-Uch, was bestowed on Pir Nassir-ud-Din, the spiritual adviser of the khan. Khanpur, 40 coss from Barra Ahmadpur, is surrounded by a country amazingly fertile, and is a depôt for indigo, rice, and all kinds of grain. Moz Ghar fortress is a lofty structure, built of kiln-burnt bricks. The chief fortress of the state is Durawal, equidistant from Ahmadpur and Bahawulpur, or 18 coss from each.—*Elphinstone's Caubul*, i. p. 26, *Masson's Journeys*, i. pp. 17-26.

BAHBUDI, an Afghan knife.

BAHDINAN, a tribe in Kurdistan, along with the Sekkir, Nur-ud-Din, Shinki, Gellati, Bulhasi, Jass, and Mikri, under the prince of Amadiyah and Rowanduz, and number 400,000 souls.

BAHEL SHULI. MALEAL. *Asteracantha longifolia*, *Nees*.

BAHERIA, a clan of Rajputs in Jonpur and Chunar.

BAHI, Bahi-Khata, Bai or Bhai. HIND. A commercial diary, a daily account-book, a merchant's day-book. Bahi-putwari, a village accountant's register.

BAHIKA, a tribe who were occupying the neighbourhood of the Indus near Attok, at the time of Alexander and Chandragupta. They were one of the republican races known as the Arashtra, or the kingless, the republican defenders of Sangala or Sakala. They are the Adraistæ of Arrian, who places them on the Ravi. They were known by the several names of Bahika, Jartikka, and Takka; from which last is the name of their old capital of Taxila, or Takkasila as known to the Greeks. The Takka people still exist in the Panjab hills; and their alphabetical characters, under the name of Takri or Taktani, are used by all the Hindus of Kashmir and the northern mountains, from Simla and Sabathoo to Kabul and Bamian.—*Elliot*. See Chandragupta; Kabul; Pak-Pattan.

BAHIKATHA, a mendicant sect in the Benares district, who, to enforce their demands for alms, cut and stab themselves, till the family, in horror, give them money to go away.—*Sherring's Tribes*, p. 270.

BAHIN. HIND. A silver armlet.

BAHIRA. SANSK. *Terminalia bellerica*. Belleric myrobalan, the fruit, is very astringent; considered cooling, and given in hematuria; much used in dyeing, and in mesalish; is common in all bazars.—*Gen. Med. Top. of Ajmir*, p. 128.

BAHIR-VASI. HIND. A Hindu of unclean avocations, who resides outside (bahir) the town.

BAHLIM, a Mahomedan tribe in Dasna and Meerut. Some of the Banjara tribes of Rohilkhand take the name of Bahlim; also a gang of Thugs.—*Elliot*.

BAH-MAH-THOA. BURM. A useful timber of Tavoy.

BAHMAN, afterwards named Ardeshir, was the son of Isfandiyar, the brazen-bodied, a prince of great renown in Persian annals. He is one of the most conspicuous heroes in the Shah Namah.

BAHMANI, a Mahomedan dynasty who ruled at Beder, in the Dekhan. They held the country towards Kulbarga, in the S.W., and part of Telingana in the east. The first of the dynasty was Ala-ud-Din Hasan, Gangawi, Bahmani, a native of Dehli, of Afghan descent, and of humble origin. He farmed a small plot of land belonging to a Brahman astrologer named Gangu, and discovered a treasure, which he delivered up to Gangu, who in return obtained his advancement. He changed his own name to Ala-ud-Din, and added to it Hasan Gangu, the last being that of the Brahman. He was the first Mahomedan king in the Dekhan. He fixed his capital at Kulbarga, and his successors afterwards made Beder the capital.

	A.D.	A.H.
Hasan Gangu or Ala-ud-Din, . . . . .	1347	748
Muhammad I., . . . . .	1358	759
Mujahid, . . . . .	1375	776
Daud, . . . . .	1378	780
Mahmud I., . . . . .	1378	780
Ghais-ud-Din, . . . . .	1397	799
Shams-ud-Din, . . . . .	1397	799
Firoz, . . . . .	1397	800
Almad I., . . . . .	1422	825
Ala-ud-Din, . . . . .	1435	838
Humayun, . . . . .	1457	862
Nizam, . . . . .	1461	865
Muhammad II., . . . . .	1463	867
Mahmud II., . . . . .	1482	887
{ Ahmad II., . . . . .	1518	924
Nominal { Ala-ud-Din II., . . . . .	1520	927
kings, { Wali, . . . . .	1522	
{ Kalin, . . . . .	1526	

After the Bahmani kingdom of the Dekhan became dismembered, at the end of the 15th century, into the five states of Bijapur, Ahmadnagpur, Berar, Golconda, and Beder, these, for 150 years, continued incessantly at war, and so ruined the centre of the Dekhan that it is still with few inhabitants. Golconda State alone remains under another dynasty.—*Elph*.

BAHMAN SAFAID, or Bahman Surkh. HIND. White and red Centaurea behmen.

BAHNI — ? A dance.

BAHOLI or Bhawali. HIND. Land about the village homestead in Kangra.

BAHR. ARAB., PERS. The ocean, a sea; a great river, as Bahr-ul-Yemen. Bahr-ul-Abiad, the White Nile; Bahr-ul-Azrek, the Blue, and Bahr-ul-Aswad, the Black Nile. Bahr-ul-Kulzum, the Red Sea; Bahr-i-Oman, the Arabian Sea; Bahr-ul-Rum, the Mediterranean.

BAHRAICH, a district of Oudh; area, 2645 square miles; population, 774,477; bounded on the west by the Gogra river. Bahraich town is in lat. 27° 34' 52" N., and long. 81° 38' 2" E. Besides the Aryan Hindu Brahmans, Kshatriya, and Vaisya, the population consists of Ahir, Chamar, Garariya, Kahar, Kurmi, Kori, Lodhia, Murao, Nao, and Pasi, and about 34,000 Mahomedans. Sakya, the Buddha, was born at Kapilnagara (now Nagar, near Basti), about 623 B.C.,

and passed nineteen years of his life at Sravasti, its ancient capital, the modern Sahet Mahet. At Tanda, 9 miles west, is a statue of Maha Mai, Sakya's mother, which Hindus worship, but call it Sita Mai. Bahraich takes its name from the Bhar race, who once were dominant here and in all the districts of eastern Oudh.

BAHRAM, the name of five of the Sassanian kings of Persia, whom the Romans styled Varanes and Varunus.

Smith. Mordtman.

Varanes I. A.D. 274,	271 the 4th king.
" II. " 277,	274 5th "
" III. " 294,	291 styled Segan Shah.
" IV. " 390,	389 the 6th king.
" V. " 420-438	389 styled Kerman Shah.
	420 styled Bahram Gor.

In the reign of Bahram Gor, the famous impostor Mani, founder of the sect of Manichæans, made his appearance, and was put to death by the king. Bahram Gor was famous for his liberty, gallantry, and love of the chase of the Gor or 'wild ass,' and he was surnamed Gor from his partiality to hunting that animal. In its pursuit he was drowned in one of the deep pools near Persepolis. The monuments of Bahram are placed with those of Sapor I., below those of Darius and Xerxes, on the cliffs of Naksh-i-Rustam. Various authorities state that Bahram Gor was in India in the 5th century, and left progeny by a princess of Kanouj. A passage in an ancient Jain MS. indicates that in 'S. 523, raja Gardha-bhela, of Cacoostha, or Sooryavansa, ruled in Balabhipoora.' It has been surmised that Gardha-bhela was the son of Bahram Gor, a son of whom is stated to have obtained dominion at Putun.—*Tod's Rajasthan*, i. p. 232. See Sassanian Kings.

BAHRAM, a 'Sakkar' or water-carrier, a poet of Bardwan of the time of Akbar. He has a tomb erected to his memory. Near it is buried Sher Afghan, first husband of Nur Jahan.

BAHRAM KHAN, a Turkoman by birth, was a distinguished officer under the emperor Humayun, before his expulsion from India. In the defeat of Humayun by Sher Shah, Bahram was separated from his prince, but made his way, after a long series of dangers and adventures, through Gujerat to Sind, where he found Humayun, in the third year after his expulsion. He was received with joy by the whole of the exiled party, and became thenceforward the most confidential of Humayun's officers. When Akbar was sent as the nominal head of the army in the Panjab, the real command was vested in Bahram Khan. When Akbar ascended the throne (A.D. 1556, A.H. 963), at the age of thirteen years and four months, Bahram Khan was invested with the unlimited exercise of all the powers of sovereignty, receiving the title of Khan Baba, or king's father, a translation of the Turki Atabek; and the real restoration of the house of Timur was brought about entirely through the exertions of Bahram. But his temper was harsh, his manners overbearing, and he could not suffer the smallest pretension to power derived from any source but his favour. Even Akbar was kept in thralldom, and, when eighteen years old, concerted the plan of a hunting party, from which he returned suddenly to Dehli, where (A.D. March 1560, A.H. 28 Jumadi-ul-Akhir 667) he proclaimed that he had assumed charge of the

government, and forbade obedience to other than his own orders. Bahram went off to Nagor as if proceeding on pilgrimage to Mecca, but receiving some further cause of irritation, he went openly into insurrection, and attempted an invasion of the Panjab. Akbar moved against him, and defeated him (A.D. September 1560, A.H. Maharrum 968) by a detachment, and Bahram fled to the hills, but at length threw himself on the king's mercy. Akbar received him with honour, and Bahram proceeded to Gujerat on the way to Mecca, but while preparing to embark, he was assassinated by an Afghan, whose father he had killed in battle during the reign of Humayun.—*Elphinstone*, pp. 435-6.

BAHREIN, also called Awal Island, on the Arabian shore, extends from lat. 26° 14' to 25° 46' N., and occupies a central position in the Gulf of Bahrein. Its pearl fishery employs about 4500 vessels and boats, and it was long a field of contention between the different powers who towards the end of the 18th century strove for supremacy in the Persian Gulf. In 1779, after having often changed masters, it was conquered by the Uttoobee tribe, by whom it has ever since been held, under allegiance at one time to Muscat, and successively to the Wahabis, to Turkey, and to Persia. In 1820, after the capture of Ras-ul-Khyma by the expedition sent against the piratical tribes in the gulf, the two chiefs, Abdulla-bin-Ahmed and Suliman-bin-Ahmed, who then ruled Bahrein conjointly, signed a preliminary engagement not to permit in Bahrein the sale of property procured by plunder and piracy, and to restore all Indian prisoners then in their possession. They also subscribed a general treaty for the pacification of the Persian Gulf. The chiefs of Bahrein were parties to the engagement in 1847 for the suppression of the slave trade. Twelve miles from the north end is a small mass of volcanic hills, called Jabal Dukhan, 400 feet high. The Uttoobee, who last conquered Bahrein (A.D. 1779, A.H. 1194), were of the Beni Sabah, Beni Yalahimah, and Beni Khalifah, who came originally from Koweit or Oran, but afterwards quarrelled, and the Yalahimah were nearly all destroyed. The pearls are large, and of a yellow colour; and Niebuhr stated the annual revenue from its pearl fishery at £157,600. Fresh-water springs occur on the shore reef off the island at 2½ fathoms; a similar spring is off Katiff, distant 8 or 9 miles.—*Findlay*; *Kinneir's Memoir*, p. 17; *Horsburgh*; *Wellsted*; *Aitchison's Treaties*.

BAH'R-WATTIAH (bah'r, out, and wat, a road) is a term applied to Kattyawar Rajputs, who on some quarrel with their landlord quit their villages, which thus lie waste, and occupy the neighbouring fastnesses, from whence they make inroads, until hunted down, or a compromise or settlement occurs.

BAHU, HIND., usually Bhau, a son's wife.—*W.*

BAHU-DAKA, a Hindu ascetic mendicant; a Sanyasi. Wilson derives the term from bahu, many, and udaha, water, as such mendicants beg from every house.—*Wilson*. See Paramahansa.

BAHULA, SANSK. The dark fortnight.

BAHU-PADDAI, SANSK. A belt or sash worn by women across their breasts.

BAHURA, BENG. Terminalia bellerica, *Roxb.*

BAHUTA of Shahpur, an armlet, from bahu, the arm.

BAI, also written Bacc, Bye, and Bhye, MAHR., a lady; a respectful address for a woman. In Bengal, a mistress, a dancing girl, a prostitute.

BAIA, Bai. ARAB. A sale. Bai-namah or Bahi-namah, a deed of sale. Baina, earnest money.

BAIA, HIND. The Ploceus baya, *Blyth*, the weaver bird of India. It builds bottle-like nests, generally hanging over water. It is readily domesticated, and acquires several little tricks.

BAIBARANG, HIND. Myrsine Africana, also Embelia ribes.

BAIBARANG KATAL, HIND. A species of Melissa or Nepeta.

BAIB-YAH, BURM. Conocarpus robusta.

BAID or Bed, herbalists who gather and sell medicines. They are often quoted as authorities for the properties of plants, but they are poor and illiterate, often beggars. They are a caste or a race. A considerable number occupy the Hyderabad country near the Bheemah. See Ved; Gollar.

BAID or Bed, HIND. Populus alba.

BAIDARA are the people or tribe from whom the term Pindara was obtained. In the many cultivated spots throughout the hills which extend northwards from Kapaladurga, Tipu settled tribes of the Baidara race, who received twelve pagodas a year, and served as irregular troops when required. They were excellent marksmen, and in following the armies spared neither life nor property. These men were the chief instruments of Hyder and his son in the depredations of the Karnatic. There are two Baidar principalities in the Dekhan, one at Zorapore or Baidar Zorapore, and one at Ghurghunta. The men are tall and good-looking, and fond of sport. They hunt and eat the wild hog.—*Buchanan's Mysore*, p. 179.

BAIDWANA, descendants of the Chauhan or Pramara Rajput, who embraced Mahomedanism.

BAIGA of Mandla are supposed to be the prior occupants of that district, and take the title of Blumia or landlord. The Baiga language is almost pure Hindi. They have three sections, Binjwar or Bichwar, Mundiya, and Bhiorantiah, each of which is subdivided into seven sections. Even where the Gond and Baiga occupy the same village, the Baiga live apart from the Gond. They are of a slight, wiry build; hardy, extremely active, fearless, trustworthy, and independent. They cultivate by the 'Dahya' system, and sow the Kodo or Paspalum frumentaceum in patches called Bemar.

BAIGAR, HIND. In the south of India, persons formerly compelled to give their labour as porters or for public works. Compulsory labour.

BAIGAR. Wilson says that Baigar is a name of the Kharwar tribe, but this designation is not known in the Peninsula. The Kharwar are dyers with the red dye from the Morinda umbellata.

BAIKAL, a lake in Mongolia, an expansion of the Angura river. Its length is nearly 400 miles (according to Bell, 300 miles), with 45 miles of average breadth from north to south. It has steamboats plying on it. Its seal and sturgeon fisheries are valuable, and the oil of the golomyinka fish, Callionymus Baicalensis, is valuable. Mountains encompass the lake entirely, and several rivers disembogue. Towards the N.E. end of the lake is O-leao-han (Olchon) island, frequented by wandering tribes of the Mongol and the Pu-la-te (Buraty of Bell), and they bring hither with them their horses. Baikal lake is 1715 feet above the

level of the sea, Selinghinsk 1779 feet, and Kiakhta 2400 feet, consequently higher than all the towns of the Harz and the Swiss Alps. The omully fish come in vast shoals from the Baikal, in autumn, up the river Selingue to spawn. They advance up the river about 10 miles a day. This fish is very agreeable food, either fresh or salted. They are much fatter the nearer they are caught to the sea. Near Baikal lake are several hot mineral springs; that of Tourkinsk is the most accessible. Many families from Irkutsk spend part of their summer here. Between this place and the Oort Bargouzine there are other springs, in which the gushing fluid scalds the hand if placed in it.—*Narrative*, pp. 45–53; *Timbowski's Journey*, i. 17.

BAIKER. HIND. *Cervulus moschatus*, *De Bl.*

BAIKIE, ROBERT, was a medical officer of the Madras army, who wrote observations on the Neilgherry Hills in *Mad. Lit. Trans.*, and Notes on the Climate of Coorg, *ibid.* 1836, iv. p. 338.—*Dr. Buist's Catal.*

BAIKUNTH or Vikunt'h, the heaven of Vishnu. Jafar Khan had pits of this name in which he confined revenue defaulters.

BAIL KUMHAR, the Canarese name of the Taremk or wandering blacksmith. They wander about the Mahratta country. Wilson writes the name Bailu kanonar.

BAINA. SANSK. *Andropogon muricatum*.

BAINGAN. HIND. *Solanum melongena*, egg plant. Baingani Rang, a dull purple colour, like that of the rind of the baingan. Baingan Tamaku, a variety of tobacco.

BAINSI, a section of the Gujar tribe.

BAIO-JENTI. BENG. *Sesbania Aegyptiaca*.

BAIR or Ber. BENG. *Zizyphus jujuba*.

BAIRAGI. HIND. A Hindu ascetic mendicant. Byragi, Viragi, from Vi, privative, and rag, passion; literally, a person freed from desire. The term is loosely applied to several sects of Hindu ascetics, but originally to followers of Ramanand and his disciple Ramanuja. They are chiefly recruited from the Sudras; they do not marry, and they bury their dead.—*Sherring*, p. 260.

BAIRAM or Beyram, amongst the Turk race of Constantinople, a religious festival on the 10th day of the month Zi-ul-Haj, and is also called the Fed-i-Adha and Fed-ul-Kurban, and by the Turks generally Kurban Bairam. See Bakrid.

BAIRATH, at the foot of the Bhim-gupha hill, 41 miles north of Jeypore and 25 miles west of Alwar. It is an old town of fame from the wanderings of the Pandus, and has two of Asoka's rock inscriptions. One of them is on a detached block of granite. Bairath has copper mines.

BAIRD-SMITH, an officer of Madras and Bengal, who rose to the rank of lieutenant-colonel of Engineers. He was employed to report on the system of irrigation in Italy. He travelled in North America in 1853, and studied the irrigation systems of the Madras districts, under General Sir Proby Cantley. In 1854 he drew up regulations for the Ganges Canal, which was opened in that year. He was in command at Roorkee during the rebellion of 1857; and in June of that year was employed as engineer before Delhi, where he was wounded. His services there were rewarded by promotion to lieutenant-colonel, he was raised to the rank of Commander of the Bath, nominated aide-de-camp to the Queen, and in 1858 he was appointed Mint Master at Calcutta. His reports on

irrigation were printed. He died on board the P. & O. steamer Candia in 1858, and was buried at Madras.

BAIRHAM, a Hindu set of musical tunes, said to have been composed by Brahma.

BAIRIS, a river that issues from the Oodi-Sagur lake of Rajputana, and passes within a mile of Chitore. There are two grand reservoirs within six miles of each other,—the Peshola, or internal lake, having an elevation of eighty feet above the external one; the Oodi-Sagur, whose outlet forms the Bairis. The Peshola may be called the parent of the other, although it is partly fed by the minor lake at the villa of Subailea-ki-Bari. Both are from twelve to fourteen miles in circumference, in some places thirty-five feet deep, and being fed by the perennial streams from the Aravalli, they contain a constant supply of water.—*Toof's Rajasthan*, ii. p. 627.

BAIRIYE. SINGH. A durable wood of Ceylon, weighing 57 lbs. 10 oz. per cubic foot, and lasting 10 to 30 years. The tree is found chiefly near the mouths of the rivers, in the northern and western provinces of the island, and its timber is used for anchors and in house-building.—*Mendis*.

BAIS, a numerous tribe of Rajputs in Oudh, and at Baiswana in the N.W. Provinces, who gave their name to the district. They assert that they came from Manji Pathun in the Dekhan, and that their 360 clans are descendants of 360 wives of king Salivahana (A.D. 78). They are included amongst the 36 royal races, and can intermarry with the Chauhan and Kachwaha. Their tilak-chandra branch have the moon for their frontal mark.—*Wilson's Glossary*.

BAIS. HIND. A verbal alteration from Vais, or Vaisya, the third order of the Hindus. The bankers, merchants, and shopkeepers known as Marwari, call themselves Bais or Vais. See Vaisya.

BAISA-BOL. See Bol.

BAISAKH, amongst the Hindus, the first of their luni-solar months, April and May. The first of Baisakh is a holiday, in which Hindus bathe, as a religious ceremonial, in rivers, canals, at Hardwar, in the Ganges, or other holy rivers. The Baisakh Bihu festival is as gay as a carnival. For many days before the actual festival, the young people in the villages may be seen moving about in groups gaily dressed, or forming circles, in the midst of which the prettiest girls dance, with their long hair loose on their shoulders. The first day of the festival is devoted to interchanges of visits, the next to the bathing and worshipping of all the cattle, and on the third day the inhabitants of several groups of villages, old and young, meet at some appointed place and give themselves up to thorough enjoyment. The girls on these occasions do not like to dance before the men of their own village. Akhtij is the 18th day of Baisakh, on which cultivators of the N.W. Provinces adjust the obligations incurred to provide for the rabi crop. It is to this crop what the Diwali is to the kharif. On the Akhtij, the manufacture is commenced of new agricultural implements. Brahmans are fed, and the new grain eaten, this being till then scrupulously abstained from. A plough is also slightly passed over the fields to secure good luck, but to sow seed on that day would be unlucky;

PUS AMAWAN mul bin, | Srawan bihuni srawani,  
Bin ruhini Akhtij, | Britha na bowo bij.

BAISHEE. BENG. Willow; *Salix Babylonica*.

**BAISHNAV**, a dialectal change from *Vaishnava*, a sectarian Hindu follower of Vishnu; but the term is commonly applied in northern India to religious mendicants, who mark their foreheads with the symbols of Vishnu, and repeat hymns in honour of his avatars, but chiefly of Rama and Krishna.—*W.* See *Vaishnava*.

**BAISWARA**, a district in the N.W. Provinces.

**BAIT**. **ARAB**. A house. *Bait-Ullah*, the house of God in Mecca; *Bait-ul-Maqaddas*, the holy house in Jerusalem; *Bait-ul-Mal*, a treasury.

**BAIT**, a couplet in the Arabic, Persian, and Hindustani poetry; but the Mahomedan poets of Sind apply the word to their peculiar triplets. The war song, or that sung in battle, like the Arabic *Rajaz*, is called 'Shair' in Sind, and was sung by the Mirasi, or bard, who accompanies the chief, during the combat.—*Burton's Scinde*, p. 386.

**BAITALI BHAT**, bards of the Gosains of the Benares district. They claim descent from *Baital*, a raj-bhat at *Vikramaditya's* court; but he abandoned the king and the king's religion, and attached himself to the Gosain sect. They subsist on charity, but accept it only from Gosains, whose bards they are.—*Sherring*.

**BAITAL PACHISI**, or *Twenty-five Tales of a Demon*, is the term generally in use in all the vernacular dialects of British India—Bengali, Gujarati, Hindi, Mahratti, Tamil, and Telugu—to designate an extremely popular collection of stories, written in Sanskrit, and translated into the current tongues. The collection is known as the *Vetala Panchavisati*, and purports to have been stories related by a sprite, or demon, or vampire, who haunts cemeteries, and animates dead bodies, to *Vikramaditya*, king of *Oojein*, according to the usual version; but, according to the *Katha-Sagara*, to *Tri-Vikrama Sena*, king of *Prelissthana* or *Pythan*, on the *Godavery*. Whether it was a separate work originally, or whether it always formed the ninth section of the twelfth book of the *Katha*, is uncertain. It is now, however, printed separately, and has been translated into English by *Raja Kali Krishna*, *Mr. Eastwick*, *Captains Hollings* and *Richard Burton*, *Munshi Ghotam Mahomed*, and *Mr. John Platts*. The scene is laid in *Oojein*, then ruled by *Raja Gandharb Sen*, whose son and successor *Shank* was slain by his younger brother *Vikram*, or *Bhartari*. It relates the occurrences resulting from the gift by a deity to an anchorite Brahman, of a fruit possessing the power of conferring immortality on whoever should eat it. *Vikram* ate it, and became a devotee. *Kathasaritsagara*, the *Ocean of the Streams of Narrative*, or *Watery Ocean of Stories*, is a well-known book in the languages of India, but is more commonly known as the *Vrihat-katha* and the *Vrihat-kathasagara*, the great collection of tales, or great tale from which the *Kathasaritsagara* has been compiled. The date and the author of the *Vrihat-katha* are both unknown, but it was written in prose in minute detail. The *Kathasaritsagara*, however, is in verse, and is more compressed in style, the author being *Bhatta Somadeva*, who lived about A.D. 1088. It is a large work, and consists of eighteen books, subdivided into 124 sections. Only a portion of it has been translated. The first book refers the origin of the stories to *Siva*, who told them to his wife *Parvati*. The *Kathasaritsagara* abounds with pictures of national manners and customs and feelings.

**BAITAR**, styled *Ul-Baitar*, a learned man of Baghdad. He died A.D. 1248.

**BAITARA**. **SANSK.** Dry ginger.

**BAIT'HAK**. **HIND.** A house with an open sitting-room on the first floor, from *baithna*, to sit; also an assembly at night of women. *Baithak-khana*, the reception-room of a native dwelling-house. *Baithan*, a homestead.

**BAITOO**, a district in the *Nerbadda* division of the Central Provinces, comprising the western section of the *Satpura* plateau, and situated between lat. 21° 20' and 22° 35' N., and long. 77° 20' and 78° 35' E., an area of 4118 square miles. Its population is about 100,000.

**BAIT-ul-FAKIH**, an inland town of the district of *Tehama*, a province of *Yemen*, from which the coffee tree was taken to *Bourbon*.

**BAIZ**. **ARAB**. Lit., white. A mark or signature by a feudatory Mahomedan prince, generally the first part of the Arabic letter *swad*; a cipher, a monogram.

**BAIZA-BAI**, born towards the close of the 18th century, was the daughter of *Shirzi Rao*, *Ghatgay*, a *Mahratta* leader and minister of great notoriety, and her brother was *Hindoo Rao*. She was married to *Dowlut Rao Sindia* with great pomp. She was a woman of imperious disposition and masculine temper, and when her husband died childless in 1827, she assumed sovereign power. Afterwards she adopted *Jankojee*, a relative of her husband, and acted as regent till *Jankojee* came of age, when, weary of restraint, he sought British protection, and he was placed on the *gad'hi* in A.D. 1833. On this, *Baiza-Bai* retired to *Agra*, then to *Farrakhabad*, and subsequently to her *jaghir* in the *Dekhan*.

**BAIZAH**, also *Baidah*. **ARAB**. An egg; also, owing to the shape, the testis.

**BAIZAI** is a division of *Swat*, south of the *Mora* range and north of *Lunkhor*. It is inhabited by *Baizai Swati*, *Utman Khel*, *Khatak*, *Mohmand*, *Rawauri*, etc. The *Baizai* section of the *Mohmand* tribe inhabit the country between the *Halimzai* section and *Bajawar*. They punish abduction by fine.—*Maclir. N.W.F.I.* i. pp. 138-145.

**BAIZAWI**, the cognomen of the author of the *Nizam-ut-Tawarikh*, given to him as a native of *Baiza*, a town a short distance from *Shiraz*. He was *Kazi* there, and subsequently at *Shiraz*, where he died A.H. 685, A.D. 1286. His name was *Abu Saeed Abdullah bin Abu'l Hasan Ali*, *Baizawi*. He wrote a commentary upon the *Koran*, entitled *Anwar ut Taazil wa Asrar ut Tawil*, the *Lights of Revelation and Mysteries of Allegorical Interpretation*, which has been commented on by many succeeding authors. It is considered the best commentary. He also, about A.H. 674, wrote the *Nizam-ut-Tawarikh*, the arrangement of histories, a small work devoted to general history, the prophets and patriarchs from *Adam* to *Noah*, the pre-Mahomedan kings of *Persia*, *Mahmoud* and his *Ummayide* and *Abbasside* successors, dynasties of *Iran* during the time of the *Abbassides*.—*Elliot*.

**BAIZOARA**, in lat. 16° 31' 6" N., and long. 80° 40' 1" E., on the left bank of the *Krishna* or *Kistna* river, and 180 feet above the sea. A dam or anicut has been thrown across the *Krishna* river at this place, and extensive canals lead from it to the north and south.

**BAJA**. **HIND.** *Baja* *bajantri*. Music; musical instruments.



**BAJANTRI KORAWA**, a branch of the Korawa tribe, who are usually the village musicians, from Baja, music. They are the Gaon Korawa or Sonai Kolawaru. See Korawa; India.

**BAJAR-KIT.** HIND. Manis pentadactyla.

**BAJASWA.** According to Colonel Tod, the three great branches of the Indu (Lunar) Aswa bore the epithet of Mida (pronounced Mede), viz., Poora-mede, Uja-mede, and Deo-mede, and he supposes these to be the Aswa invaders of Assyria and Media, the sons of Bajaswa, expressly stated to have multiplied in the countries west of the Indus, emigrating from their paternal seats in Panchalica.—*Tod's Rajasthan*, i. p. 58.

**BAJAT.** HIND. A head ornament.

**BAJAWAR**, an independent district south of the Mohmands and west of the Kunar range. It is an undulating plain, 25 miles long, and 2 to 7 miles broad. It is a pastoral country, with large herds of cattle and flocks of sheep and goats. The chief has a large force of 6000 men and 16 guns, has absolute power over his people, even extending to their wives and daughters. They have always been hostile to the British, and were against them at Jalalabad and at the Ambila expedition of 1863. It produces iron, sulphide of antimony, and copper. It is inhabited by Hindki about 30,000 souls, a mixed race called Rudbari, and 10,000 to 12,000 families of Turkolani, who can turn out 15,000 fighting men. Elphinstone says the Turkolani are also called Turkani; that the upper hills are inhabited by converted Kafirs, the lower by Hindki, and the plain by the Rudbari, a mixture of all tribes and nations.—*Elphinstone's Cambul*, p. 251; *MacGr. N.W.P.I.* i. p. 145.

**BAJ-BAJ** or Budge-Budge, a fishing village on the banks of the Hugli, 15 miles below Calcutta.

**BAJGAH.** A village 64 miles N. of Bamian, in the valley of Kamard, in Afghan-Turkistan.

**BAJI BIJI.** BENG. *Herpestes Malaccensis*.

**BAJI RAO**, son of Balaji Wiswanath, was the second Peshwa of the Mahrattas. He was the ablest of all the Brahman dynasty, and of all the Mahratta nation except Sivaji. His father died in October 1720, and Baji Rao had a powerful rival in the Pirti-Nidhi. The Pirti-Nidhi was sincerely apprehensive of the effects of a further diffusion of the Mahratta power; and he strenuously contended for the necessity of consolidating the raja's present possessions, suppressing civil discord, and acquiring a firm hold on the countries in the south of the Peninsula before attempting to make any conquests in Hindustan. Baji Rao took a bolder view. He saw that the hordes of predatory horse, who were so useful in an enemy's country, would be utterly ungovernable at home; and that it was only by forming an army, and establishing a military command, that an efficient internal government could be brought into existence. He therefore counselled an immediate invasion of the northern provinces, and pointed out the inward weakness of the Moghul empire, which was nowhere so rotten as at the core. Let us strike, said he, the withered trunk, and the branches will fall of themselves. The eloquence and earnestness with which he pressed his advice overcame all the doubts of the Raja Saho, and when urged by Baji Rao to allow him to carry his standard beyond the Nerbadda, he exclaimed with enthusiasm, 'You shall plant it on Himalaya.'

Raja Saho was not destitute of abilities, but his education in a Mahomedan seraglio was alike unfavourable to hardness of body and activity of mind; while Baji Rao, born in a camp, and trained up a statesman and diplomatist, combined the habits of a Mahratta horseman with an enlarged judgment and extensive knowledge. Unlike the subdued manners of others of the brahmanical class, his temper was ardent and his manner frank; he never flinched from fatigue or danger, and could make a meal of dry grain rubbed out of the husks between his hands as he rode along on a march. When Asof Jah was removed from the governments of Malwa and Gujerat, and Raja Girdhar was appointed governor of Malwa, he was unable to defend it against the incursions of Baji Rao; and Hamid Khan and Sirbaland Khan, successively governors of Gujerat, yielded the Chouth and Syr Deshmukhi to the Mahrattas (A.D. 1725, A.H. 1138). Asof Jah at this time raised questions as to the party to whom—whether to Samba, who had made Kolhapur his capital, or to Saho—his Chouth and Syr Deshmukhi payments should be sent, and he joined Samba to relieve Barhanpur. Baji Rao made a rapid incursion into Gujerat, which he ravaged with fire and sword. He returned with celerity to the Dekhan, laid waste the country around Asof Jah's army, and so straitened him for supplies, that he renounced his connection with Samba, and conceded other advantages to the Mahrattas (A.D. 1727, A.H. 1140). After this, in A.D. 1729, A.H. 1141–2, Baji Rao crossed the Nerbadda to ravage Malwa, and extorted from Sirbaland Khan a confirmation of his predecessor's grant of the Chouth of Gujerat.

At this time, four officers of the Peshwa—the Puar, Gaekwar, Holkar, and Sindia—who were to be founders of dynasties, were rising into distinction. They were all from districts of the country in which the Mahratta language is spoken. Mulhar Rao Holkar was a shepherd on the Nira, south of Poona; the family are still ruling at Indore. Ranaji Sindia, though of a respectable family near Sattarah, was in such abject poverty as to be a menial servant of Baji Rao. Piliji Gaekwar was an adherent of Dabari, hereditary senapati or commander-in-chief, and on Dabari falling in action, A.D. 1731, and his son an infant, Piliji was nominated regent by Baji Rao, and the family are still ruling at Baroda. Udaji Puar was a chief before his connection with the Peshwa; he soon acquired territory about Dhar, on the borders of Gujerat and Malwa, but never rose to such power as his colleagues or their descendants.

Baji Rao made peace with Asof Jah; but Abhi Singh of Jodhpur, who had murdered his father, Ajit Singh, procured the assassination of Piliji Gaekwar, whose son and brother ravaged Gujerat, raised all the surrounding hill tribes of Bhils and Kolis, and made a sudden irruption into Jodhpur.

Baji Rao entered Malwa in person in A.D. 1732; he aided the raja of Bundelkhand, and in return for his services the raja ceded the territory of Jansi on the Jumna, and bequeathed to him rights on the Jumna. In 1734 he came in contact with Jei Singh II., raja of Ambar, distinguished for his love of science. Jei Singh was viceroy of Malwa, and, with the tacit concurrence of the emperor, he surrendered Malwa to the Mahrattas; and in 1736 he claimed as a jaghir the province of Malwa and all the country south of the Chambal, together

with the holy cities of Muttra, Allahabad, and Benares. In the following year (A.D. 1737, A.H. 1149), Baji Rao advanced towards the capital. By the time he had arrived within 40 miles of Agra, his light troops, under the command of Mulhar Rao Holkar, were ravaging the country beyond the Jumna. These were attacked and driven back by Sadat Khan, governor of Oudh, and Kamr-ud-Din Khan advanced to Muttra to oppose Baji Rao. Whilst he lay inactive near Muttra, Baji Rao suddenly quitted the Jumna, passed off about fourteen miles to the right of the Moghul army, and, advancing by prodigious marches, all at once presented himself before the gates of Delhi. He drove back a sally of the garrison, and retreated to the Dekhan, followed by Asof Jah, who had been appointed vizir of the emperor. Asof Jah advanced to Seronj with an army about 34,000 strong, supported by a reserve under Safdar Jung, nephew of the Saadat Khan of Oudh. Baji Rao crossed the Nerbadda with an army 80,000 strong, and Asof Jah awaited him (January 1737) in a strong position near Bhopal. The Mahrattas laid waste the country around him, intercepted his supplies, attacked every detachment that showed itself, and interrupted all communication with his reserve, and at the end of a month or six weeks Asof Jah commenced to retreat. But the Mahrattas hung upon his rear, and in February 1738 he ceded all the country from the Nerbadda to the Chambal (including all Malwa). Asof Jah also promised to procure from the emperor a confirmation of the cession and a payment of fifty lakhs of rupees (Feb. A.D. 1738, A.H. Ramzan 1150); but before this could be obtained, Nadir Shah, king of Persia, swept over the empire, and the progress of the Mahrattas was arrested. After the rout of the imperial forces at Karnal (13th February 1739), the plunder of Delhi, and the massacre of its inhabitants, Nadir Shah left the Moghul army destroyed, the treasury exhausted, the finances all but annihilated, and internal dissensions between the Turani families of Kamr-ud-Din Khan and Asof Jah, and all those who were desirous of supplanting them. During this state of things, Baji Rao suspended all operations. 'Our domestic quarrels,' he writes, 'are now insignificant. There is but one enemy in Hindustan. Hindus and Musalmans, the whole power of the Dekhan, must assemble.'

On Nadir Shah's departure, Baji Rao moved against Nasir Jang, son of Asof Jah, who was encamped with 10,000 soldiers at Burhanpur, but the young viceroy broke through Baji Rao's army, and advanced to Ahmadnagpur on his way to Poona, and Baji Rao came to terms with him. Baji Rao then recommenced his march towards Hindustan, but he died on the 28th April 1740 (A.H. Safar 1153), on the banks of the Nerbadda. He left three sons, Balaji Rao, who succeeded him as Peshwa; Ragonath Rao or Ragoba, who was at one time much connected with the British, and was the father of the last Peshwa; and Shamshir Bahadur, to whom (though an illegitimate son by a Mahomedan woman, and brought up in his mother's religion) he left all his possessions and pretensions in Bundelkhand.

During the last years of Baji Rao's administration, he had been engaged in wars in the Konkan. They were chiefly conducted by his brother, Chim-

naji; and from the position of his enemies in forts and islands, protected on one side by the sea, and on the other by hills and jungles, the wars required extraordinary exertions, and were attended with imperfect success. These enemies were Konaji Angria of Calaba, a maritime predatory chief, the Habshi of Jinjira, and the Portuguese. Angria for about 20 years, 1713-1734, remained almost independent; and the Habshi chiefs were almost as powerful as sea as Angria. The war with the Portuguese originated in the contest between the Angrias (A.D. 1737). It ended in the loss of the Portuguese possessions in Salsette, Bassein, and the neighbouring parts of the Konkan (A.D. 1739). The Mahrattas lost 5000 killed and wounded at Bassein.—*Grant Duff, Hist. of Marathas*, i. p. 547.

BAJI RAO II. was Peshwa from 1795 to 1818, and was the last of the Peshwas. He was son of Raghoba, and succeeded his cousin, Madhoo Rao, who had thrown himself from a window and been killed. Baji Rao was a clever but unscrupulous ruler, and had amongst his more prominent officers Nana Farnavis and Trimbakji Danglia, both of them unprincipled men. After his defeat at Poona on the 16th November 1817, he retreated with his army to the southern districts of the Mahratta country, but on the 28th retraced his steps northwards. Baji Rao continued to elude the forces by which he was surrounded. He failed at Coreygum; General Sir Lionel Smith, with the 2d and 7th Madras Cavalry, and two squadrons of H.M. 22d Light Dragoons, defeated him on the 20th Feb. 1818 at Ashta; Brigadier Pritzler, Colonel Prother, Generals Munro and Malcolm, and Sir Thomas Hislop, had taken the strongholds of Vizierghur, Singhur, and Purundhur, all those in the southern Konkan, Badami, Bhagulkot, Sholapur, Chanda, Talner, Belgaum, Trimbuk, Malleigaum, Raighur, and others in the Dekhan. Finally, on the 3d June 1818, he surrendered to General Malcolm, on a guarantee of eight lakhs of rupees a year; and he settled at Bithur, where he passed his life in the manner common to Hindus of those days. He adopted Dundoo Punt as his son and heir, but the Indian Government refused to recognise Dundoo Punt as entitled to the eight lakhs, and to this refusal has been attributed his vile conduct at Caunpur.—*Elph. India*. See Mutiny.

BAJPAI. HIND. Vajpoyi, SANSK. A branch of the Kanouj Brahmans.

BAJRA. HIND. A large boat, round-bottomed, without a keel, in use for travelling on the lower Ganges, called budgerow by the British.

BAJRA. HIND. *Penicillaria spicata*. This is a very common millet in India; is not so heating as Jawari or Holcus sorghum. It is made into cakes or porridge. Sown in fields at the commencement of the rains. It does not require much water, but it is of the last importance that this should be timely. That grown in the Indian desert is deemed of better quality than the produce of the richer lands of Malwa.—*Tod*.

BAJRA KAPTA. HIND. *Manis pentadactyla*.

BAJRANGA, a name of Bhairava. It means of thunderbolt frame, from Bajra, a thunderbolt, and anga, the body. See Bhairava.

BAJRI. HIND. In the Panjab, a sort of grave of disintegrated rock, used when ground up in forming plasters and stucco. Qu. Is it kaolin?

BAJU. MALAY. A jacket of many different kinds, worn by both sexes.

**BAJU** or **Baju Laut**, a maritime people in the Archipelago Islands, who venture far to sea. Many of the Baju remain throughout the year near the Dutch settlement of Macassar, on the south end of the Celebes. They are chiefly employed by the Chinese in fishing for trepang or sea-slug, and are generally involved in debt. The demand against each boat or family usually averages about four hundred guilders (twenty-five pounds sterling), and no instance is on record of their ever having absconded to avoid the payment of their debts. The Baju are commonly called *Sea Gipsies*. They are found in considerable numbers in the sea which lies between the east coast of Borneo and the west coast of Celebes. They are said to have come originally from Johore, in the Malay Peninsula, the inhabitants of which they much resemble in features and habits. Many of them are settled in permanent villages on the east coast of Borneo, but the greater number live in their boats, which are from five to ten tons burden, during the whole year, and shift their position with the changing monsoon, so as always to keep on the lee side of the island, and consequently in fine weather. They all profess the Mahomedan religion, and differ but little, except in their maritime habits, from the Malays, though they are said to adhere less strictly to the tenets of their faith. They also deal in tortoiseshell, and it is said engage in piratical acts, though they do not pursue it as a profession. They also manufacture an alkali from the ashes of sea-weed, nipah leaves, and the marine plants of salt marshes, with which they traffic. Such of them as reside in permanent habitations have fowls about their houses, and in all respects resemble the other Mahomedans. Their villages are built on posts, and always over the water, and close to the sea, or near the mouths of large rivers, in which the eastern part of the island abounds. They are expert divers, and would be useful in this manner if capitalists should think proper to fish the rich banks of the pearl and mother-of-pearl oysters in Malludu Bay, and amongst the islands of the Sulu Archipelago, which would doubtless be found immensely productive.—*Earl*, p. 835; *Low's Sarawak*, p. 342. See *Orang Laut*.

**BAJUR**. HIND., PUSHTU. *Picea Webbiana*; *P. Pindrow*; the silver fir.

**BAK**. SANSK. *Ardea torra* and *A. putea*.

**BAK**. SANSK. Speech. Also an estimate of the produce of a field. See *Bhak*.

**BAKA**. ARAB. Herbage; hence *Baqal*, a dealer, a shopkeeper, a close-fisted person.

**BAKA-KAI**. MALEAL. *Cucumis melo* seed.

**BAKAL**. SANSK. *Mimusops elengi*.

**BAKAL**, low caste labourers of Canara.

**BAKAM**. ARAB. *Cesalpinia sappan*; the Buk-kum wood of commerce.

**BAKAPUSHPAM**. TEL. *Agati grandiflorum*.

**BAKAR**. HIND. of the Cis-Sutlej, Kalesar, etc. *Cornus oblonga*.

**BAKAS**. SANSK. *Adhatoda vasica*.

**BAKAYUN**. ARAB. *Melia sempervirens*.

**BAKCHI**. SANSK. *Vernonia anthelmintica*.

**BAKER**, CAPTAIN, author of *Eight Years' Wanderings*, and also the *Rifle* and the *Hound*, or the *Wild Sports of Ceylon*.

**BAKER**, W. E., an officer of the Bengal army; a writer on various subjects connected with the natural history and productive resources of

India, chiefly contributed to the *Journal of the Bengal Asiatic Society*.

**BAKERGANJ**, a town in Bengal, 120 miles east of Calcutta. It lies between the Megna and Jessore, is low-lying, and famed for its rice cultivation. The Bakerganj district in 1877 had 1,874,201 souls in an area of 4066 square miles; besides Hindus, there are many Chandal, Napit, and Kaibarta. A copper plate, in Sanskrit verse, was found here, dated Samvat 3, of Kesava Sena's reign, which, from the Ayin Akbari list, makes the year A.D. 1136. The character used in inscriptions is the Gaur, a little less simple than the earlier alphabets of the Pala dynasty. The Sena dynasty was of low origin, calling themselves Sankaya Gauriswara, or Lord of Gaur. There is not any mention of fire-arms, but of bows, arrows, swords, etc.—*B. As. S. Jo.* vii. p. 42.

**BAKESWAR**, of the Murshidabad district of Bengal. Springs impregnated with sulphuretted hydrogen occur in the bed of the river, and near Tanlifsara village are a group of sacred hot sulphur springs, called *Bhum Bakeswar*.—*Imp. Gaz.*

**BAKHAR**. MAHR. Historic memoirs.

**BAKHDI**, or fortunate, from which the term *Balkh* is derived.

**BAKHRA**, a town in Tirhut, where there are many mounds and remains of an ancient Buddhist city, with images and inscriptions. See *Kesariah*.

**BAKSHSH**, HIND., from *Bakshidan*, PERS. A gift, donation, a donor; usually *Bux*. *Khuda-bakhsh*, Deo-datus. *Bakshi*, a military chief, a paymaster; in Turkistan, a troubadour, a wandering singer. *Bakhshish*, a present, a donation or gratuity; in Syria and Egypt, regarded as the drink-money of Europe. The Mahomedans of Syria and Egypt shout for *bakhshish* on every occasion. It is seldom heard in southern India.

**BAKHTAR ZAMIN**, the *Bakhtar* country, the present name of the country between *Balkh* and *Kabul*; ancient *Bactria*.

**BAKHTAWAR**, a religious mendicant of the *Sunyabadi* sect.

**BAKHTIAR**, a Ghilzai general, who, under the orders of *Kutub-ud-Din*, about A.D. 1201 conquered Behar, and in 1203 Bengal; but in his expedition against Bhutan and Assam he was signally defeated, and driven back to Bengal, where he died from vexation, about A.D. 1206.

**BAKHTIARI**, pastoral tribes of Kurds, who take up their warm winter quarters in Arabistan, at the head of the Persian Gulf, but in summer travel northwards amongst the mountains of *Kirman Shah*. The inhabitants of *Luri-Bazurg* are now classed under the general title of *Bakhtiari*; but originally this name merely applied to a small tribe, one of the twenty-six distinct clans among whom the province was divided. The *Bakhtiari* comprise, exclusive of dependencies, the *Haft Lang*, the *Chahar Lang*, and the *Dina* ruin. The *Bakhtiari* tribe, who inhabit the mountains of *Luristan* west of *Irak*, between *Shuster* and *Isfahan*, and from *Shuster* to near *Kermanshah*, often wander to other parts. They have often attacked *Isfahan*, *Nadir Shah* alone having almost reduced them. They are named *Πατισχοδωσις* by *Strabo*, and *Patiskharis* in the cuneiform inscriptions. Their manners and language have scarcely changed since the days of *Cyrus*. About 1840 they were conquered and decimated by the Persian Government, and their chiefs kept in perpetual

imprisonment at Teheran. The country is famed for the expedition of Alexander and his successors' rule. The country south of the great chain probably formed the site of the ancient Elam of Scripture, a powerful nation in the early days of Abraham, before the kingdoms of Assyria and Babylon rose into notice in the east. The tribe in Luristan have a tradition that they originally came from Syria (Sham) under one great chief, and took possession of the mountains which they now inhabit. They export to Khuzistan a small quantity of grain and tobacco, gall-nuts, mastic, cherry sticks for pipes. Their language is old Persian. They have a national dance called chapi. They have rejoicings around the body of one of their number, and if killed in battle their joy is more pronounced. Nadir Shah took a large number into his army, and they behaved well at the siege of Kandahar.

The Ulaki, a branch of the Haft Lang, about 1200 families, occupy the neighbourhood of Teheran in summer, in the mountains near Fellat and Semiran, and on the coast near Bushahr in winter. The Janeki are the chief of the Chahar Lang, have many subdivisions, and number about 5000 families. The Mala Madi, a tribe of the Bakhtiari of about 1000 families. They accompanied Nadir Shah in his expeditions against Herat, and on their return settled in the Fellat district.—*Layard; MacGregor*, iv. pp. 305, 598; *De Bode's Travels*, p. 522; *Ferriar's Caravan Journeys*, pp. 8-500; *Malcolm's Persia*, ii. pp. 171, 465.

BAKKA MEENA. HIND. Scops Aldrovandi.

BAKKAR or Bukker, opposite to Rohri and Sukkur, is a fortified island in the Indus, and was once held by the Daurani, latterly by Mir Sohrab of Sind. The effect of the landscape here is wonderfully increased by the beautiful stream, and the immense groves of date trees which fringe its banks. It was ceded to the British by the Talpur dynasty, 29th January 1839.—*Musson's Journey*, i. p. 362; *Imp. Gaz.*

BAKKUL. HIND. The fibrous bark of the roots of several trees, used in Malwa as a cheap substitute for string and cord. In Bengal, Agave Americana.—*Royle*.

BAKLA. DUK. *Vicia faba*; the garden bean, cultivated as the kidney bean. Bakla Kubti, the bean of Pythagoras. Baklazun, *Phaseolus vulgaris*; dwarf or kidney bean.

BAKLAT-ul-AHMAKA. ARAB. Purslane; *Portulaca quadrifida*. Baklat-ul-Faristum, balm; *Melissa officinalis*, var. Baklat-ul-malik, *Fumaria parviflora*, W. and A.

BAKLI. HIND. *Lagerstræmia parviflora*, R.

BAKOLI. HIND. A small green caterpillar that destroys rice crops.

BAKOOMBA. MAHR. *Careya arborea*, Roxburgh.

BAKRAI. PUKHTU. A marriage portion.

BAKRI, A.D. 763, originator of the Moulad-i-Sharif recitations, by Mahomedans, of the birth, miracles, and death of their prophet.

BAKRID, from bakhar, a bull, and eed, a sacrifice; a Mahomedan festival held on the 10th day of the twelfth month of the Mahomedan year, called Zi-ul-haj. It is the festival in commemoration of Abraham offering up his son. The name of this son is not particularly mentioned in the Koran. Some Indian shiahs, however, suppose him to have been Isaac; but the Persians

all agree that he was Ishmael. This feast is also named Eed-i-kabeer (the great feast), and Eed-uz-zoha (feast of daylight), and Eed-i-Kurban. In India it is called Bukreed; and in Turkey Kurban-Bairam. Numbers of sheep and goats, sometimes a camel or an ox, are sacrificed on this day, and the flesh distributed to the people.

BAKROR. To the eastward of Buddh Gaya, on the opposite bank of the Phalgu or Lilājan river, and immediately to the north of the village of Bakror, there are the ruins of a large brick tope, with a stump of a sandstone pillar at a short distance to the northward.—*B. A. S. J.*, 1864.

BAKSA. BENG. Rottbölla glabra.

BAKSAR, a village in Oudh, on the left bank of the Ganges, which is here a sacred spot for pilgrimage.—*Imp. Gaz.*

BAKSHI. HIND. *Gardenia tetrasperma*.

BAKTRATURDA, a title of Ganesha.

BAKU of the Bhot, a hill cloak.

BAKU or Bakou, in the north of Persia, on the shores of the Caspian, a place of pilgrimage, to which Hindu pilgrims even from India resort. It is now Russian territory. It has black naphtha springs, and when the weather is thick and hazy, the springs bubble up higher, and sometimes the naphtha takes fire, and runs like burning lava into the sea. The flaming soil or everlasting fire of Baku is the attraction to pilgrims, and is not less famous than its naphtha springs, which occasionally take fire. Moore tells us of—

'Badku and those fountains of blue flame  
That burn into the Caspian;'

and in recent years the naphtha has been used as fuel on board the steamers on the Caspian. In Hindu ancient geography, Baku is in Kusha Dwipa. The supply of this article in many places near that town, especially at the village of Balakhatany, has existed for centuries. The naphtha, oozing through a layer of sand, comes to the surface of the earth in the form of a thick black liquid. In 1859, M. Kokoreff, at the suggestion of the chemist Liebig, established a kerosene refinery at Soorakh-anakh, 12 versts distant from Baku. By 1869 there were 50 other similar establishments there, and 200,000 poods (40 lbs. to the pood) had been by then exported. At the end of a third period of ten years the quantity exported had reached 10,000,000. The principal cause which prevents Baku kerosene from competing with American, is the dearth of utensils to keep it in, and of carriage. At Baku it costs from 35 to 40 kopecks (about 10d.) a pood. It costs at the rate of 40 kopecks a pood for vessels to keep it in, and its cost per pood for conveyance to Astracan is 18 kopecks; to Tsareetzin (on the Volga), 30 kopecks; to Nijni-Novgorod, 40 kopecks; to Moscow, 63 kopecks; and to St. Petersburg, 86 kopecks.—*Jameson's Ed. Journ.* 1837-38.

BAKULA. HIND. *Minusops elengi*. In Hindu legend, it was beneath a Bakula tree, on the banks of the Jumna, that Krishna fascinated the milkmaids of Brindhavan with his flute.

BAKUMBER. BENG. *Anisomeles ovata*.

BAKUR-CHIRIA, or 'the bird's nest,' also called Jodagir, or Hill of Strife. Joda, on the recommendation of an ascetic, erected a castle on it. Doubtless its inaccessibility the recommendation of the hermit, for its scarped summit renders it almost impregnable.—*Tod*.

BAKUR-KHANI. PERS. *Armeniaca vulgaris*, *Lam.*; the apricot.

BAKUS. BENG. Malabar nut, *Adhatoda vasica*.

BAL, the sun-god of the Hindus, identical with the Baal-god of the Egyptians and western Semitic nations. The worship of Bal seems to have been originally astronomical, and subsequently physiological. In the former, the sun was worshipped direct, as yet in India, every morning, and at every solstice or sakrant. In the physiological worship, the female power of Bal was Baal-tis or Bel-tis. These formed an androgyne divinity. The Semitic emblem of Baal was the pillar on the high places, and his companion was the bull or calf,—all identical with the Hindu Ba-al or Bal represented by Siva, whose emblem is the pillar or lingam encircled by the yoni, with the vahan bull, Nandi or Basava, facing in front. See Numbers xxii. 41, xxiii. 14–28.

The worship of the god Bal seems to have been adopted in Egypt and throughout south-western Asia, and sometimes to have been considered that of the creative sun; sometimes in the form of the physiological emblems. The sun-worship of India seems to have had its chief place in Saurashtra, which was in constant intercourse with Egypt and western Asia. Under one or other of these philosophical explanations, Baal or Bal or Belus was the chief god of all the Semitic nations. The Aryan Brahman seems at present to have chiefly adopted the astronomical view; the Rajput and the southern Asiatics, the physiological. But in India, at present, these philosophies are all confused. At present the sakrant, or Sivarat (night of Siva) is the winter solstice. On it, in ancient times, in India, the horse was sacrificed to the sun, or Balnath—the lord Bal. The Scandinavians termed the longest night the ‘mother night,’ on which they held that the world was born. Hence the Beltane, the fires of Bal or Belenus; the Hi-ul of northern nations; the sacrificial fires on the Aswa Medha, or horse sacrifice worship of the sun, by the Soorya sect on the Ganges, and the Syrians and Sauromatæ on the shores of the Mediterranean. When ‘Judah did evil in the sight of the Lord, and built them high places, and images, and groves, on every high hill and under every tree,’ the object was Bal, and the pillar, the lingam, was his symbol. It was on his altar they burned incense, and ‘sacrificed unto the calf on the fifteenth day of the month’ (the sacred Amavas of the Hindus). The calf of Israel is the bull (Nandi) of Bal-eswar or Eswara, the Apis of the Egyptian Osiris. According to Colonel Tod, the temple of Solomon was to Bal; and all the idolaters of that day seem to have held to the grosser tenets of modern Hinduism.

‘Peor his other name, when he enticed  
Israel in Sittim, on their march from Nile.’

—*Paradise Lost*, Book I.

Colonel Tod tells us that Balnath was the god Bal of the ancient times of India, and the buldan was the gift of the bull to the sun. He mentions that there are numerous temples in Rajasthan of Baalim; and that Balpoor (Mahadeo) in Saurashtra has several, all representing the sun. There is at Balpoor a temple to Balpoor Siva, or Siva of the town of Bal, with its lingam, yoni, and ball of brass; and Bal-eswar is the lord Bal, Maha-bal-Eswar the great lord

Bal. In ancient western Asia, Bal and the brazen calf were specially worshipped on the fifteenth of the month, and in India, the sacred day of Bal-Eswar, with his vahan bull Nandi, is the amavasa, the moonless fifteenth day of the month. Amongst the Rajput races, according to Colonel Tod, Har is Bal, and is the patron of all who love war and strong drink, and is especially the object of the Rajput warrior's devotion; accordingly blood and wine form the chief oblations to the great god of the Indus. The Gosains, and the peculiar priests of Har, or Bal, the sun, all indulge in intoxicating drugs, herbs, and drinks. They are usually seated on a lion, leopard, or deer skins, their bodies covered with ashes, their hair matted and braided, with iron tongs to feed the penitential fires; and their savage appearance makes them fit organs for the command of the god of blood and slaughter. The bodies of these Gosain priests, ministers of Har, the god of war, are not burned like the Hindus, but are buried, and a circular tumulus is raised over the remains; and over some classes of Gosains, small tumuli, whose form is the frustrum of a cone, with lateral steps, the apex crowned with a cylindrical stone.—*Tod's Rajasthan*, i. 76, 77; *Tod's Travels*, pp. 54, 49; *Milner's Seven Churches*, p. 100; *Layard's Nineveh*; *Somner's Voyage*, i. p. 160.

BAL. HIND. An ear of corn. Bal-kat, cutting off the ears of corn without reaping the stalks.

BAL, also Bala, also Bala-ka. SANSK., HIND. A child. Kumara, Kumari, a boy, a girl under 5 years of age. Poganda, a boy from 5 to 9. Kisora, from 10 to 16, is a child, a boy, a youth. Under the British, however, the minority is to the end of the 18th year. Women are termed Bala if under 16; Prude, middle-aged; Bridu, when forty. Bal-Krishn, Bal-Gopala, the infant Krishna. Many Hindus and many Hindu towns have names beginning with Bal, sometimes referring to infancy, as bal-amra, or young mango grove, sometimes to a deity.—*Wilson*; *Tod's Rajasthan*, ii. p. 251.

BALA. BENG. *Pavonia odorata*, also *Hibiscus tortuosus*, Twisted hibiscus.

BALA. DUK. Cuscut root; *Andropogon muricatus*. In Bengal, *Halimtus fulviventis*, *Viell.* In Hindustan, *Sida rhombifolia*. Also a grub which eats the young plants of wheat or barley when about six inches high.

BA-LA. BURM. *Elettaria cardamomum*, *Wh. and Mat.* MALAY, *Musa sapientum*.

BALA, also Bala Mushk. HIND. *Valeriana Wallichiana*.

BALA-BAND, or head fillet, the diadem of the Greeks, is in Mewar the symbol of honour, and in the days of the grandeur of that state was held equal to any cordon of Christendom. It consists of one or more cords of floss silk and gold thread tied round the turban, the ends hanging behind the head. The bala-band or silken fillet was valued as a mark of the sovereign's favour, and was tantamount to one of the courtly orders of Europe.—*Tod's Rajasthan*, i. p. 652.

BALABANDI TIGE. TEL. *Ipomœa pes-capræ*. BALA BHADRA, son of Nanda, and elder brother of Krishna. He is the patron of agriculture. He was of great strength and irate temper. Hindus believe that Bala Bhadra is Balarama, the ninth incarnation of Vishnu.—*Taylor*. See Baldeva.

BALABHI, an era mentioned by Tod as occurring in an inscription found at Somnath, commencing 318 A.D. It is named from the town of Balabhi, which was destroyed in 802 Samvat, from which time it may be presumed the era was discontinued. This is also written Valabhi; and in an inscription on copper plates found there, of date A.D. 328, containing grants of lands to Brahman priests, the era used in the inscription is the Valabhi era, corresponding to the 375th of Vikramaditya, or A.D. 319. The ancient kingdom of Balhara was ruled by Balabhi princes. Their chief town, Balabhipura, according to Tod, was destroyed under Siladitya III., by an irruption of the Parthians, Getae, Huns, or Cathi, or of these tribes combined, and he gives the date as A.D. 524; but Thomas gives A.D. 745, and the Chinese traveller Hiwen Tshang visited it in the 7th century. Its ruins exist, about 20 miles west of Bhaonagar in Kattyawar, near the modern town of Wulleh. The extent of the ancient kingdom seems to have been from the Aravalli mountains in the north, to the Tapti. On its destruction, Anhalwara became the seat of government, its princes bearing the title of Bala Rai, and this endured until the 14th century. Colonel Tod says that at all events the Prince of Deo laid the foundation of Anhalwara Puttun in S. 802 (A.D. 746), which henceforth became the capital city of this portion of India, in lieu of Balabhipura, which gave the title of Balika-rai to its princes, the Balhara of the earlier Arabian travellers, and, following them, the geographers of Europe, and supposed to be the Byzantium of Ptolemy. The Udai-pur dynasty claim to be the descendants of Lob, the eldest son of Rama of the Solar dynasty. They say that they were first ruling at Balabhipur, but their capital was laid waste by the son of Nushirwan of Persia, A.D. 524. The Rajput queen escaped the general destruction, and gave birth to a son, who was named Goho, from whom the rajas of Udaipur are descended. Goho established the kingdom of Edur, and eight princes succeeded him on the throne.

The capital of Balabhi was described by Hiwen Tshang as 30 li or 5 miles in circuit, with 100 Buddhist monasteries and 600 Buddhist priests; and the king, although a Kshatriya, was a Buddhist. Fergusson (p. 727) gives dates on inscriptions corresponding from A.D. 460 to 718. The ruins are extensive, and are still known by the name of Vamilapura.—*Elphinstone*, p. 211; *Cunningham, Ancient Geography of India*, p. 323; *Elliot's History of India*, p. 356; *Tod's Rajasthan*, i. 49, 102; *Fergusson*, pp. 405, 727.

BALACHAN or Balachang. MALAY.

Gna-pi, . . . . . BURM. | Bagon, . . . . . PHIL.  
Traai, . . . . . JAPAN.

A condiment prepared in various ways, but ordinarily from prawns, sardines (*Engraulis mel-etta*), and other small fish, pounded and pickled. It is one of the largest articles of native consumption throughout both the Malay and Philippine Archipelago, Asiatic Islands, by the Burmese, the Siamese, and Cochinchinese. It is indeed essentially the article known to the Greeks and Romans under the name of Garum, the produce of an *Engraulis*, a Mediterranean fish. A mild description of Balachang is made in Bombay, and sold as an item in Indian oilmen's stores. 13,500 tons, valued at £90,000 sterling, were exported from

Burma, from 1st November 1854 to 1st November 1855. It is a kind of caviare. In general, its aroma is too strong for European taste; but some of the best, from Tavoy and Mergui, is of a reddish colour, and is very similar to the anchovy paste of the London oilmen. That most in use is made of a species of very small shrimp, which, in the fine season, is found in enormous numbers on the borders of the sea; it is salted and pounded in a mortar, and being made up into little parcels, is sent into the interior, where it is highly esteemed. The inferior kind is made of all kinds of little fish, shrimps, etc., in the same way, but does not bear so high a price. In another mode, the ingredients are placed in a pit to undergo fermentation, and afterwards dried, pounded, and preserved with spices. With the Malays, Siamese, Burmese, and Cochinchinese, Balachang has become a necessary of life, as it serves to season the daily food of these nations. In Sumatra the red Balachang is the best, and it is made of the spawn of shrimps, or of the shrimps themselves, which they take about the mouths of rivers. They are, after boiling, exposed to the sun to dry, then pounded in a mortar with salt, moistened with a little water, and formed into cakes, which is all the process. The black sort, used by the lower class, is made of small fish, prepared in the same manner. On some parts of the east coast of the island they salt the roes of a large fish of the shad kind, and preserve them perfectly dry, and well flavoured. These are called trobo.—*Ainslie*; *Faulkner's Com. Dict.*; *Yule's Embassy*; *Craufurd's Dict.* p. 27; *Marsden's Hist. of Sumatra*, pp. 63, 64.

BALAD. AR. A district, a town. Balad-ul-Jahaf, a district in Yemen. Ibn-ul-bald, a citizen.

BALADEVA, the Hercules of the Hindus.

BALADEVA PATANA, now called Maha Bali-pura.

BALA-DITYA-CALU, a Telugu astronomer, who wrote in the 4558th year of the Kaliyug.

BALÆNIDÆ, a family of the whales, aquatic mammals, some of which attain a length of nearly 100 feet. It comprises the genera *Balæna*, *Balænoptera*, *Physeter*, and *Phocæna*. There are in India one of the *Balænoptera*, four *Balæna*, one *Physeter*, and one *Phocæna*. *Balænoptera* belongs to a group possessing a dorsal fin, and hence called Finner, Fin-back, Fin-whale, also Pike-whale and Rorqual. Species of the *Balæna* genus occur both in the northern and the southern seas. The whale of the Greenland fisheries belongs to this genus. It is the *Balæna mysticetus*, *Gray*, and is the arctic whale, or right whale of seamen.

(a) *Balæna antarctica*.

*B. antipodarum*, *Gray*.

New Zealand whale.	Southern whale.
Antarc. smooth-backed „	Tuku Peru of N. Zealand.

Is not known in the central parts of the Pacific. But in spring it resorts to the bays of Chili, South Africa, the Brazils, Australia, New Zealand, and Van Diemen's Land. It is smaller than the arctic whale.

(b) *Balæna Australis*, Des Moulins.

*B. antarctica*, *Lesson*.

Right whale of South Seas	Le Grand Baleen du Cap
whalera.	Cuv.
Southern whalebone whale	Common black whale of
of Nunn.	Sir James Ross.

Inhabits the South Seas; and multitudes were seen by Sir James Ross in very high latitudes.

It is of a uniform black colour. It nearly resembles the *B. mysticetus*, Linn. It is of value only inferior to that of the sperm whale. It is pursued by the people of the Cape of Good Hope.

(c) *Balæna Japonica*.

The Japan whale is an inhabitant of the coasts of Japan, which it visits periodically. Its head is often covered with barnacles.

(d) *Balæna marginata*, Gray.

The western Australasian whale has very long and slender baleen, with a rather broad black edge on the outer or straight side.

(e) *Balæna mysticetus*, the Right Whale.

B. Grænlantica, Linn.	B. Rondolettii, Willoughby.
B. vulgaris, Brisson.	
Right whale, . . . ENG.	Var. a. Nord kapper whale.
Right whalebone whale, ,,	Nord caper whale.
Greenland whale, . . .	Var. b. Rock-nosed whale.

According to Lesson, inhabits all the seas of the globe.

*Balænoptera Indica*, Blyth, the Indian fin-whale, inhabits the Australian seas, Persian Gulf, Indian Ocean, and Bay of Bengal. It attains a length of about 100 feet, and a circumference of 42 feet. They are often captured off Ceylon, and the Maldives and Seychelles are the headquarters of the whalers who seek these whales; but they are not so much sought after as the species of *Balæna* which yield much blubber. *Balænoptera boops*, Linn., and *B. musculus*, Linn., the great and lesser Rorqual, are both found in European seas. Dr. F. D. Bennet mentions (ii. p. 232) a species of *Balænoptera* under the synonym of *Balæna gibbosa*, Gmel., the hump-back of southern whalers, as frequently seen in the Atlantic and Pacific Oceans.—F. D. Bennet, ii. 232; Jerdon; Elliot.

BALAGAIYYI. KARN. The right-hand castes of the south of India.

BALAGHAN, a booth made by branches of trees covered with birch bark.

BALAGHAT, a geographical term to designate a table-land in peninsular India; also the elevated region of the Peninsula of India between the Eastern and Western Ghats, the collectorate of Salem; it means above the ghat. The Balaghat district in the Central Provinces consists of the eastern portion of the central plateau which divides the Central Provinces from east to west, with a rich level tract on its south, in the valley of the Wainganga. Its subdivisions are Burha and Behir. Payin Ghat, or Til-Ghat, is the low country between the Eastern Ghats and the Bay of Bengal.

BALA GHUND. PUSHT. *Ægle marmelos*.

BALA-GOPALA. SANSK. From Bala, a child, Go, a cow, and pala, a feeder; a name of the infant Krishna. See Bala; Krishna; Rudra.

BALAHAR. HIND. A low caste servant, a sweeper, a watchman, a village servant. The name is also written Baladhar and Bilahar, and seems the same as the Balahi, who is described as a man of low caste; a Chamar employed to measure land.

BALAJI, a deity of the Hindus of Gujerat; he is there also called Thakur.

BALAJI RAO was the eldest son of the first Baji Rao. On his father's death, 28th April 1740, he succeeded as Peshwa, amidst domestic troubles caused by the old enemies of the family, the Pirti-Nidhi, Ragoji Bhonsla, and the Gaekwar,

and he got rid of enormous debts that had been incurred in the military operations, chiefly through Bara Matiker, a man of some consequence and of immense wealth. He moved into Hindustan, and occupied Malwa, which was conceded on condition of Balaji helping to drive Ragoji out of Bengal, which its viceroy, Ali Verdi Khan, was unable of himself to do. Balaji marched by Allahabad and Behar to Murshidabad, and intercepted Ragoji, who drew back, but (A.D. 1743, A.H. 1156) was followed and defeated with the loss of all his baggage. Balaji Rao was now opposed by a combination of Ragoji Bhonsla, Damaji Gaekwar, and the agent of the Pirti-Nidhi, but he successfully broke up their league by conceding to Ragoji the right of levying tribute in all Bengal and Behar, if not also in Allahabad and Oudh. About December 1749, raja Saho died. He was without issue, and Balaji Rao, under the authority of a deed which he produced from Saho, declared the son of Raja Ram his successor, under the title of Ram Raja. Balaji Rao undertook the cause of Ghazi-ud-Din Khan, the eldest son of Asaf Jah, against Salabat Jung, the third son. He marched into the Nizam's territory, but was compelled to return by forced marches into his own dominions, because of the revolt of Tara Bai, who seized the person of Ram Raja, confined him in a dungeon, declared him an impostor, and carried on the government on her own authority, aided by Damaji Gaekwar. Balaji induced Damaji to visit him, and at the interview he treacherously made him prisoner, attacked and broke up his army, thus deprived of its leader. Salabat Jung advanced to the neighbourhood of Poona, aided by a subsidiary force of 500 French soldiers and 5000 sepoys, under M. Bussy, who repulsed the assaults of Balaji, beat up his camps, and established a general impression of his superiority. But M. Bussy had to retreat, as his army had not been regularly paid and became nearly beyond control. After the retreat of M. Bussy and Salabat Jung, Balaji became involved in the affairs to the south connected with the French and British. He released Damaji Gaekwar, and (A.D. 1755) sent him, along with Ragoba, the Peshwa's brother, to bring Gujerat into order. Ragoba levied contributions in Malwa. In the end of 1756, Ragoba was again sent to Malwa, from which, on the invitation of Ghazi-ud-Din, grandson of Asaf Jah, he advanced on Dehli, occupied the city, and laid siege to the fortified palace, which held out for more than a month. In May 1758 Ragoba marched and took possession of Lahore, and occupied all the Panjab, the Daurani chief retiring across the Indus without offering battle. In 1759, when Ahmad Shah was approaching to avenge this, the Mahrattas had 30,000 men in the neighbourhood of the northern provinces, but apart, in two divisions, one of them under Dataji Sindia, the other under Malhar Rao Holkar. Ahmad Shah came suddenly on the force under Dataji Sindia, who fell with two-thirds of his army, and Malhar Rao Holkar was overtaken when retreating towards the country south of the Chambal, and almost destroyed by a Daurani detachment, which had made a prodigious march for that purpose. Sedasheo Rao Bhao, cousin of Balaji, was employed at the capital as minister and commander-in-chief in the Dekhan. He had got possession of Ahmadnagar,



and was on the eve of a settlement, afterwards concluded at Udgir, by which large territorial and pecuniary cessions were obtained from Salabat Jung, and such a burden imposed on the Moghul government in the Dekhan as it never was able to recover from. This success led to jealousy on the part of Ragoba, who, to Sedasheo Rao's remonstrances on the profusion of his expenditure, replied that the Bhao had better undertake the next expedition himself, when he would find the difference between that and serving in the Dekhan. Sedasheo Rao took him at his word, and an exchange of situations was forthwith agreed on. Whatever the nation possessed, either of power or magnificence, was brought forth to give weight to Sedasheo Rao's command, and news of the misfortunes of Sindia and Holkar only stimulated the nation to exertion. Sedasheo Rao was naturally haughty and overbearing, proud of the new greatness of his family, and puffed up by recent success into an overweening confidence in his own abilities, both as a statesman and a soldier. He was accompanied to his command by Wiswas Rao, the youthful son and heir apparent of the Peshwa, and by all the great Brahman and Mahratta chiefs without exception. Many Rajput detachments were sent to join him as he advanced, and Suraj Mull of Bhurtpur is said to have reinforced him with a body of 30,000 Jat. This experienced old chief advised the Bhao to leave his infantry and guns and all his heavy baggage in the Jat territory, where it could be protected by strong forts, and to advance with his cavalry alone, and harass his enemies in the Mahratta manner, and protract the war until the Daurani, who had already been many months in India, should be constrained by the climate to return to their native mountains. This prudent counsel was seconded by the Mahratta chiefs, but was at once rejected by their commander. He slighted Suraj Mull on several occasions, and offended the Mahratta chiefs by his Brahman pride, his imperious mode of exercising his command, and the absence of the freedom and familiarity to which they were accustomed in their leaders. In this manner he advanced to Dehli. Its walls were scaled, and the citadel shortly yielded to artillery. The Bhao defaced the palaces, tombs, and shrines, for the sake of the rich ornaments which had been spared by the Persians and Afghans; he tore down the silver ceiling of the audience hall, and seized on the throne (no longer so precious as of old), and on all other royal ornaments. Their value has been stated by Casi Rao and Grant Duff at £170,000. Suraj Mull, disgusted with what he saw, withdrew to his own territory. The Bhao sent a picked force to attack Cunjura, on the Jumna, sixty miles above Dehli, where there was a Daurani garrison under an officer of distinction. To prevent this, Ahmad Shah advanced with all his army, but, finding the river near the capital full, he proceeded up to near Cunjura, where he learned that it had been taken, and all the garrison put to the sword. Ahmad Shah crossed the river by fording and swimming (25th Oct. 1760), and the Mahrattas hastily retired to Paniput, where they threw up works round their camp, encompassed by a broad and deep ditch, and protected by their numerous artillery. Ahmad Shah and his allies advanced, and his force being

very small, he too formed an entrenched camp in front of the Mahrattas. The numbers in the respective armies are not precisely known. The Bhao's force consisted of 55,000 cavalry in regular pay, with at least 15,000 predatory Mahratta horse, and 15,000 infantry, of whom 9000 were disciplined sepoys under Ibrahim Khan Gardi, a Mahomedan who had deserted from the French service. He had 200 guns, with numerous wall pieces, and a great supply of rockets, which was a favourite weapon with the Mahrattas. Grant Duff estimates the predatory horse and followers at 200,000, and Casi Rao states the whole number at 500,000. Ahmad Shah had about 40,000 Afghans and Persians, 13,000 Indian horse, and a force of Indian infantry estimated at 38,000, part of which were the Rohilla, but the great bulk was a rabble of foot-soldiers. The Bhao had ordered Govind Rao Bandela to collect what troops he could on the lower course of the Jumna, and that chief now appeared in the rear of the Daurani camp with 10,000 or 12,000 horse, who spread over the country and intercepted all supplies. But a body of the Daurani horse, under Attai Khan, nephew of the grand vizir, made a march of upwards of sixty miles, surprised Govind Rao's camp about daybreak, and completely destroyed his party, Govind Rao himself falling in the action. The Daurani force got the command of the open country, and the Mahrattas were at once straitened; they had eaten up and consumed the town of Panipat, and began to feel the severest pressure of want. Continual skirmishes were taking place between the two armies; the Mahrattas made three vigorous attacks on the Daurani lines. Ahmad Shah did not hurry on the war. He had a small red tent pitched in front of his entrenchment, to which he repaired every morning in time for the daybreak prayers, and where he generally returned to dine in the evening, and never rode less than fifty or sixty miles a day, in visiting his posts and reconnoitring the enemy. Among the last efforts of the Mahrattas to obtain relief, was their sending out a foraging party with innumerable camp followers; but the helpless crowd was discovered by the Daurani, and slaughtered in immense numbers. On this the chiefs and soldiers surrounded the Bhao's tent, and urged him to fight and die in the field rather than perish in misery. The Bhao agreed to their wish; they all partook of betel-leaf, and swore to fight to the last, and orders were given to make the attack the next morning before daybreak. About three in the morning, the spies reported that the Mahrattas were getting under arms. Shuja-ud-Dowla went to Ahmad Shah's tent and desired he should be awakened (A.D. 6th January 1761, A.H. Jamadi-us-Sani 1174). The Mahomedan allies did not make much use of their guns, and as those of the Mahrattas approached, the shot went over the heads of their adversaries. The actual engagement was begun by Ibrahim Khan Gardi, who seized a flag with his own hands, and ordered his men to cease firing and advance with fixed bayonets. Their attack fell on the Rohillas, who were broken after a prodigious slaughter. Their defeat laid open the right of the grand vizir, who commanded the centre of the Daurani line, and who was now charged by the Bhao and Wiswas Rao with the flower of the Mahratta army. In this



charge, Attai Khan, the nephew of the vizir, was killed at his side; the vizir dismounted, and, with the few who were near him, determined to die on the spot. Shuja-ud-Dowla's division was next to that of Attai Khan, and, noticing a sudden diminution of the sounds of war in that quarter, he sent Casi Rao to inquire the cause, and found the vizir on foot in full armour, endeavouring to get his men back into the ranks. Ride to Shuja-ud-Dowla, said he, and tell him that if he does not support me immediately, I must perish. But Shuja-ud-Dowla, though he kept his ground, did not venture to take part in the action. The advantage of the battle inclined to the Mahrattas, until Ahmad Shah, after rallying the fugitives, and ordering all to be cut down who would not return, gave orders for an advance of his own line, and at the same time directed a division on his left to wheel up and take the enemy in flank. This manœuvre was decisive; for though the closest combat was raging in the centre where the Bhao and Wiswas Rao were engaged on horseback, and where they fought on both sides with spears, swords, battle-axes, and even with daggers, yet all at once, as if by enchantment, the whole Mahratta army turned their backs, and fled at full speed, leaving the battlefield covered with heaps of dead. The victors pursued them with the utmost fury for fifteen or twenty miles, and as they gave no quarter, the slaughter was very great. The peasants destroyed a large portion of those who escaped from the Daurani, and great numbers who fell into the hands of the Daurani were put to death in cold blood. Ahmad Shah made a strict search for Jancoji Sindia, who was concealed by a Daurani chief, and was made away with to avoid detection; he also compelled Shuja-ud-Dowla to give up Ibrahim Khan, whom he personally abused, and ordered to be confined, but he died of his wounds within a week. The body of Wiswas Rao was found, and a headless trunk which was believed to be that of the Bhao. The whole number of the slain is stated at 200,000. Almost all the great Mahratta chiefs were killed or wounded, except those who had been left with a force at Dehli, and Malhar Rao Holkar, who was accused of having too early retreated. Madhaji Sindia, afterwards the founder of a great state, was lamed for life, and Nana Farnavis, who long kept off the downfall of the Peshwa's government, narrowly escaped by flight. Never was defeat more complete, and never was there a calamity that diffused greater consternation. Grief and despondency spread over the whole Mahratta people. Most had to mourn relatives, and all felt the destruction of the army as a death-blow to their national greatness. Balaji Rao never recovered the shock. He slowly retreated from his frontier towards Poona, and died in a temple which he had himself erected near that city. The wreck of the army withdrew south of the Narbadda, evacuating almost all their acquisitions in Hindustan. Dissensions soon broke out after the death of Balaji, and the government of the Peshwa never recovered its vigour. Most of the Mahratta conquests were recovered at a subsequent period, but it was by independent chiefs, with the aid of European officers and disciplined sepoys.—*Casi Rao's Narrative in As. Res.* iii. 97, 123; *Grant Duff's History of the Marathas*; *Sair-i-Muta-akhirin*; *Elliot's Life of*

*Hafiz Rahmat, quoted in Elphinstone's History of India.*

BALAJI WISWANATH, a Brahman of the Konkan, where he was the hereditary village accountant. He was the chief supporter of the raja Saho; he was a man of great ability both in civil and military affairs. His services in the wars that ensued after Saho arrived in the Dekhan, were rewarded by Saho with the title of Peshwa, and the office of prime minister; and the government was left almost entirely to him, while Saho pursued his favourite field sports of hunting, hawking, and fishing. This commenced the power afterwards acted on by the Peshwas, who became eventually the real rulers of the Mahratta empire. On his demise in 1721, his son, the first Bajji Rao, succeeded him.

BALAK, two hills so called, 600 paces asunder, in the district of Balad-ul-Jahaf in Yemen. This district is the land of Sheba, being called to the present time Ard-us-Saba; and Balkees, the queen of Sheba, built a masonry dyke or dam between the two Balak hills. It afterwards burst, and is famed in Arabian story as the Sail-ul-Arun or Sail-ul-Mareb.—See Balkees; Saba.

BALA KHANA. PERS. Upper storey, whence comes balcony in English.—*Rich, Kurdistan.*

BALAI, in Karnatica, an honorific appellation.

BALAM. HIND. Cymbopogon aromaticus.

BALAMBANGAN or Balanbang Island, called Berqbaungan by the Malays, nearly 15 miles long, lies in the Balabac Strait, at the north-east side of Borneo. It was once a possession of Britain, and, from the extreme richness of that portion of the island, it might have proved a settlement of great value, but it was relinquished to Holland in 1827. It has two excellent harbours. The principal station on the peninsular tongue off the southern harbour was determined to be in lat. 7° 12' 51" N., long. 116° 49' 8" E.—*Horsburgh.*

BALAM-CIRA. HIND. Cucumis sativus.

BALAM PULL. MALEAL. Tamarindus Indica.

BALAND, a tribe formerly dominant in Ajoree Burhur and the southern parts of Mirzapur. They were expelled by the Chundel Rajputs, and now occupy Munwas, a principality in subordination to the raja of Rewa.—*Elliot.*

BALANISTUM. HIND. Pomegranate flowers.

BALANITES ÆGYPTIACA. *Delile.*

Balanites Ægyptiaca, var.	Ximonia Ægyptiaca, R.
Indica, <i>W. Ill.</i>	" Americana, L.
Saum, . . . . AFR.	Nanjunda maram, TAM.
Haleluj, . . . . ARAB.	Gara or Gari chettu, TEL.
Hingun Bet Hinggo, HIND.	

This small, thorny tree has alternate bifoliate leaves, with greenish-white flowers. It is found throughout India, and flourishes in black soil. It is cultivated in Egypt; and at Jerusalem it is made into walking-sticks, on which they inscribe the word Jordan in Hebrew characters. It grows in the Panjab from Duhli westward to Rohtuk. It has a girth of 18 inches. Wood soft, and shoemakers' boards are made of it. Its leaves are slightly acrid, and are said to possess anthelmintic properties. The fruit, when ripe, can be eaten without inconvenience; but Dr. Roxburgh describes the pulp as exceedingly bitter, and having an offensive, greasy smell. It is about the size of an egg, and covered with a smooth, dry cortex. It is used in native fireworks; the kernel being scooped out, the shell is filled with

gunpowder, and explodes with a very loud report. A fat oil, called zachun, qu. zaitun? is extracted from the seeds.—*Drs. Wight, Riddell, O'Sh., Voigt, Stewart; Mr. Jaffrey.*

**BALANOPHOREÆ.** This order of plants contains several parasites, such as the *Rafflesia* and also the *Cisti* trees of Europe, which yield the hypocistis juice, and owe all their properties to the presence of an abundance of gallic acid. The *Balanophora* species growing in the East Indies are,

- B. dioica*, *R. Br.*, Nepal, Java.
- „ *elongata*, *Blain*,
- „ *Indica*, *Wall.*, Pen. of India.
- „ *typhina*, *Wall.*, Prorne, Taong-dong.
- „ *gigantea*, *Wall.*, Taong-dong.

A species, called Gochamul in Hindi, is a curious leafless parasite growing abundantly on maple in the Zemu valley in Sikkim, and also in the N.W. Himalaya. It occasions great knots on the maple roots, and on the oaks and other mountain trees, from which the Tibetans form their drinking cups. Dr. Hooker found a small store of these knots, cleaned and cut ready for the turner, and hidden behind a stone by some poor Tibetan, who had never returned to the spot; they had evidently been there a very long time. The Lepcha drink out of these little wooden cups, which are very pretty, often polished and mounted with silver. Some cups are supposed to be antidotes against poison, and hence fetch an enormous price; these are of a peculiar wood, rarer and paler coloured, and Dr. Hooker paid a guinea for one such, hardly different from the common sort, which cost but 4d. or 6d. At Lhasa their price is higher, as they are all imported from the Himalaya. *B. gigantea* is a favourite astringent remedy in Burma. *B. Indica*, *Wall. Cat.* 7224, is found in the forests of the central province of Ceylon, at an elevation of 3000 to 5000 feet.—*Thw. En. Pl. Zeyl.* p. 293; *O'Sh.* p. 569; *Hooker, Him. Jour.* i. 132.

**BALANUS**, the barnacle genus, one of the Cirrhipedia of the Articulata. Some of those found on old timbers in India are very large.

**BALA RAI.** See Balhara; Balabhipur.

**BALA RAMA**, elder brother of Krishna. His history is greatly mixed up with mythical legends, but he seems to have married Revati. In youth he was the playfellow of Krishna, and in after life the sharer in his toils and his glory. He is the analogue of Hercules. He is said to have rebuilt the city of Rajagriha. A statue of him is at Muttra. He is also called Balabhadra and Baladeva.—*Grouse*, p. 57.

**BALA RAMA**, the eighth avatar or incarnation of Vishnu.

**BALASA PANDU.** *TEL.* Webera tetrandra.

**BALASINORE**, a tributary state in Gujerat, of 150 square miles. The title of the family is Babi, from their founder, Sher Khan, Babi.

**BALASOR**, a town and bay and river in Orissa, the entrance of the bay being in lat. 21° 28' N., long. 87° 4' E. The East India Company formed a factory here. It has a rock from which are made plates, dishes, cups, and household utensils. The district is 2068 square miles, with 770,232 people, Bhumij, Pan, Kandara, Khandait, Santal, and Hindus. One of its rivers, the Baitarani, is the Styx of the Hindus. There are several seaports and harbours.—*Horsburgh; Imp. Gaz.*

**BALASPUR**, in the Central Provinces, contained, in 1867, a population of 780,503, amongst whom,

607,249 Immigrants.			
Chamar,	164,388	Baniya,	4,873
Panka,	72,972	Other Hindus,	133,833
Ahir or Raut,	66,574	Mahomedans,	9,041
Teli,	51,679	173,194 Prior Races.	
Kurmi,	39,843	Gond,	120,159
Mali,	25,145	Kanwar,	30,436
Brahman,	17,167	Bhumia,	2,264
Bairagi,	11,092	Binjwar,	7,009
Rajput,	10,702	Dhanwar,	3,988
		Other non-Hindus,	9,338

**BALAS RUBY.** Badakhshan has been known since the days of Marco Polo as the country producing the real balas ruby, as well as the lajjivard or lapis-lazuli, from which is made the beautiful blue pigment called ultra-marine.—*Papers, East India*, p. 186.

**BALAZAR**, an intoxicating electuary prepared from the Malacca bean, the Anacardium; hence the cognomen Al-Baladuri of Ahmad, who was addicted to its use.

**BALBAND**, the Mahratta alphabetical character.

**BALBEK.** See Baalbek.

**BALBHOG**, an offering to Krishna in the early morning.

**BALBI, GASPAR**, a merchant dealer in precious stones, who travelled to India between 1579 to 1588. In 1583 he visited Pegu, and wrote a book, entitled Viaggio tell' Indie Orientale.

**BALBOA.** Vasco Nunez de Balboa was born in 1475 at Xeres de los Caballeros, of a noble but poor family.

**BALBODHI. MAHR.** The Deva Nagri alphabet.

**BAL-CH'HARU**, also Balchir and Balchur. **HIND., BENG.** Nardostachys Jatamansi; Jatamansi valerian. It is found near standing water at Ajmir; the roots are small, and knotty, and fine, like hair, hence the name; have a sweet scent, are tasteless; used to heat, strengthen, and excite the system. One tola is the dose. Are very much used also in hair mesalhis or pomades.

Also the name of the Andropogon schoenanthus grass, the roots of which are like fine hair, sweet-scented, and much used in cleaning the hair.—*Gen. Med. Top.* p. 128. See Nardostachys.

**BALDÆUS.** Philip Baldeus about 1660 travelled in India, and in his book of travels gave a description of the coasts of Malabar and Coromandel. He gives information of the early struggles of the Dutch and Portuguese.

**BALDEO** or Baladeva, a city near Muttra. It has a statue of Bala Rama, elder brother of Krishna.

**BALDEVA**, son of a prince of Muttra, and nephew of Koonti, the mother of the five Pandu brothers. Baldeva was cousin of Krishna, and fled with Yudishtra from the battle-field famed in the Mahabharata into Saurashtra. After Krishna's death, Baldeva and Yudishtra went northwards, and it is supposed penetrated into Greece. Baldeva has been deified as the god of strength, and is supposed to be the Hercules of the east and west. He is still worshipped as in the days of Alexander, his shrine at Baldeo in Vrij, his club a ploughshare, and a lion's skin his covering. At Rupbas, there is a statue 27 feet 5 inches in height, said to be that of Baldeva, but supposed to be a Jaina image.—*Tod's Rajasthan.* See Bala Bhadra; Krishna; Pandu.

**BALDUWA. MALAY.** Velvet.

**BALDWIN**, king of Jerusalem; in A.D. 1111 took Beyrout from the Saracens, but in 1187 it was again lost.

**BALE. KARN.** Glass bracelets worn by women.

**BALE** of cotton weights—

In America, . . . 440 lbs.	In China, . . . 240 lbs.
„ Brazil, . . . 180 „	„ Bengal, . . . 300 „
„ Egypt, . . . 500 „	„ Madras, . . . 300 „
„ Turkey, . . . 350 „	„ Bombay, . . . 394 „

**BALEAN**, a timber of Singapore. See Kayu.

**BALEI. MALAY.** A public hall in a village, where strangers are received, public business transacted, and marriages performed. See Morang.

**BALEIA - ITHI - KANI. MALEAL.** *Zapania nodiflora, L.*

**BALEL**, of Kashmir, *Coriaria Nepalensis*.

**BALELA. HIND.** *Terminalia bellerica*. Balela Sujah, small black myrobalan, fruit of the *Terminalia citrina*.

**BALESAN. EGYPT.** *Balsamodendron Berry-anum, Arn.*; *Amyris Gileadense*.

**BALESWAR**, a distributary of the Ganges, which enters the Bay of Bengal, as an estuary 9 miles broad, under the name of Haringhata. The bore does not occur in it.—*Imp. Gaz.*

**BAL-ESWARA**, a title of Śiva, whom his followers designate Mahadeo, or Mahadeva. He is the same with the Assur of the Scriptures, and has resemblance to Jupiter.

**BALFOUR, EDWARD GREEN, L.R.C.S.E.**, Fellow of the Madras University, Corresponding Member of the Imperial-Royal Geological Institute, Vienna, a medical officer of the Madras Army. He was in India from 1834 to 1876; he rose to the rank of Surgeon-General, and for upwards of five years was the Head of the Madras Medical Department. During his service, he prepared and edited the *Cyclopædia of India and of Eastern and Southern Asia* through two editions in India in 1858 and 1873, and a third edition is now being printed in Great Britain. On the appearance of the first edition, a review of it in the *Madras Journal of Literature and Science* said: 'There is no question but that his long residence in India, his scientific researches, and his very variety of duties, eminently fit him for a work of this character, which, however imperfect and incomplete as a whole, will be of great utility, and prove a valuable aid to others.'

As an executive officer, he had been in medical charge of European and native artillery, of native cavalry, and of native infantry, both of the Madras and Bombay armies; had been Staff-Surgeon of Ahmadnagpur in the Dekhan, and Garrison-Surgeon of Bellary, in the Ceded Districts. In the administrative grade, from 1862 to 1870, he served as Deputy Surgeon-General of the Burmah Division and Straits Settlements, southwards to Singapore and the Andamans, twice in the Ceded Districts, twice in the Mysore Division, and for four years with the Hyderabad Subsidiary Force and Hyderabad Contingent. While so employed, he resided in or inspected at nearly a hundred of the cities, towns, and military cantonments, some several times over; and from 1871 to 1876 inclusive he was, as Surgeon-General, the Head of the Madras Medical Department.

For many years he was Political Agent at the Court of the Nawab of the Carnatic, also Paymaster of Carnatic Stipends; from 1858 to 1861, he was Commissioner for investigating the Debts of the Nawab of the Carnatic, against whose estate claims for above a million sterling (Rs. 1,00,80,000) were made. He acted for a short time as Assistant

Assay Master at the Madras Mint; and in the Military Finance Department of India he was, at Madras, Examiner of Medical Accounts.

Early in his service he had passed as Interpreter in the Hindustani language; he was for years employed as Persian and Hindustani Translator to Government (1854 to 1861); and, as a Member of the Board of Examiners, he examined the civil officers in those tongues. He obtained H.H. the Nawab of the Carnatic's consent to the establishment of the *Madrasa-i-Azam* (Azam being the takhallus or literary title of that sovereign), and it still flourishes in Madras; and he induced the Mahomedan residents of that city to establish the *Madras Mahomedan Library*, of which, in 1876, they elected him a life member.

In 1850, his offer to the Government to form a museum in Madras was accepted, and he named it the Government Central Museum. He was its superintendent till the year 1859, in which year the visitors rose to 552,407. In 1856 he commenced the collection of animals which have formed the Madras Zoological Gardens, in the People's Park. And in 1866 he instituted the Mysore Museum at Bangalore, the visitors to which in 1868 numbered 203,534. While superintendent of the former museum, he prepared and printed nine catalogues and eight reports on its mineralogical, geological, zoological, and economic collections.

He was honorary Secretary to the Madras Central Committees for the Great Exhibition of 1851, for the Paris Exhibition of 1855, for the Madras Exhibitions of 1855 and 1857, and was a member of the Madras Committees for subsequent Exhibitions at Vienna and Paris. He published a volume of selections he had made from the Persian and Hindustani poets; it is quite a volume de luxe, lithographed with arabesques. He translated and published in Hindustani, Conquest's *Outlines of Midwifery*, and paid for and printed translations of same in Tamil, Telugu, and Canarese. He translated and printed Gleig's *Astronomy in Hindustani*, and also a diglot Hindustani and English *Statistical Map of the World*, which also was rendered and printed in Tamil and Telugu. He contributed to current literature papers on the Migratory Tribes of India; on the Influence of Trees on the Climate of a Country, for which he received the thanks of Government; on the Health of Soldiers; on the Crimes and Disabilities for which the Native Soldiers of the Madras Army were discharged the Service; on the Amount of Education in Madras; on the Commercial Products of the Madras Presidency; on the Mollusca, with the genera of Recent and Fossil Shells; on the Epidemic of Cholera at Thayet Myo; on the Vegetables available for Europeans in Burmah; on the Typhoid Fever at Bangalore; on the Ethnology of Hyderabad; on the Sanitary Condition of Secunderabad; and on the Sanitary Prospects of Trimulgherry. He also published two editions of his *Statistics of Cholera*; two editions of the *Localities in India exempt from Cholera*; three editions of the *Timber Trees, Timber, and Fancy Woods of India and of Eastern and Southern Asia*; three editions of the *Vydian and Hakin*; two editions of *Eminent Medical Men*. The Honourable the Court of Directors, H.M. Secretaries of State for India, the Government of India, the Government of Madras, the Medical, the Finance, the Sanitary and other

authorities, noticed his work in favourable terms. When offering to take charge of the Madras Museum, he had intimated: 'I do not wish any remuneration of any kind; nor would I wish my offer to be considered as in any way hampering the Government in any arrangements they may in future wish to make;' and the Court of Directors, in acknowledging this, said: 'We have to express our sense of the liberal and considerate terms in which Mr. Balfour offered to undertake the charge.' When about to quit India, the Hindu, Mahomedan, and European community of Madras invited his attendance at a meeting, 'publicly to record the high sense they entertained of those labours of your life, which, having in view the public good, have pre-eminently characterized your career, but also to convey to you the expression of their regard and esteem for your private character.' And in the address then presented to him, he was asked to sit for his portrait, to be placed in the Government Central Museum, and it quoted the words of the Mahomedan community, who said, 'The debt we owe him is one of the deepest gratitude, and his name will be cherished in our memories with the highest sense of esteem and respectful attention.' While still at the head of the medical department, H.M. the Queen bestowed on him a Good Service Pension.

The members of the Mahomedan Library, at a meeting at which the leading men of that race and the heads of the European society were present, presented him with an address in the Persian language, gratefully acknowledging that he had founded the institution in 1851; and long after he had retired from the service, the members of the Apothecaries' Fund, their Widows and their Orphans, sent after him to England an address 'in grateful recollection of the valuable services rendered by him in 1872.'

BALFOUR, GENERAL SIR GEORGE, K.C.B., M.P., an officer of the Madras, and afterwards of the Royal, Artillery, 1826-1880. He served with the Malacca Field Force in 1832-33; as Brigade Major in the campaign against Kurnool in 1839, and was present at the battle of Zorapore on the 18th October 1839; served as Staff Officer of the Madras Forces in the war against China in 1840-1-2, and was present at the capture of Chusan on the 5th July 1840; Canton, 25th May 1841; Amoy, 26th August 1841; Chusan, 1st October 1841; Chinghae, 10th October 1841; Ningpo, 13th October 1841; Ningpo, 10th March 1842; Tsekee, 15th March 1842; Segaoon, 15th March 1842; Chapoo, 18th May 1842; Woosung, 16th June 1842; Shanghai, 19th June 1842; Chin-keang-koo, 21st July 1842; Nankin, August 1842; Yang-tse-kiang river, September 1842; and received the Chinese medal. During the war he was Staff Officer of the Madras Forces; he was elected by the army Joint Agent for Captured Public Property; he was Receiver of the Ransom payable under the treaty of Nankin, and he settled and paid the Hong debts due by the Chinese merchants. He was Consul at Shanghai for many years; was employed as a Commissioner to inquire into the Madras Public Works Establishments. He was a member of the Military Board, which had control over every department of the army except as to pay and discipline, and which merged into the office of Inspector-General of Ordnance and Magazines, which he held for several years. In 1860 he was

specially commissioned by the viceroy, Lord Canning, to inquire into the condition of the Native and European troops forming the garrison of Burmah; but his latest labours in India, from 1859 to 1862, were as Chief of the Military Finance Department of India. Towards the beginning of 1859 the last embers of the mutiny were just being trodden out; peace had been restored, but with peace had not come prosperity, for the British empire in India had been saved from the perils of revolt and rebellion, to be compelled to struggle a second time for life against the dangers of bankruptcy, as the sepoy's revolt had burdened India with a debt scarcely less to be dreaded than the dangers it had escaped. The large powers which, during the emergency, had of necessity been entrusted to departments, and to divisional and station officers, were still being exercised; extra establishments no longer necessary were being kept up; contracts were being renewed at war prices; and, from the nature of the circumstances, the army was the chief source of expense. At this juncture, Colonel Jameson of the Bombay army, Colonel Burn of the Bengal army, and Colonel Balfour, C.B., of the Madras Artillery, were formed into a commission on the military establishments of the country. They first examined into those of Bombay (18th July 1859), then visited Madras, and finally reached Calcutta in the beginning of 1860, from which, before many months were over, Colonels Jameson and Burn left in ill health, leaving to Colonel Balfour, early in 1860, the entire work. A Military Finance Department for final control and audit was then formed, of which he was appointed chief, and from that date the whole of his efforts were directed to bringing the army military establishments down to the peace scale. The numerical strength of the army, sanctioned on the restoration of peace after the revolt, was for Bengal, 113,095; for Madras, 55,125; for Bombay, 39,270; or a total of 207,490, of whom 71,121 were to be Europeans, and 136,369 natives. Prior to the revolt of 1857, the military charges of India were £11,500,000, and the European army had been lower than in any year since 1816; but by the beginning of 1859 this charge had risen to £21,000,000, when the Military Finance Commission was established, and the result of its action became felt. The military estimates for 1860-61, including the carriage department, were reduced to a trifle over £16,000,000, and in the following year, Mr. Laing, the financial member of the Supreme Council, intimated that the Military Finance Department had revised the estimates with great care, and they were stated at £12,850,000, or £2,479,000 lower than in 1860-61. Mr. Laing further added that £12,199,242 was the estimated cost of the military establishments as fixed permanently for India, only that in the year 1861-62, reduction of items costing £600,760 could not be completed. The 1861-62 estimate, therefore, was to that amount higher than the estimated permanent expenditure, so that the actual diminution from 1860-61 to 1861-62, in the cost of the army, was £3,220,000. It was further expected that the annual military charges would be brought down to twelve millions in India and two millions in Britain. Mr. Laing, when submitting his budget estimates, and ex-

plaining the changes in operation, stated that the future history of India would not be complete without mentioning the successful labours of Colonel Balfour. Mr. Thurlow, private secretary to Lord Elgin, remarks (*The Company and the Crown*, pp. 29, 30), that when the Military Finance Department was established after the revolt of 1857, in order to ensure economy in military expenditure, 'General, then Colonel, Balfour was selected for the sole control of this department, under the personal authority of Lord Canning.' 'He was,' adds Mr. Thurlow, 'a man of obstinate ability, and was armed to the teeth with power and promise of support. He conducted the work of pruning with a knowledge of detail only exceeded by his zeal in execution.' So early as 1861, Sir Charles Wood showed that the reductions ordered by the Government of India were expected to amount in the year 1860-61 to £2,500,000, which, with those of the previous year, would make an estimated saving in military expenditure alone of £6,000,000; and he added that if the reductions for 1861-62 were equal to those of 1860-61, and the produce of new taxes came up to the estimate, the expenditure and income of 1861-62 would be balanced. When the accounts were made, the deficit of 1861-62 was only £50,678. To admit of an examination of the results of Colonel Balfour's labours, the following tabular statements are given, showing the increase and decrease of the expenditure during his chiefship of the Military Finance Department:—

Year.	Revenue.	Expenditure.		Total.	Deficit.
		In India	Home Charges.		
	£	£	£	£	£
1857-58	31,706,776	35,078,528	5,018,800	40,097,418	8,390,642
1858-59	36,060,788	43,590,793	6,657,612	50,248,405	14,187,617
1859-60	39,705,822	44,622,270	5,853,413	50,475,683	10,769,861
1860-61	42,903,234	40,408,239	6,516,380	46,924,619	4,021,385
1861-62	43,829,472	37,245,756	6,634,344	43,880,100	50,628
1862-63	45,143,756	36,800,805	6,515,601	43,316,406	1,827,346
1863-64	44,613,032	38,087,772	6,446,913	44,534,685	Sur. 78,347
1864-65	45,652,897	39,452,220	6,394,198	45,846,418	193,521
1865-66	48,935,220	41,120,924	5,048,228	46,169,152	5,276,068
1866-67	42,122,433	37,094,406	7,545,518	44,639,924	2,517,491
11 mos.					
1867-68	48,534,412	41,044,485	8,497,622	49,542,107	1,007,695

#### Military Charges.

Year.	In India.	At Home.	Total.
1855-56	£10,019,436	£1,672,757	£11,492,193
1856-57	11,813,131	1,770,038	12,783,159
1857-58	15,569,925	3,165,958	18,734,958
1858-59	21,080,948	4,368,856	25,449,804
1859-60	20,909,307	2,730,994	23,640,301
1860-61	15,730,006	2,838,156	18,568,162
1861-62	13,681,900	2,507,504	16,189,404
1862-63	12,764,325	2,128,426	14,892,751
1863-64	12,697,069	1,849,341	14,546,410
1864-65	13,494,467	2,280,019	15,774,486
1865-66	14,360,338	2,462,882	16,763,220
1866-67	12,440,383	3,385,408	15,825,791
11 mos.			

It will be observed that the military expenditure in India rose to 21 and 20 millions in 1858-59 and 1859-60. But from that year Colonel Balfour's labours began to be felt. The military charges were reduced to £15,730,006 in 1860-61, to £13,681,900 in 1861-62, and to £12,697,069 in 1863-64. When the task was complete, the Government of India bore testimony to the important services which

had resulted from his labours. The viceroy of India, Lord Elgin, on Colonel Balfour's return to England, wrote, that a man who, right or wrong, saved the country several millions sterling, well merited some reward. After his return to Britain, he was in 1866 employed on the Recruiting Commission in England. His voluminous and minute evidence before Lord Strathnairn's Committee led to his nomination in 1867 as Assistant to the Controller-in-Chief at the War Office, to assist Sir Henry Storks in the reorganization of the War Office Departments of Control. He was employed there from January 1868 to March 1871, and the result is shown by the estimates for store rates for the years prior and subsequent to his appointment:—

1867-68, . . .	£1,555,500	1869-70, . . .	£1,150,000
1868-69, . . .	1,491,400	1870-71, . . .	1,000,000

The honour of K.C.B. was bestowed for his services in this department, and in 1872 he was elected M.P. for Kincardineshire.—*Martin's Statesman's Year Book*, 1864 to 1869; *Thurlow's Company and the Crown*, pp. 29, 30; *West's Sir Charles Wood's Administration*, London, 1867; *Home News*, 19th February 1869, p. 33; *Madras Army List*; *Minutes of Lord Canning*, Sir Bartle Frere, 11th March 1862, of the Honourable S. Laing and Sir Cecil Beadon, 7th April 1862, of Sir E. Napier, 9th April 1862, and Earl of Elgin and Kincardine, 10th April 1862; *Records of the India Office*.

BALGHAR. HIND. Russian leather.

BALHARA, also styled Rashtrakuta, a dynasty who ruled at Malked in the Dekhan. According to Elliot, an ancient dynasty and kingdom mentioned by the merchant Suliman. The Balhara seem to represent the Balabhi sovereigns of Balabhipura, who were succeeded by the Balla princes of Anhalwara Puttun. Their territories included the country of Lata, or Larike, on the gulf of Cambay. According to Colonel Tod (*Travels*, pp. 147-48), Balhara was a title assumed by the successive sovereigns of Saurashtra. He says the earliest of the tribes which conquered a settlement in the peninsula of Saurashtra was the Balla, by some authorities stated to be a branch of the great Induvansa, and hence termed Balika-putra, and said to have been originally from Balika-des, or Balikh, the Bactria of the Greeks. The chief of Dhank is a Balla. The Balla pay adoration almost exclusively to the sun, and it is only in Saurashtra that temples to this orb abound. So that religion, tradition as regards their descent, and personal appearance, all indicate an Indo-Seythic origin for this race; and in order to conceal their barbarian (M'hlecha) extraction, the fable of their birth from Rama may have been devised. The city of Balabhi, written Wulheh in the maps, and now an inconsiderable village, was said to be 12 cos, or 15 miles in circumference. There is a sun-temple at Baroda, dedicated to Surya Narayana; and in Col. Tod's time it was the object of worship of the prime minister of the Guicowar, who was of the Purvo caste, descended from the ancient Guebr. There is also a sun-temple at Benares. According to Mr. Edward Thomas, Balhara and Bala-Rai of the sea-going Arabs was a dialectal change from Bari Rai, the great king or lord paramount for the time being.—*E. Thomas; Yule, Cathay*, i. 183.

BALI, also called Mahabali, king of Maha-balipura. He was the son of Virochana, son of

Prablada, son of Hiranya Kasipu. His wife was Vindhyavali.—*Dowson*.

BALI, SANSK., in all peninsular India and in Ceylon, in the religious rites of the people, means a sacrifice performed to local deities, to earth and air deities, to evil spirits, to the manes of deceased ancestors, and to the Hindu deities Siva, Vishnu, their consorts and incarnations. Bali is the word used in Ceylon to express the worship of the heavenly bodies. The victim sacrificed is generally a cock; and the Baliya are clay images supposed to represent the controlling planet of the individual, and are destroyed at the conclusion of Bali ceremonies. Bali, Bali Akhi, Bali-Dan, and Rakta-Bali, are the names for the sacrifice offerings of flowers, animals, and other articles offered to an idol; also of the food offered to created beings, in small quantities thrown up into the air. In Canara, a woman by eating of Bali-akhi food assumes the profession of a prostitute. The gifts to Vishnu are milk, cocoa-nuts, or dough images, rice, flowers, curds, and fruits; but to Siva and Durga are goats, sheep, and buffaloes, the heads of which, after being cut off, are given to the pujari, and the carcases to the inferior castes. This rite is often practised in times of severe epidemics.—*Wilson*. See Sacrifices.

BALI, an island in the Eastern Archipelago, is feudatory to the Dutch. Bali and the adjoining island of Lombok in 1881 had a population of 80,498, viz. 78,187 natives, 207 Arabs, 403 Chinese, and 31 Europeans. The Balinese entertain great aversion to a maritime life, and are more rarely to be met with at the European ports than the natives of the other islands to the eastward. They are fairer in complexion, stouter in frame, and more energetic in their dispositions, than the Javanese, and in appearance and dress bear a great resemblance to the natives of Siam, from whom it is probable that they are descended. The entire population of Bali profess a degraded form of the Hindu religion, and the burning of widows amongst them was carried to an extent never known even in continental India. The slaves of a great man were also consumed upon his funeral pile; and when the immense annual loss of life produced by these frightful practices is considered, it is surprising that the island possesses so large a population. Other widows burn themselves or are despatched with a kris. Keppell mentions that Bali is the only island, however, in the whole Archipelago where the two great forms in the Indian religions—the Brahmanical and the Buddhist—exist together undisturbed. The Balinese are a comparatively civilised race, and very jealous of the encroachments of their powerful neighbours. Bali island has inland freshwater lakes or reservoirs situated several thousand feet above the level of the sea. Bali, Borneo, Java, Timor, the Philippines, the Moluccas, and New Guinea possess almost similar climates, but there are great differences in their animal productions. In Bali, birds are the barbet, fruit-thrush, and woodpecker. In Lombok, the cockatoo, honey-sucker, and brush turkey. In Java and Borneo are many kinds of monkeys, wild cats, deer, civets, and many varieties of squirrels. In the Celebes and Moluccas, the prehensile-tailed cuscus is the only terrestrial animal seen, except pigs and deer. The natural productions of Borneo, Java, and Sumatra have a considerable resemblance. Sumatra has

the Indian elephant, the tapir, and rhinoceros; Borneo has the same elephant and tapir; one of the Javan rhinoceros is different, but another occurs in Asia, and the smaller mammals are generally the same in the three islands. The fauna of Borneo and Celebes differ extremely, and this difference continues to the south, the line of separation passing between Bali and Lombok, though these two islands are only 15 miles apart. Bali women, like the Burmese, attend to the selling of goods and merchandise. The Balinese tongue, with its ceremonial dialect and sacred language, is one of the most improved languages of the Archipelago. Bali and Lombok form one of the residences of Netherland India; and treaties have been formed with several neighbouring native princes, of Badong, Beliling, Den-Pasar, Karang-Assam, Kloug-Kong, Lomбок, and Taboekan.—*Bikmore*; *Earl, Keppel's Ind. Arch.* ii. pp. 143, 386, 389; *Almanac*.

BALIGH. ARAB. Mature, adult of age. Nabaligh, not grown up.

BALI-PATI, in the Panjab, earrings worn by both sexes of Hindus.

BALI-PRATIPADA, a Hindu festival in commemoration of king Bali being sent to Patala, held about the last days of October. It seems to relate to some war amongst the ancient races of S. India. In Coorg called Bali-payda.

BAI IPURA, the Palibrotha of the Greeks, supposed to be the same with the city of Rajagriha.

BALISHT. HIND. A span.

BALISTES, the file fish of the South Seas.

BALIYUS, a term in the Turkish and Persian dominions for a consular functionary. It is supposed that it is originally Venetian, possibly from the Greek basileus.

BALJA. TEL. A large tribe of Sudra Hindus, scattered through Telingana. A few of them are foot-soldiers, but the majority are occupied in agricultural labour. A Balja man is Balja-vadu; plural, Balja-wanlu.

BALJAWAR, one day's journey north of the Oxus, has a rich lead mine, and in its immediate vicinity is a large hill, called the Koh-i-Meeriah, from which is extracted coal of a good quality, and used as fuel by the inhabitants of the neighbourhood. Silk is produced in abundance, and could be cultivated to an almost indefinite extent. The vale of the Oxus seems peculiarly adapted to this produce, and the best specimens come from Koubadian and Hazrat Imam, on its north and south bank. The silk of Bokhara is spoken of as being still better.—*Papers, Afghanistan*, p. 186.

BALKAN, two low ranges of hills on the E. coast of the Caspian, about lat. 39° 30' N., and long. 54° 30' E., rising 3000 feet above the sea; gems are said to be found.—*Collett, Khiva*.

BALKASH, a lake of Central India.

BALKEES, who succeeded her father Hodhad in Yemen, was properly named Balkama or Yalkama. Her existence has given rise to numerous fables, and amongst others that she was the queen of Sheba, who married Solomon. This Balkees, however, lived about the commencement of the Christian era, and she repaired or consolidated the dam of Mareb.—*Playfair*. See Saba.

BALKH, in lat. 36° 48' N., is a town of Afghanistan, 357 miles N.W. from Kabul, 120 miles W. of Kunduz, 370 miles N.E. of Herat. The province of Balkh is bounded on the N.E. by the

**OXUS**, E. by Kunduz, W. by Khorasan, and S.W. by the mountains of Hazara and the state of Maimuna. To the S.E. the country is cold and mountainous; but the N.W. parts of it are flat, sandy, and exceedingly hot in the summer. It is tolerably well peopled by Uzbek, Afghan, Mongol, Turk, and Tanjet or Tajak, who partly dwell in villages, and partly roam with their flocks in search of pasturage. The Uzbek are simple, honest, and humane; but the Tanjet are a corrupt and dissolute race of men, addicted to vices. They have a few Jews and Hindus; the new town has 10,000 Afghans, and 5000 Kapchak, and some Uzbek. The city of Balkh is regarded by the Persians as the ancient source of religion and polite education. The ruins of the old city are in a circuit of 20 miles around. Moorcroft and Guthrie are buried outside the city, but Moorcroft died at Andkhui. In 1850 it fell under Afghan rule. There are many aqueducts, and the country is fertile. By Asiatics, Balkh is named Amu-l-Bālād, the Mother of Cities. It is said to have been built by Kaiumurz of Persia, also by the philosopher Zoroaster. It was conquered by Alexander, and included in Bactria. Balkh stands on a plain about six miles from the hills. Its climate is very insalubrious. It is well irrigated by means of aqueducts from the river. It is built on a gentle slope which sinks towards the Oxus, about 1800 feet above the sea. It has repeatedly sent out conquerors, and been conquered. Araces i. is described by some as a native of Sogd, by others as of Bactria, but by Moses of Chorene as of Balkh; and Moses adds that the dynasty was called Balkhavensis or Pahlavian. It was one of the finest cities of Asia, until Chenghiz Khan and Timur almost razed it to the ground on several occasions. In Polo's time it still preserved some signs of its former magnificence. Nadir Shah, in 1736, conquered Balkh and Kunduz. After his death, these provinces passed, under the Daurani monarchy, into the possession of the Afghans, until, in 1820, Shah Murad of Kunduz asserted his independence. After that date they formed part of the state of Bokhara, but Afghanistan once more asserted her supremacy over them, Bokhara became confined to the northern bank of the Oxus, and Afghanistan extended its rule north of the Hindu Kush, from Maimuna on the west to Kunduz and Balakhsan on the east.—*Vamberg, Bokhara*, p. 340; *Kinnier's Geog. Memoir*, p. 187; *Chafield's Hindustan*, p. 31; *MacGregor*, p. 192; *Bellew*, 205; *Burnaby's Khiva*; *Kotenko's Central Asia*.

**BALKO-BANS**, BENG. *Dendrocalamus balcooa*.

**BALLA**, a supposed Scythic race formerly ruling in Saurashtra; one of the Rajaula race. The byrd or 'blessing' of the bard is, 'Tatta Multan-ka Rao,' indicative of their original abodes on the Indus. They lay claim, however, to descent from the Suryavansi, and maintain that their great ancestor, Balla or Bappa, was the offspring of Sava, the eldest son of Itam; that their first settlement in Saurashtra was at the ancient Dhank, in more remote periods called Mongy Puttun; and that, in conquering the country adjacent, they termed it Balakheter (their capital Balabhipura), and assumed the title of Bala Rai. Here they claim identity with the Gehlot race of Mewar, which long held power in Saurashtra. Before the Gehlot adopted the worship of Siva

Mahadeo, which period is indicated in their annals, the chief object of their adoration was the sun. The Balla on the continent of Saurashtra, however, assert their origin to be Induvansa, and that they are the Balika-putra who were the ancient lords of Aror on the Indus. The Katti people claim descent from the Balla, an additional proof of northern origin, and strengthening their right to the epithet of the barda, 'Lords of Multan and Tatta.' The Balla were of sufficient consequence in the 13th century to make incursions on Mewar; and the first exploit of the celebrated rana Hamir, was his killing the Balla chieftain of Choteela. The chief of Dhank is a Balla, and the tribe yet preserves importance in the Peninsula.—*Tod's Rajasthan*, i. 42, ii. 112.

**BALLABI**. A principality was founded at Ballabi in Gujerat in the middle of the second century of the Christian era (A.D. 144), by Kanak Sena, an emigrant of the Solar race, which reigned in Oudh. They were driven out of their capital, A.D. 524, under Siliditya III., by an army whom Colonel Tod thinks were Parthians, and whom Mr. Wathen suggests were Indo-Bactrians; and Elphinstone supposes they may have been Persians of the Sassanian race. The princes of that family emigrated again from Gujerat, and at length founded the kingdom of Mewar, which still subsists. Ballabi is supposed to be the Byzantium of Ptolemy. In one inscription, Dhruva Sena is described as a follower of Bhagavata, and Dhara-pattah of the sun; all the rest worship Siva.—*Elphinstone*, pp. 211, 212.

**BALLAI** or Ballati. **HIND**. Of the village community of India, the shepherd who drives the village flock to the common pasturage, and, besides his seerano, has some trifling reward from every individual. It is his especial duty to prevent cattle trespasses. In Central India, the village boundary servant.—*Rajasthan*, ii. p. 596.

**BALLAM** or Vallan, the great canoe of Ceylon, usually made from the angely, *Artocarpus integrifolia*, or Ahir-suta. See Boat.

**BALLAPOORA**. In Mysore, two towns of this name, Chikka and Doddla Ballapoor, about 14 miles apart, of great importance until reduced by Hyder Ali. Chikka Ballapoor is very healthy. Several families of the Morasu Wakkaliga are in this part of the country; the women amputate two fingers of the right hand. The sect is said to be a subdivision of the Morasu Wakkal. Every woman of the sect, previous to piercing the ears of her eldest daughter, preparatory to her being betrothed in marriage, must necessarily undergo this mutilation, which is performed by the blacksmith of the village for a regulated fee, by a surgical process sufficiently rude. The fingers are placed on a block, the blacksmith places a chisel over the articulation of the joints, and chops them off at a single blow. The story related by Wilks of the origin of this strange practice, is that a Rakshasa (giant) named Vrika, by a course of austere devotion to Mahadeva, obtained from him the promise of whatever boon he should ask. The Rakshasa accordingly demanded that every person on whose head he placed his right hand, should instantly be reduced to ashes; and Mahadeva conferred the boon, without suspicion of the purpose for which it was designed. The Rakshasa no sooner found himself possessed of this formidable power, than he attempted to use it for the



destruction of his benefactor. Mahadeva fled; the giant pursued, and followed the fugitive so closely as to chase him into a thick grove. His pursuer inquired of a husbandman at work in an adjoining field whether he had seen the fugitive, and what direction he had taken. The man, fearful of the future resentment of Mahadeva, and equally alarmed for the present vengeance of the giant, answered aloud that he had seen no one, but pointed to the place of concealment. In this extremity Vishnu descended in the form of a beautiful girl, to the rescue of Mahadeva. The Rakshasa became instantly enamoured; the damsel was of pure Brahmanic origin, and might not be approached by the unclean giant. By degrees she appeared to relent, and, as a previous condition to further advances, enjoined the performance of the Sandya, a ceremony in which the right hand is successively applied to the breast, to the crown of the head, and to other parts of the body. The Rakshasa, thinking only of love, and forgetful of the powers of his right hand, performed the Sandya, and was himself reduced to ashes. Mahadeva now issued from his place of concealment, and, after the proper acknowledgment for his deliverance, proceeded to discuss the guilt of the treacherous husbandman, and, as a punishment for his crime, determined to deprive him of the finger with which he had pointed out the hiding-place. The man's wife, who had just arrived at the field with his food, hearing this sentence, threw herself at the feet of Mahadeva. She represented the certain ruin of the family if her husband should be disabled for some months from performing the labours of the farm, and besought the deity to accept two of her fingers instead of one from her husband. Mahadeva, pleased with so sincere a proof of conjugal affection, accepted the exchange, and ordained that her female posterity should sacrifice two fingers at his temple as a memorial of the transaction. The practice is accordingly confined to the supposed descendants of this woman. There are about two thousand families who follow this superstition in Mysore. Personal mutilation is forbidden now by law, but the people prefer to endure punishment rather than not follow this ancient custom.

**BALLER**, a fine-grained wood of a good colour, grown on the island of Banca.—*Court*, p. 134.

**BALIET-WOOD**, a timber of the Andamans, of great transverse strength.

**BALLOON VINE**. *Cardiospermum halicacabum*.

**BALLOOT**. PERS. Galls, gall-nuts.

**BALLORA**, the name given by the people to the caves known as Ellora; also called Yerula.

**BALLOTA**, village municipality; also the individuals composing it. In Hindustan and Bengal, the republic or village system has been greatly disturbed by the repeated inroads and conquests of foreign races, and the long period of Mahomedan rule, and there the village officers and servants are less complete. But even there the headman and the accountant are almost invariably retained, and some of the other officers and servants are also to be found, and in most instances the offices are hereditary, are capable of being mortgaged or sold, are paid by recognised fees and perquisites, by allotments of grain at the time of harvest, or sometimes by portions of land held rent-free or at a low quit-rent. In the Canarese and Mahratta

countries the village authorities are still ruling. They greatly vary in number and in duties; but there are office-holders who claim to be descendants of the persons who first settled, a thousand years ago and more, in the villages they now hold, and similar is to be found amongst the Reddi and Gauda of the south and east. It is this that preserves the Indian villages from the changes which would otherwise have occurred from the irruptions of the many conquering races. Amongst the Mahratta, office-bearers are known as Balute or Alute; amongst the Canarese, as Ayakarru, Ayagarra, or Ayangaudlu.

Head officer, Potal, Reddi, Gauda; assistant do., Changala; accountant, or Kalkarni; district do., Despandi; Chaudari, convener of trades; the money-changer, assayer, gold and silver smith, is Potadar; the barber, Nhawi or Nai; washerman, Parit, Dhobi; temple servant or Gurno; carpenter or Sutar; potter or Kumhar; gatekeeper or watchman, usually a Pariah or Mhar, Mhang, Ramusi or Bhil, called eskar, veskar, tallari; waterman, do., do., do.; astrologer or Josi; shoemaker or Mhang; Bhat or bard; Maulana or Mulla, a Mahomedan priest, and others.

The Mahratta village head, the potal, is also the civil magistrate, and settles petty civil matters to the extent of two maunds of grain, or four or six rupees, and sends higher claims to the tahsildar. In criminal matters he is only the police, and sends all to the Amin. In lieu of pay for the above services, the potal is allowed from 25 to 50 bighas of land rent-free, the land tax being about 3 or 4 rupees the bigha. For the cultivation of his rent-free lands two or four bullocks would be needed, because from 10 to 16 bighas, according as the rains are heavy or light, are all that a pair of bullocks can get over. There are sometimes two or four potails in a village, not always of the same caste; for instance, the village of Khanpur, Zillah of Nandair, has four potails, two Mahratta, a Canarese-speaking lingaet, and a Kulkargah; and there are a few Brahman and Mahomedan and Pariah potails, but a Christian potal is unknown.—*Wilson's Glossary*.

**BALLOTA NIGRA**. *W.* Black horehound is the *Balloté* of Dioscorides, and the *Ballota* of Pliny. *B. Hispanica*, *Linn.*, has been introduced into India. *B. Disticha*, *Linn.*, and *B. Mauritiana*, *Persoon*, are syns. of *Anisomeles ovata*, *R. Brown*.

**BALM**, a name applied to several plants and vegetable products. *Melissa officinalis* of the S. of Europe is the Arabian or common balm; *Calamintha nepetha* is field balm; and *C. officinalis* is the mountain balm. All these are natives of Great Britain, and only one *M. officinalis* is known in India. The resin called balm of Gilead, noted in Scripture, is obtained from incisions in the bark of the *Balsamodendron Gileadense*, which is a synonym of *B. opobalsamum*; and this resinous product is also known as balm of Mecca. But in Britain the plant known as balm of Gilead is the *Abies balsamea*. *M. officinalis* is alluded to in Genesis xxxvii. 25, xliii. 11; Jeremiah viii. 22, xvi. 11, and li. 8; and in Ezekiel xxvii. 17. It is a pot herb; the young tops and leaves are used in cookery, and when dry, as tea; raised from seed cuttings, etc. Like all pot herbs, it should be cut, to dry, when in flower, and dried in the shade.—*Jaffrey; Ainslie; Hogg, Veg. King*.

**BALMUJ**. *PANS.* *Daucus carota*.



**BALNA.** MAHR. A woman's name, meaning little one.

**BAL-NATH**, the deity worshipped by the Sauras in Gujerat, identical with the Syrian Bal. The Bul-dan, or sacrifice of the bull to Bal-nath, is on record, though now discontinued amongst the Hindus. A ring was dug up at the Fort Hill, Montrose, which Colonel Tod considered to bear the symbol of the sun-god Bal-nath; around it is wreathed a serpent. Balnath, a hill in the Panjab, the most commanding object within fifty miles of the Hydaspes.—*Tod's Travels*, p. 49.

**BALO.** JAV. Lac.

**BALOGHIA LUCIDA.** Endl. A middle-sized tree of E. Australia. A beautiful and indelible pigment issues from the wounds in the bark.—*V. Mueller*.

**BALOLO**, a name of Skardo.

**BALOO.** SANSK. Sandy. Baloo-desa would be, in the Persian Regist'han, or desert, very applicable to Arabia Deserta.

**BA-LOO-IET.** BURM. *Paratrophia digitata*.

**BALOR**, the name applied to Balti by the Dard race. Fossils are found in the Balor hills.

**BALPUR-SIVA**, or Siva of the city of Bal, a small temple visited by Colonel Tod. In front of the mythic emblem of the god was Nandi, the vahan or courser, the bull in brass, at one time apparently the sole object of worship of the Saura peninsula.—*Travels*, p. 54.

**BAL-RAKSHA.** HIND. *Gnaphalium*, *sp.*

**BALSAM**, flowering plants of the genus *Impatiens*, of which numerous species occur in India and China. Towards the close of the rains, the whole of the Western Ghats of India, the Syhadri range, are covered with the balsam, the valves of the ripe fruit opening at the slightest touch and expelling their seed, from which peculiarity the term *Impatiens* has been given to the genus. It is a pretty sight to see the hills for miles clothed with flowering balsams. Balsams, on the Khassya hills, are next in relative abundance (about 2 to 5) to the orchids, both tropical and temperate kinds, of great beauty and variety in colour, form, and size of blossom. The common garden balsam, in its double state, has long been an object of cultivation. It not only has a tendency to vary with double flowers, but has also the power of continuing to produce them when renewed from seeds. To secure fine balsams, save the seed with great care from the finest and most double flowers only, throwing away all whole coloured and single blossoms. Balsams require to be sown thinly in a box or seed-pan. After the plants are 2 or 3 inches high, they should be transplanted out singly in well-manured soil; if to be grown in pots, they should be put in small-sized ones at first, and re-potted into larger when requisite, which will be when the small pots are filled with roots. The soil best adapted for culture is, two parts strong loam approaching in appearance to brick earth, and two parts well decayed manure, with a little lime, which will aid in preventing mildew, so destructive to the balsam; the pots should be well drained, and the plants must never be neglected in watering.—*Hook. Him. Jour.*; *Riddell's Gardening*; *Voigt*. See *Impatiens*.

**BALSAM**, the balsam of the Dutch, baume of the French, balsamo of the Italian and Spanish, according to Calmet, is supposed to be derived from Baal-shemen, royal oil. The term designates

the products of several plants, some of them of the S. and E. of Asia, but others foreign to these regions, as Brazilian elemi, called also Acouchi balsam, a resin obtained from the *Icica heterophylla*. Balsam apple is the fruit of the *Momordica* of Syria, and is applied to wounds. Carpathian balsam, from two species of pine. Copalm balsam is from the *Liquidambar styraciflua*. Hungary balsam is from the *Pinus mugho*. Balsam of copaiba is from several species of *Copaifera* of the West Indies and tropical America. Balsam of Peru is supposed to be got from the *Myrospermum Peruvianum* of Central America, and one white balsam of commerce is made from it; but white balsam, or myrrh seed, or quinquino, is also obtained from the *M. pubescens*. Balsams of copaiba, Peru, and elemi are used medicinally. Canada turpentine or Canada balsam is obtained from the *Abies balsamea* in Canada. Between the bark and the wood of the trunks and branches of these trees are vesicles containing the oleo-resin, which exudes when they are broken. Canada balsam is much used by varnish makers in the manufacture of some of the most transparent varnishes. It is also extensively employed by opticians as a cement. To Balsamodendron opobalsamum, M. Kunth more particularly refers the Balessan of Bruce. The plants in the S. and E. of Asia which yield balsamic products are as under:—

<i>Amyris commiphora</i> .	<i>Holigarna longifolia</i> .
<i>Balsamodendron Gileadense</i> .	<i>Liquidambar altingia</i> , <i>Bl.</i>
" <i>opobalsamum</i> .	" <i>orientale</i> , <i>Mill.</i>
<i>Buchanania latifolia</i> .	<i>Melaleuca minor</i> , <i>D.</i>
<i>Cedrus deodara</i> .	<i>Melanorrhœa usitatiss.</i>
<i>Chloroxylon swietenia</i> .	<i>Odina wodier</i> .
<i>Dalbergia sissoo</i> .	<i>Pinus excelsa</i> .
<i>Dipterocarpus alatus</i> .	" <i>Khayana</i> , <i>Brandis</i> .
" <i>angustifolius</i> .	" <i>longifolius</i> .
" <i>grandiflorus</i> , <i>Wall.</i>	<i>Rhus vernicifera</i> , <i>D. C.</i>
" <i>incanus</i> , <i>Roxb.</i>	<i>Sethia indica</i> , <i>D. C.</i>
" <i>lavis</i> , <i>Ham.</i>	<i>Stagmaria verniciflua</i> .
" <i>turbinatus</i> , <i>Gart.</i>	<i>Tectona grandis</i> , <i>S.</i>

Balsam of Peru, *Balsamum Peruvianum*. The tree, *Myrospermum peruvianum*, is a native of Central America, from whence, formerly, the balsam was forwarded to Peru for re-exportation to Spain. The drug is obtained by beating and charring the bark, so as to promote the flow of the resin, which is collected by the application of rags to the injured portions of the trunk. It is a resinous fluid, and is imported into India as a surgical application. Balsam of Tolu; Baume de tolu, Fr.; Tolutanischer Balsam, GER.; Balsamo de Tolu, Sp. The source of the balsam of Tolu is imperfectly known.

**BALSAMODENDRON**, a genus of plants of the natural order Burseraceæ, *Kth.*, *B. Berryanum*, *B. Roxburghii*, and *B. Agallochum*, occur in India. Dr. Stocks, under *B. Roxburghii*, *Arnott*, unites *Amyris commiphora*, *Roxb.*, *A. agallocha*, *Hort. Beng.*, *Balsamodendron agallocha*, *Voigt, Hort. Sub.*, *B. Roxburghii*, *Arnott*, *Commiphora Madagascarensis*, *Lindl. Flor. Med.*, and a species of *Protium*, *W. and A.*; and he describes his species as growing in Arabia, Sind, Deesa, Marwar, the Dekhan, Aurangabad, N. India, Silhet, Assam, and the Garo hills. *B. Katof* is mentioned by Forskal. *B. pubescens*, *Stocks*, is a small tree, called Baee by the Baluch, native of Sind, much resembling the Googul tree. Its young shoots are fragrant.—*Dr. J. E. Stocks*.

BALSAMODENDRON AGALLOCHA. *W. & A.*

*B. Roxburghii*, *Arn.* Commiphora Madagascariensis, *Jack.*  
*Amymis agallocha*, *Roxb.*  
*commiphora*, *Roxb.*

Googul-Gubdee, . HIND. | Googala, SANSK., HIND.

This small tree grows to the east and north-east of Bengal, in Silhet, Assam, and the Garo hills, also in the Central Provinces and Panjab. Dr. Royle supposes this to produce the gum bdellium of commerce, and perhaps of Dioscorides; but b'dellium is got also from *B. Mukul* and *B. Africanum*. The whole plant, while growing, is considerably odoriferous, particularly when any part is broken or bruised, and diffuses a grateful fragrance, like that of the finest myrrh, to a considerable distance around. Timber worthless, from the rapidity with which white ants devour it. It burns brightly, and makes excellent torches.—*Voigt; Roxb.; Fl. Anst.; Pearson; Jacob.*

BALSAMODENDRON BERRYI. *Arn.*

*Protium Gileadense*, *W. and A.*

*Amymis Gileadensis*, *Willde, Roxb.*

Balsam, . . . . . ARAB. | Balm of Gilead, . . . . . ENG.  
 Koughan balsam, HIND., | " of Mecca, . . . . .  
 PER. | Balessan, . . . . . EGYPT.

A large shrub or small tree, a native of Arabia, Ethiopia, and all over the Madras Presidency. It forms an excellent hedge, and the whole tree has a grateful fragrance. M. Fee ascribes to this tree three distinct products,—balsam of Mecca, a wood called xylobalsamum, and fruits termed carbobalsamum. Tradition is rich in anecdotes relative to the origin of its balsam. The Mahomedans affirm that it sprang from the blood of the slain in Mahomed's conflict with the tribe of Harb, and that the prophet used the balsam for the resuscitation of the dead. It is much used in medicine by the hakims as a stimulant, tonic, and somewhat astringent remedy, and as an external application to indolent sores. It is also employed as a perfume and cosmetic. A mixture of this balsam is made by rubbing together 8 ounces of acacia gum on white muslin, and 2 drachms of Mecca balsam. It is much prized by the Mahomedan physicians as a tonic stimulant, in doses of half to one ounce three times daily.—*Beng. Phar. p. 375; O'Sh. p. 245; Bedd. Fl. Sylv.*

BALSAMODENDRON EHRENBURGI, *Berg.*, yields myrrh resin. *B. mukul*, *Hooker*, yields the b'dellium resin.

BALSAMODENDRON GILEADENSE. *Kunth.*

Aquila, . . . . . ARAB. | Roughan balsam, HIND.  
 Balessan, . . . . . EGYPT. | Ud-i-Balessan, . . . . . PERS.  
 Balm of Gilead, . . . . . ENG. | Tukhm-i-Balessan, "  
 " of Mecca, . . . . .

This plant of Arabia is supposed to be one of those that produce the balm of Gilead, the balm of Scripture, and balsamon of Theophrastus and Dioscorides.—*Birdwood*, pp. 20, 21.

BALSAMODENDRON MYRRHA. *Nees.*

Murr, Moir, . . . . . ARAB. | Heerabol, . . . . . SANSK.  
 Bola, Bol, . . . . . SANSK. | Valati-polam, . . . . . TAM.

A native of Yemen; is a small tree with a whitish grey bark, with rough abortive branches, terminating in spines. It yields the myrrh of commerce; the juice exudes spontaneously, and hardens on the bark. It contains gum and resin, acts as a stimulant expectorant, and is used in bronchitis, asthma, and diseases of women; also as an external application to ulcers and sore throats, aphthæ and spongy gums; by hakims it is employed in chronic coughs, induration of the liver, intestinal worms, and amenorrhœa. It is

said to cause abortion.—*Birdwood*, p. 20; *Powell's Handbook*, i. p. 338.

BALSAMODENDRON ROXBURGHII. *Arn.*

*Amymis commiphora*, *Roxb.*

" *agallocha*, *Hort., Beng.*

*Protium Roxburghianum*, *W. and A.*

*Commiphora Madagascariensis*, *Lind., O'Sh.*

*Balsamodendron agallocha*, *Voigt.*

## Its Resin.

Aflatun, . . . . . ARAB.	Googul, . . . . . HIND.
Googul Googur, BALUCH.	Mukul, . . . . . "
East Indian myrrh, ENG.	Muql, . . . . . PERS.
B'dellium, . . . . . "	Googula, . . . . . SINGH.
β δ α λ λ ο ν, . . . . . GR.	Kookul, . . . . . TAM.
Μ α δ ι α χ ο ν of Dioscorides.	Googulu, . . . . . TEL.

A small tree 4 to 6 feet high. It grows in Arabia, Sind, Deesa, Marwar, Aurangabad, the Dekhan, N. India, Silhet, Assam, Garo hills. It produces a valuable gum-resin, met with in all the bazars of India, and said to constitute the bulk of the article exported from Bengal as East Indian myrrh. Royle considers the Googul identical with the B'dellium of commerce, and he ingeniously traces in Budlyoon and Madelkon (the Greek synonyms of Googul) the β δ α λ λ ο ν and μ α δ ι α χ ο ν of Dioscorides. The medicinal properties of B'dellium are exactly like those of myrrh, and it is much cheaper. Dr. Ainslie describes the gum-resin as semi-pellucid, yellowish or brown, inodorous, and brittle, softening between the fingers; in appearance not unlike myrrh, of bitterish taste, and rather strong smell. He states that it was then all brought from Arabia and Persia, where the tree is called Daracht-i-muql.—*O'Sh. 287; Ains. i. p. 29; Royle, p. 177; Birdwood, p. 21; Dr. J. E. Stocks.*

BAL, SANTOSH, lit., child satisfying; Hindu beggars who ask alms by calling these words.

BAL, TAR. SANSK. Borassus flabelliformis.

BALTI, a district of Central Asia, in long. 75° E., and lat. 35° N. Balti extends from the confines of Ladakh westward to the great bend of the Indus. It has Dras and Hasora on its south, and the Kouenlun or Mustagh on the north. The bed of the Indus at Tolti is 7500 feet; at Iskardo, the capital, 7000; at Rondou, 6200; at the great bend, about 5000; and the mean height of its villages above the sea is about 7000 feet. Its chief town of Skardo is 7255 feet above the sea, and Khapalu is 8285 feet above the sea. Balti, or Balti Yul, is called Palolo or Balor by the Dards, and Nang Kod by the Tibetans; and the country is frequently called Skardo or Kardo or Iskardo from the name of its well-known fort and capital. Skardo is called by the Lamas of Ladakh, Skarna-m Do, meaning the enclosed place or the starry place. The mountains which surround the Iskardo plain rise at once with great abruptness, and are very steep and bare. Balti proper is a small table-land, and, with that of Deotsau, is about 60 miles long and 36 broad. The Balti people of Little Tibet, the Byltæ of Ptolemy, though Tibetan in language and appearance, are all Mahomedans, and differ from the more eastern Tibetans of I.e, who call themselves Bhotia, or inhabitants of Bhot, by being taller and less stoutly made. Their language differs considerably from that of I.e, but only as one dialect differs from another. The people are strong and hardy; they grow corn and cut water-courses like the people of Rongdo, irrigating the land, and using manure, and they are fond of out-door and manly games. The houses of Iskardo are very much scattered over a large extent of surface,

so that there is no appearance of a town. They have the Khor country on the east, inhabited by a people supposed to be the Chauranai-Scythæ of Ptolemy. Iskardo, Skardo, or Little Tibet, was conquered in 1840 for the raja Ghulab Singh, by his general Zorawar Singh, with his Dogra troops. rGylfo, the title of the ruler of Iskardo or Little Tibet, is derived from two Balti words,—rGyl, powerful, and Fo, a man. The queen is styled rGyl-mo. Mr. Vigne points to this as the original of the title of Guelph belonging to the royal family of Britain, and of the term Gylfe-koniger, still used to designate the old kings of Denmark.—*Thomson's Trs. in W. Himalaya*, 247; *Latham's Ethn.*; *A. Cunningham*; *Vigne, Narrative*; *Hooker et Thomson*, p. 225; *Yule, Cathay*, i. 234.

BALU. HIND. A bear. Balu-Soor, the Indian hog-badger, *Arctonyx Colaris*.

BALU. HIND. Sand; hence Balua, sandy, and Bal-sundar, sandy soil.

BALUCHISTAN, between lat. 24° 50' and 30° 20' N., and long. 61° 10' to 68° 38' E., comprises the extensive regions between the confines of modern Persia and British territory in the valley of the Indus; to the north Seistan and Afghanistan, to the south the ocean, mark its boundaries. Area, 106,500 square miles; population, 400,000? The western section comprises the subdivisions of Nushki, Kharan, Mushki, Panjghur, Keej, Kolwah, and Jhow; the maritime section includes the provinces of Las, Hormara, and Pessani; the central section is formed of the great provinces of Saharawan and Jhalawan, to which are to be added the districts dependent on the capital, Kalat, and which are immediately situated between the two; and the eastern section includes the provinces of Cutch Gandava, Harand, and Dajil, the last two bordering on the river Indus. The most remarkable features of Baluchistan are its rugged and elevated surface, its barrenness, and deficiency of water. It may be described as a maze of mountain, except on the N.W., in which direction the surface descends to the great desert, and on the south, where a low tract stretches along the sea-shore. The more important valleys are Shal, Mustung, Kalat, Baghwan, and Mungochar.

The valley of *Quetta*, or Shal, is situated in 67° E. long., and 30° to 30° 20' N. lat. It is about 15 or 20 miles in length, and from 4 to 6 in breadth. It is bounded to the westward by the Chahl Tan range, having a strike of S.S.W. by N.N.E.

The valley of *Kanhee* is situated to the west of, and runs parallel to, that of Quetta, but extends further south. Its length is about 30 miles, and breadth 5 or 6. It is bounded on the east by the great Chahl Tan range, which separates it from the valley of Quetta, and on the west by a parallel range of much less height, which, towards the north, separates it from the valley of Pishin.

The valley of *Mustung* is to the south of the valleys of Quetta and Kanhee. It extends from about 29° 30' to near 30° N. lat., and its eastern boundary is nearly defined by the 67° of E. long. It is therefore about 40 miles in length, and varies in breadth from 5 to 8 miles, spreading out towards its upper end, and being gradually constricted towards its lower or southern extremity. It is bounded by parallel ranges, running N.N.E. by S.S.W. of height, probably, from 500 to 800

feet. The range to the eastward is pierced by a pass leading to the Dasht-i-be-Daulat.

The *Dasht-i-be-Daulat* is an elevated valley or plain, situated to the N.E. of Mustung, at the head of the Bolan pass. Its breadth is from 15 to 20 miles. It has no towns or villages, but is occasionally dotted with the tomans of the Kurd tribe. Some portions of it are cultivated in the spring and summer months, but during the winter it is a bleak, howling wilderness, destitute of trees or any shelter; the snow lies deep on it, and cold winds whistle over its frozen surface. It is subject to the depredations of the Kaka (Khaka, Kakar, Kakarr) tribe of Afghans, and caravans are frequently plundered by them. In the summer it is clothed with the fragrant *Terk* plant, and its surface diversified by fields of waving grain. It has no streams, but one or two wells have been dug, and water obtained with some difficulty; the cultivators are dependent on rain and heavy dews.

The valley of *Mungochar* is situated to the southward of that of Mustung, more circular in form, and of much less extent; destitute of trees, save a few stunted mulberries.

The valley of *Girance* is situated south of Mungochar, and is distant about 8 miles from Kalat.

The valley of *Ziarat* is situated to the westward of, and runs parallel with, the preceding; is of considerable extent, well watered and cultivated.

Baluchistan was early traversed or noticed by Pottinger, Postans, Ferrier, Burton, Masson, and Mohun Lal; and, more recently, other writers have noticed its features and peoples. Dr. Cook (in *Trans. Bomb. Med. and Phys. Society*) described the territories as consisting of lofty rugged tablelands and level ground, and their climates as exhibiting the severest heat and the most intense cold. He arranged it into five portions—

The great central mountain range or table-land, running north and south, which comprises the provinces of Saharawan, Jhalawan, and Las;

The mountain district extending eastward, inhabited by the Murri and Bugti, situated to the south of Sind and Cutchi;

The province of the plains, Cutch Gandava;

The province of *Makran*, diversified by mountain and desert, which stretches westward along the sea-coast;

The great desert of Seistan to the north of the last-named districts.

*Saharawan* is the more northern of the central provinces, and blends its confines with the Afghan districts of Pishin and Toba, dependent on Kandahar. It has a length and breadth of about 100 miles each way. On its east are parallel ranges of hills, which separate it from Dadar and Cutchi, with which it communicates by a pass through which runs the river Bolan, leading from Dadar to the Dasht-i-be-Daulat. Mustung district is occupied by the Raisani, Sherwani, Mahmud-Shahi, Bangalzai, and Lari; Gurghina is the land of the Sirpherra; the Dasht-i-be-Daulat and Merv are held by the Kurd; the Laghao are in Mangochar; the Rodani in Ashi Khau and Puden, but also west of Kurdigap, at Iri in Kachi and at Sohrab in Jhalawan; the Ghazghi in Ghazg; the hills west of Khanak are occupied by the Shaikh Husain and Samulari, and the Sumari are in the Dasht-i-Goran.

*Jhalawan* lies between lat. 26° and 29° N., and long. 65° and 67° 30' E. It includes the countries stretching in a southerly direction between Kalat and the maritime province of Las. To the west, barren tracts intervening, it has the provinces of Mushki, Kharan, and Kolwah. It comprises the districts of Sohrab, Zahri, Baghwan, Khozdar, Zidi, Kappar, Wad, Nall, and the hills of the Mingal, Bizanju, and Samulari. The pastoral tribes in this province are superior in numbers, the great tribes of Mingal and Bizanju giving them preponderance. The Mehmasini, Nusherwani, and Mirwari occupy the Mushki district. *Jhalawan* is somewhat less mountainous than *Saharawan*, and, except its valleys, is very barren. Its people, about 30,000 in number, are chiefly pastoral, very poor and very ignorant. These tribes are largely pastoral and nomade, and have their allotted portions of the country, which they jealously guard. Many of them are traders and horse-dealers, visiting the chief towns of India.

*Kharan* has two small towns, one of which, *Washak*, is occupied by the Nusherwani tribe, who claim a Persian descent, and, in common with the Rajput of *Udaipur* in western India, trace it to the celebrated *Nusherwan*.

The deserts of *Nushki*, *Chagai*, and *Seistan* are sometimes collectively called the desert of *Baluchistan*.

The *Kohistan* district is a mountain region lying between *Kalat* and *Cutch Gandava*, and is composed of several parallel ranges of limestone rock. Its highest mountain, the *Chahal Tan*, 12,000 feet, is 85 miles east of *Kalat*. Its two water-courses are the *Bolan* and the *Mula*, which discharge into the plains of *Cutchi*, also the *Gaj* and the *Nara*.

The following heights were obtained by the boiling point of water in the route towards *Makran* and the return route:—

<i>Kalat</i> , . . . . .	Feet, 7000	<i>Nokhejo</i> , . . . . .	Feet, 3380
<i>Panderan</i> , . . . . .	5690	<i>Gajer</i> , . . . . .	2960
<i>Nogramma</i> , . . . . .	470	<i>Juri</i> , . . . . .	3900
<i>Baghwana</i> , . . . . .	470	<i>Tyak</i> , . . . . .	4700
<i>Khozdar</i> , . . . . .	330	<i>Wujju</i> (Kulgully pass),	5700
<i>Nal</i> , . . . . .	3390	<i>Mutt</i> , . . . . .	5330
<i>Taigab</i> , . . . . .	360	<i>Sohrat</i> , . . . . .	5770
<i>Greisher</i> , . . . . .	4173	<i>Rodings</i> , . . . . .	6580

Throughout *Baluchistan*, but chiefly in *Jhalawan*, are great structures, called *Ghorbasta* or *Ghorband*, constructed by some prior race, and bearing a resemblance to the *Cyclopean* remains of *Europe*. They are built across ravines, and evidently intended for tank bands; their vicinity is all terraced.

The southern part of the modern *Baluchistan* was made known to *Europe* by the march of *Alexander the Great*. On quitting *Pattala* (supposed to be *Tatta*) on the *Indus*, he proceeded with his army through the dominions of the *Arabita*, a part of the province of *Las*, and in it forded the *Arabis* (*Purali*) river. Westward of that insignificant stream, he traversed the territory of the *Orietæ*, and thence crossing over one range of mountains, he entered the province of *Gedrosia* (*Makran*), in which his troops were thinned by the accumulated hardships of thirst, famine, and fatigue. *Craterus*, with the heavy baggage and invalid soldiers, marched far to the north by *Arachosia* and *Drangiana*, which provinces are included in the modern ones of *Kandahar* and *Seistan*. Since the middle of the 19th century,

many of the valleys and mountain districts of the northern parts have been repeatedly and successfully marched over in the expeditions of the army of *British India*, though they also have suffered from want of water, from the heat of the hot weather, and the cold of winter.

*Baluchistan* and *British India* are in political alliance, the treaties bearing date 14th May 1854, 8th December 1876. *Nasir Khan*, in the 18th century, after a contest with *Ahmad Shah*, acknowledged the latter as his suzerain, agreed to furnish a contingent for war services, and accompanied him to *Hindustan*. He died A.D. 1795. He was a liberal, just, and brave ruler. His son and successor was *Mahmud Khan*, who died A.D. 1819, and was succeeded by his son *Mehrab Khan*, who was killed, 13th November 1839, in the storm of *Kalat* by the *British* forces. His son *Hasan Khan*, after a brief reign of *Shah Nawaz Khan*, regained power, assumed the title of *Nasir Khan*, and ruled till his death, A.D. 1857; his half-brother, *Khudadad Khan*, 16 years of age, succeeded him, but was temporarily put aside by *Sherdil Khan*, after whose murder in 1864 he resumed authority.

*Kalat*, the chief town, has about 400 houses within its walls, with suburbs comprising other 400 houses. *Kalat* is situated in a narrow valley, bounded to the east by the hill ranges extending to *Cutch Gandava*. In the town are many *Brahui*, a great number of *Hindus*, and a large proportion of slaves. The entire suburbs are inhabited by *Babi* and other *Afghans*. The agricultural classes are nearly exclusively *Dehwars*, whom *Masson* regards as the original occupants, and equivalent to the *Tajaks* of *Afghanistan* and *Turkestan*, and, as with them, their vernacular language is *Persian*. The *Brahui* pastoral tribes, belonging to whom is the reigning family, speak a language called *Brahui*, or *Kur Galli*.

*Cutch Gandava* presents a large extent of level surface, has an excessively sultry climate, and great scarcity of water for agricultural purposes. It is inhabited by three very distinctly marked races, the *Jat*, the *Rind* (including the *Maghazzi*), and the *Brahui*. The *Jat* are undoubtedly its early occupants; the *Rind* are more recent settlers; and the *Brahui* have acquired a permanent interest in the province only since the time of *Nadir Shah*. The climate is so oppressive from April to August that communications are nearly suspended, and travelling is attended with great risk, from the hot winds which sweep with fatal violence over the parched, arid plains. No less terrific are the emanations emitted from the heated surface of the soil. This noxious hot wind is known as the *Bad-i-simoom*. But in winter its climate is temperate, and the *Khan* of *Kalat*, and all the *Rind*, *Brahui*, and well-to-do *Baluch* resort to it. It is their wintering land. It has the *Bolan*, *Moolla*, and *Nari* rivers. Its chief towns are *Gandava*, *Bagh*, *Dadar*, *Kajak*, *Leri*, *Haji ka Shahar*, *Kotru*, and *Mirpur*.

*Nushki* lies between the desert of *Seistan* on the west and the *Gurghina* district of *Saharawan* on the east. The *Kaisar* river runs through it; *asafoetida* and *rhubarb* grow wild. It is occupied by the *Zigger* *Minghal* and the *Rakshani* *Baluch*. They have large flocks of sheep and herds of cattle, and remain there all the year round.

*Makran*, the ancient *Gedrosia*, is partly *Persian*

and in part belongs to Baluchistan, lying between Persia and the Baluch province of Las. Its seaboard extends from Ras Malan to Ras Jashk. On its coast line are the districts of Hormara, Pasni, Kolanch, Guadar, Juni, Baho Dastyari, Chaobar, and Kibla; and inland are Kolwa, Panjur, Kej, Tump, Mand, Pishin, Sarbaz, Dizak, Kasarkand, and Geh. It is traversed from east to west by parallel ranges of mountains, and has several rivers, the beds of which are dry for many months. The tribes are chiefly Baluch, Gichki, Boledi, Malika, also Nusherwani, Bizanju, Narui, Hot, and Rind, and the Brahui Mirwani. Other less important tribes are Ashkani, Band, Birdi, Gaja, Gorji, Jatgal, Kaodai, Kalmati, Ketwari, Lagaoni, Kosagi, Kotigi, Mulai, Maidizai, Puzi, Raisi, Singalu, Shazadah, Shehi, Sanjadah, Sangorif, Wardili, and Zishtkhani. The inferior tribes are Bahari, Durzadah, Korwa, Langao, Lori, Lundi, Med, and Zati; and the unorthodox Baluch tribes are the Dai or Zikri, the coast tribes of Med, Korwa, and Raisi; also the Biadiah, and the Khoja, or Lutia. The language of Makran is a patois of Persian, with many Arabic words and phrases. The races are true to their undertakings; they number about 200,000 souls. The more important harbours are Sunmiani, Hormara, Kolmat, Guadar, Juni, and Chaobar.

*Panjur* district of Baluch Makran consists of a cluster of forts and villages amongst groves of date trees.

*Kej*, the most western district of Baluch Makran, has a cluster of villages and forts, situated in the great valley, about 12 miles wide, that traverses the country of Makran from east to west. The chief families are the Gitchki, of Hindu descent, with two clans, the Malikzai and Esazai; also the Raisi and Mulai. Above half the population of Kej are of a religious sect called Zigger, who dispense with many prayers, rites, and ceremonies of orthodox Mahomedanism.

*Kolwach* province is four or five days from the coast, north of Hormara. It is sterile, but inhabited by the Mirwari, Homerari, Kodahi, and Nusherwani tribes.

*Jhow* is a small province west of Las, from which it is separated by a range of mountains. Its inhabitants are the Mirwari and Halada tribes, the latter are Brahui, and pastoral.

*Las* has an area of about 5000 square miles. It is a flat plain, barren, and lies between mountains and the sea, and has the Purali river, the Arabs of the Greeks, and other streams, the banks of which are fertile. Its towns are Bela, Utal, Sunmiani, and Liari. The chief inhabitants are the Lassi division of the great Lumri tribe, with Hindu and Khojak traders.

*Bela* in Las, built on the Purali river, seems to have been preceded by another town, the sepulchres of which are about five miles westward, where coins and trinkets are occasionally found. Funeral jars are also brought to light, filled with ashes, charcoal, and other incinerated substances. In the nearest point of the contiguous hills separating Las from Jhow are numerous caves and rock temples. Captain Postans says (p. 359): 'The tribe of Beerooves, who dwell near Beila, made a practice of selling their children when in want, which appeared to be generally the case, as no difficulty was experienced in obtaining them whenever required.'

*Hormara*, a sea-coast district of Baluch Makran, has about 1000 Med fishermen, with a few Hindu and Khojak traders.

*Pasni* or *Passani*, also a sea-coast district, is occupied chiefly by the Kalmati.

Saharawan and Jhalawan are ruled by hereditary chiefs, who have their hereditary standard-bearers. The place of the Saharawan chief, in council and in war, is on the right of the Khan; that of the Jhalawan chief is on his left. Las also has usually been governed by a hereditary chief, called the Jam; but this ruler rebelled, and became an exile in British territory.

The Baluch have three great sections, Narui, Rind, and Maghazzi; and Pottinger, writing in the early part of the 19th century, gave the following list of their subdivisions and the numbers of their fighting men:—

Narui.			
Arbabi, . . . . .	6000	Ming or Mind, . . . . .	300
Kharaji, . . . . .	150	Rakshani, . . . . .	700
Kurd or Shahidi, . . . . .	4500	Sajadi, . . . . .	450
Malika, . . . . .	250		

Rind.			
Boledi, . . . . .	900	Kherani, . . . . .	1000
Bugti, . . . . .	...	Kosa, . . . . .	150
Chachri, . . . . .	1500	Lagari, . . . . .	5000
Changia, . . . . .	100	Lurd, . . . . .	1000
Dinari, . . . . .	700	Mari, . . . . .	...
Dirishk, . . . . .	500	Mazari, . . . . .	2500
Doanki, . . . . .	80	Mundastri, . . . . .	1500
Dumki, . . . . .	...	Nusherwani, . . . . .	700
Ghulambulk, . . . . .	700	Poghi, . . . . .	300
Gurehani, . . . . .	3000	Puzhi, . . . . .	600
Jalambani, . . . . .	800	Rindani, . . . . .	8000
Jatui, . . . . .	75	Umrani, . . . . .	4000
Kalui, . . . . .	700		

Maghazi.			
Abra, . . . . .	3000	Lashari, . . . . .	20,000
Birdi, . . . . .	200	Maghi, . . . . .	8000
Isobani, . . . . .	...	Matahi, . . . . .	1000
Jakra, . . . . .	...	Musani, . . . . .	6000
Jakrani, . . . . .	...	Nari, . . . . .	500
Jatki, . . . . .	4000	Turbanzai, . . . . .	...
Kakrani, . . . . .	...	Unar, . . . . .	...
Kalandarani, . . . . .	700		

The Rind, one of the principal divisions of the Baluch tribes, have a tradition that they came originally from Aleppo.

The affinity of the Baluchi to the Persian language affords of itself strong evidence in favour of the surmise that they came from the westward; and the majority of the Baluch nation dwell on the western frontier; neither hair, features, manners, nor language bear the slightest similitude to those of the Arabs.

Brahui Tribes.			
Bajai, . . . . .	700	Isirani, . . . . .	...
Bambakzai, . . . . .	...	Jaiani, . . . . .	60
Bangalzai, . . . . .	...	Jaikho, . . . . .	...
Barjai, . . . . .	1000	Jamalzai, . . . . .	...
Bhuka, . . . . .	300	Kaisari, . . . . .	1000
Bhuldra, . . . . .	300	Kajan Buledi, . . . . .	7000
Bizanju, . . . . .	1000	Kala Dal, . . . . .	300
Chamrozai, . . . . .	...	Kamburani, . . . . .	1000
Changozai, . . . . .	...	Kantinzai, . . . . .	...
Chotwa, . . . . .	700	Kari, . . . . .	1500
Debaki, . . . . .	4000	Karu Chaku, . . . . .	500
Dodai, . . . . .	...	Khidrani, . . . . .	5000
Gajage, . . . . .	200	Kolachi, . . . . .	250
Galusuri, . . . . .	700	Kuchka, . . . . .	300
Gulzai, . . . . .	...	Kulcha Bhagwa, . . . . .	500
Gurganani, . . . . .	300	Kurda, . . . . .	200
Gwarani, . . . . .	...	Kuri, . . . . .	150
Haruni, . . . . .	200	Lagi, . . . . .	3000
Hasani, . . . . .	...	Mahmudani, . . . . .	500
Imam Husaini, . . . . .	2000	Mahmud Shahi, . . . . .	3500

Brahui Tribes—*continued*.

Mihrani, . . . . .	...	Ramazanzai, . . . . .	...
Mingal, . . . . .	10,500	Ridi, . . . . .	1700
Mirwari, . . . . .	7000	Riki, . . . . .	700
Momasini, . . . . .	1500	Rodani, . . . . .	600
Muraha, . . . . .	1000	Rodanzai, . . . . .	...
Muri, . . . . .	300	Saharawani, . . . . .	10,000
Murui, . . . . .	...	Samozai, . . . . .	...
Musuwani, . . . . .	1000	Sarfarani, . . . . .	2500
Nagri, . . . . .	2000	Sasuli, . . . . .	200
Naair Rodani, . . . . .	3000	Shadanzai, . . . . .	...
Nichari, . . . . .	2000	Shahozai, . . . . .	...
Pandarani, . . . . .	3000	Sherwari, . . . . .	8000
Pootyi, . . . . .	...	Sherzai, . . . . .	...
Purjahai, . . . . .	200	Shuja-ud-Dini, . . . . .	1000
Rahzai, . . . . .	...	Sumlari, . . . . .	4000
Raisani, . . . . .	1500	Zahri, . . . . .	8000
Raisatko, . . . . .	100		

The Brahui appear to have been a nation of Tartar mountaineers, who settled at a very early period in the southern parts of Asia, where they lived a nomade life in small khels or societies, headed and governed by their own chiefs and laws, for many centuries; and at length they became incorporated, and obtained their present footing at Kalat and throughout Baluchistan. Some amongst them affirm that the name is a compound of an affix boan, and roh, a word said to mean a hill, the Baluchi being called in one quarter of the country Narui, which means 'lowlanders,' i.e. literally not hillmen, a name they received from the Brahui when they came amongst them, and evinced a preference for the champagne districts, low villages, and plains. The Brahui imagine themselves the aborigines of the country.

The Baluch and Brahui take their tribal names either from the chief under whom they serve, the district or country to which they belong, or the traditions as to whence they derive their descent. The Gurgani, Sherwari, and Sherzai take from gurg and sher, respectively a wolf and a lion; the Lumri, from lumri, the fox; the Jamalzai, Changozai, Shadanzai, and Gulzai, from the terms jamal, chango, shad, and gul, severally meaning beautiful, good, happy, and rose; the Dodzai, from 'do,' two, being two united tribes, etc.

The Kurd, who inhabit the Dasht-i-be-Daulat, doubtless came from Kurdistan, and made choice of the Dasht-i-be-Daulat. Many of the Jhalawan tribes are undoubtedly of Rajput origin; and until lately the practice of infanticide prevailed amongst them. Near Bagwana was seen a cave in the rock filled with the dried mummy-like bodies of infants, some of which when seen had a comparatively recent appearance. Burton states (*Scinde*, p. 244) that the Baluchi were in the habit of putting to death their female children by concubines and unmarried girls, either by means of opium or drowning in milk.

Grammars of the languages show that the Baluch is of the Aryan or Sanskrit stock, and the Brahui of the Seythic or Turanian family. Lieut. Pottinger mentions that the Baluchi tongue partakes considerably of the idiom of the Persian, and at least one-half of its words are borrowed from that language, but greatly disguised under a corrupt and unaccountable pronunciation. The Brahui, on the contrary, is, he says, so dissimilar in its sound and formation, that he did not recollect to have marked in it a single expression in any way approaching to the idiom of the Persian.

Dr. Caldwell regards the Brahui as derived from the same source as the Panjabi and Sindi, but it un-

questionably contains a Dravidian element. The discovery of this element beyond the Indus river, supports the view that some of the Dravidians, like the Aryans, the Græco-Scythians, and the Turco-Mongolians, entered India by the N.W. route. According to Mr. Campbell (pp. 54-56), Brahui is mainly Aryan (Indo-Persic), with a Turanian element. The contour of the people of these two classes, Brahui and Baluch, is as unlike, in most instances, as their languages, provided they be descendants of a regular succession of ancestors of either; but the frequent intermarriages which take place amongst them have tended in some degree to blend together the peculiar characteristics of both, so that in many families, and even in whole tribes, they have ceased to exist. The typical Brahui are certain tribes in Saharawan and Jhalawan.

The Brahui are a nomade race, always residing in one part of the country during summer, and migrating to another for the winter season. They likewise change their immediate place of resort many times, in search of pasturage for their flocks,—a practice rare among the Baluch tribes. The Brahui, instead of the tall figure, long visage, and raised features of their fellow-countrymen, have stout, squat figures, short, thick bones, with round faces and flat lineaments. Numbers of them have brown hair and beards. The Kamburani, the chief tribe, are subdivided into three distinct gradations of rank, called Ahmedzai, Khani, and Kamburani. The first supplies the khan; the Khani are of the secondary rank of chiefs. The term Kamburani includes all the remainder of the tribe, but in common is applicable to the whole body. They receive wives from, but do not marry their daughters into, other tribes.

The *Baluch tribes*, Rind and Maghzi, are settled in Cutch Gandava, to which fertile plain they have emigrated at different periods from the province of Makran, and have become incorporated with the Jat, or cultivators of the soil, as the subjects of the Khan of Kalat; a few of these likewise reside in the hills to the N.E. of Cutch Gandava, and skirts of the deserts north of Kalat. The Sacæ, who formed part of Alexander's army, and whose country is stated by Wilson to have been that lying between the Paropamisian mountains and Sea of Aral, still, it has been said, exist as a tribe of the Brahui of Jhalawan.

The Baluchi have by no means a pure and unbroken descent from any one source. They claim to be Arabs from Aleppo. In many cases the outline of their physiognomy is very similar to that of the Arabs of Egypt and Syria; and if such a Baluch were dressed in the Arab dress, it would be exceedingly difficult to detect his nationality. Others are Sindians who fled to the hills on the invasion of their country by the Mahomedans.

The whole of the tribes, Brahui and Baluch, are nominally subject to the Khan of Kalat as chief of all, but his power varies with his popularity. The nomade tribes reside in tomans, or collections of tents. The tents are made of goat's hair, black or striped; the furniture is very simple,—a few metal cooking-pots, a stone hand-mill, some rough carpets with a rug, a distaff for spinning wool, and a hookah, are all that are usually found in a Brahui tent. That of the chief may perhaps be better furnished, and he is richer than his neigh-

bours in flocks and herds. The dress of the poorer classes is made up of a long tunic, trousers loose at the feet, and a black or brown overcoat or cloak, usually of felt, kummerbund and sandals. They wear a small cap, either fitting tight to the outline of the head, or dome-shaped, with a tassel on the top. Those of the higher classes are elaborately ornamented with gold thread. Few wear turbans; but the Baluch have them preposterously large, of white muslin. The higher classes are somewhat better dressed, and carry lungees or scarfs, which they throw around their shoulders in exactly the same manner as a Scotch plaid. Instead of the cholo, Baluchi women generally wear the gaggho, a long shift opening behind between the shoulders, and with half arms. It is generally made of red or white stuff, reaches almost down to the ankles, and is elaborately worked at the breast. Red is the fashionable colour. Among the poorest no trousers or drawers are worn under it.

The women tie their hair in a knot behind, brushing it smooth in front, and keeping it in place by a kind of fixture. The colour of the hair is frequently brown or red. The men wear their hair long and flowing over the shoulders, whilst a luxuriant beard falls over the breast.

Baluchistan is rich in mineral productions; copper, lead, iron, antimony, sulphur, and alum abound in various parts; while common salt is too plentiful to be advantageous to vegetation. On the high road from Kalat to Cutch Gandava is a range of hills from which red salt is extracted. Sulphur and alum are to be had at the same place. Ferrier saw quantities of white and grey marble in the mountains to the westward of Nushki, but it does not seem to be at all prized by the Baluch. The best timber the Baluchi have is the Upoors, the *Zizyphus jujuba* and tamarind trees, both of which are remarkably hard and durable; also the Babul, *Farnesian mimosa*; *Lye*, or tamarisk; *Neem*, or *Melia azadirachta*; *Pipul*, or *Ficus religiosa*; *Sissoo*, or *Dalbergia sissoo*, *Roxburgh*; *Chinar*, *Platanus orientalis*. The Brahui, unlike all other Mahomedan people, have no syuds, pirs, mullas, or fakirs, or any persons pretending to inspiration or sanctity amongst them, and are compelled, while holding the craft in due reverence, to seek them amongst strangers. — *Richard F. Burton's Scinde*, p. 244; *British World in the East*; *Ritchie*; *Ferrier's Journeys*; *Pottinger's Travels, Beluchistan and Sind*; *Masson's Narrative*; *Masson's Journeys*; *Masson's Kelat*; *Postans' Personal Observations*; *Dr. Cook*; *Imp. Gaz.*; *Caldwell's Comparative Grammar*; *Mr. (Sir Geo.) Campbell*, pp. 64-66.

**BALUNG-GACH.** BENG. Sweet basil; *Ocimum basilicum*.

**BALUNGOO.** HIND. Seeds of *Dracocephalum Royleanum*; black, one-eighth of an inch long, pointed, mucilaginous, and slightly aromatic.

**BALUR.** HIND., PERS. Crystal; rock crystal.

**BALU RAKKASI.** CAN. Argemone Mexican; in Telugu, *Fourcroya gigantea*.

**BALUSU KURA.** TEL. *Canthium parviflorum*. Kura signifies 'vegetable.' In a verse of the Bharata, where Krishna, having been fed by a hunter or savage, his attendant asks, 'Is the Balusa kura which you received from Panchalikudu equal to *sal-yodanam* (fine rice) *apupa* (cakes), *saka* (vegetables), *supam* (pulse)?' It is also a

common proverb, 'Whilst life remains, I can subsist on the leaves (*kura*) of the Balusu;' implying submission to any necessity however grievous.

**BALUT.** HIND. *Quercus incana*.

**BALUTA**, also written *Balote*, or *Bara Balute*, the village servants in S.W. India, who, with the inferior servants *Alute* and *Narakaru*, vary in number in different parts of India, from six to twenty-seven, and have different designations. In most cases their offices are paid by recognised fees and perquisites, by allotments of corn at harvest-time, or by portions of land held rent-free or at a low quit-rent. The offices are mostly hereditary, and are capable of being mortgaged or sold. They are a municipality, and could be employed to the benefit of the country. Wilson enumerates them as the *Potail* or headman; *Kalkarni* or accountant; *Chaudari*, head of the trades; *Potadar*, or assayer, money-changer, silversmith; *Despandi*, district accountant; *Nhawi* or barber; *Parit* or washerman; *Gurao*, temple servant; *Sutar*, carpenter; *Kumhar*, potter; *Eskar* or *Mhar*, gatekeeper; and *Josi*, astrologer. Amongst the Canarese people the village servants are styled *Ayagaru* or *Ayengandlu*, or those who share in portions of the crop, for services. — *Wilson's Gloss.*

**BA-LU-WA.** BURM. *Abelmoschus moschatus*.

**BAM.** HIND. A fathom.

**BAM**, said to be an exclamation of salutation interchanged by *saiva* mendicants carrying the water of the Ganges. Perhaps a misprint for *Ram Ram Mahadeo*? — *Wilson*.

**BAM.** ARAB. *Melia sempervirens*.

**BAMA.** HIND. Red-flowered variety of *Coronilla grandiflora*, *Linu*.

**BAMAH.** HEB. A high place; worship in high places. *Habamah*, highland.

**BAMARI.** HIND. *Eclipta erecta*.

**BAMAU**, a close-grained wood of *Akyab* and *Pegu*? prized by Karens for bows. A cubic foot weighs 52 lbs. Average length of the trunk to the first branch is 30 feet, and average girth measured at 6 feet from the ground is 6 feet. — *Dr. Brandis, Cal. Ex. Cat.*

**BAMBA**, an Aryan race in the hills beyond the *Jhelum* or *Hydaspes*, on the *Panjab* frontier. They were originally *Brahmans*, but are converts to *Mahomedanism*.

**BAMBAL** of *Kaghan*. *Viscum album*, *L.*

**BAMBALAS**, also *Bambalimas*. TAM. *Bambali*, *MALEAL*. *Citrus decumana*.

**BAMBAN GAUR.** A class of *Gaur Rajputa*. — *W.*

**BAMBANIA.** HIND. A subdivision of the *Khachhi* tribe of cultivators. — *Wils.*

**BAMBOO.**

Wa, Wa-bo, Pe-lau, BURM.	Nai, . . . HIND., PERS.
Penang-wa, . . .	Preng, . . . JAV.
Wa-gua-khyat, . . .	Mambu, Buluh, . . . MALAY.
Chuh, . . .	Kul-mulla, . . . MALEAL.
Bans, B'hans, . . . HIND.	Mungil, Munjil, . . . TAM.
Nirgali Bans, . . .	Bongu veduru, . . . TEL.
Bar b. ans Garu b., . . .	Penti veduru, Potu v., . . .

Of the bamboo, the most gigantic of the grasses, there are many genera and species, which are applied to so many useful purposes, that it would be difficult to point out an object in which strength and elasticity are requisite, and for which lightness is no objection, to which the stems are not adapted in the countries where they grow. They vary in size from that of a reed to that of a tall and slender palm tree; and the South Asia genera comprise species of *arundinaria*, *bambusa*,

beesha, three of dendrocalamus, with species of *gigantochloa*, *nastus*, and *phyllostachya*.

For *building* purposes, they are used for frameworks of houses, the uprights, flooring, planking, roofing, and thatching, with all the needed scaffolding;

Also for a household furniture, chairs, seats, bed-posts, couches, cots, tables, blinds, screens, and mats; also as pans, baskets, buckets, boxes, hollow cases, cooking pots, and cups; likewise as tongs, forks, and knives; also for pipe-sticks, musical instruments, weaving implements, and handles for umbrellas and parasols.

*Conveyances* of kinds, palanquins, dhooles, palanquin and dhooles poles, litters of kinds, biers, carts, tent poles and shoulder poles, are all made of bamboo.

For *war* and the chase, they make bows, arrows, and quivers; lance, javelin, and spear shafts; spears, daggers, and arrow heads; stockades, rockets; fireworks, and the sumptuous blow-pipe.

*Fishers* make stakes for nets, fishing-rods, fish poles, and crab nets.

For *agricultural* purposes, the harrow, the hoe, the clod-crusher, durable water-pipes, conduits, levers for wells, fences, raised floors for rice stores, portable stages, hencoops, bird-cages, the floors and supporters of bridges, ladders, platforms.

For *seafarers*, the bamboo provides spars, oars, yards, masts, deck planking, flag poles, outriggers, and rafts for floating heavy timber; while for the *learned*, books, paper, rulers, and pencil are all made of bamboo.

Bamboo *bows* and *arrows* are in common use wherever the bamboo is obtainable. The harder and thicker sorts, split and formed with tapering ends, make a very strong and elastic bow; a narrow strip of the outer skin of the same is used for the string; and the slender, reed-like kinds make excellent arrows. One of the few agricultural implements used by the Papuans, a *spud* or *hoe* for planting or weeding, is made of a stout bamboo, cut somewhat like a spear head.

*Ladders* are made of two bamboos of the required length, by cutting small holes just above each ring, to receive the rungs or steps, formed of a more slender bamboo. Malays make wonderfully light scaling-ladders, which can be conveyed with facility where heavier machines could not be transported. In their search for honey and beeswax, the tribes of the Archipelago make a ladder by driving bamboo pegs into the tree three feet apart, and a straight bamboo is fastened to their outer ends, thus forming with the tree a ladder, which they build higher as they ascend. The bamboo can be split with great facility and accuracy, and, owing to its being hollow, it can be easily cut across or notched with a sharp knife or hatchet. By cutting off the end very obliquely just beyond a joint, a very sharp cutting point is obtained, suitable for a spear, dagger, or arrow head, as effective as a weapon as iron. Such spears are used by all the Malay races. The *masts* and *yards* of native vessels in the Archipelago are almost always formed of bamboo, as it combines lightness, strength, and elasticity in an unequalled degree. Two or three large bamboos form the best outriggers to canoes, on account of their great buoyancy. They also serve to form *rafts*; and in the city of Palembang in Sumatra is a complete street of floating houses supported on rafts formed

of huge bundles of bamboos. The Dyaks make bamboo *bridges* to cross streams, and also carry footpaths along the face of precipices, formed wholly of bamboos ingeniously hung from overhanging trees by diagonal rods of bamboos so as to form true suspension bridges. The flooring of Burma and Malay houses is almost always of bamboo. They are split lengthways twice, and the pieces tied down with a rattan; or the bamboos are split down one side, opened out and spread flat. In Lombok and Macassar, *houses* are made entirely of bamboo,—posts, walls, floors, and roof all being of this one material; also every article of their furniture,—chairs, sofas, and bedsteads, blinds, screens, mats, baskets. For *water vessels*, some of the lighter kinds are cut into lengths up to five feet, a small hole being knocked through the septa of the joints and three or four of these vessels are tied together and carried on the back. Water pipes and aqueducts are also made from bamboo tubes; measures, drinking vessels, water dippers, tobacco boxes, and tinder boxes. Single joints of bamboo make excellent *cooking* vessels for rice, fish, and vegetables. They serve, too, for jars; and pipes and hookahs can also be formed from them. In Sumatra, the framework of the *houses* of the natives is chiefly composed of this material. In the floorings, whole stems, four or five inches in diameter, are laid close to each other, and across these stems laths of split bamboo about an inch wide are fastened down with filaments of the rattan cane. The sides of the houses are closed in with the bamboo, opened, and rendered flat by splitting or notching the circular joints on the outside, chipping away the corresponding divisions within, and laying it in the sun to dry, pressed down with weights. Whole bamboos often form the uprights; and the house is generally roofed in with a thatch of narrow split bamboos, six feet long, placed in regular layers, each reaching within two feet of the extremity of that beneath it, by which a treble covering is formed. Another and most ingenious roof is also formed by cutting large straight bamboos of sufficient length to reach from the ridge to the eaves, then splitting them exactly in two, knocking out the partitions, and arranging them in close order with the hollow or inner sides uppermost; over which a second layer, with the outer or convex sides up, is placed upon the other in such a manner that each of the convex pieces falls into the two contiguous concave pieces, covering their edges, the latter serving as gutters to carry off the rain that falls upon the upper convex layer.

In *China*, the *shoots* are boiled, pickled, and comfited; the *roots* are carved into fantastic images of men, birds, monkeys, or monstrous perversions of animated nature, or are turned into oval sticks for worshippers to divine whether the gods will hear or refuse their petitions. The tapering *culms* are used for all purposes that poles can be applied to,—carrying, supporting, propelling, and measuring; by the porter, the carpenter, and the boatman; for the joists of houses, the ribs of sails, the shafts of spears, and the wattles of hurdles; the tubes of aqueducts, and the handles and the ribs of umbrellas and fans. The *leaves* are sewed upon cords to make rain-cloaks, swept into heaps to form manure, and matted into thatch to cover houses. Cut into



splints and slivers of various sizes, the *wood* is worked into baskets and trays of every form and fancy; twisted into cables, plaited into awnings, and woven into mats for scenery of the theatre, the roofs of boats, and the casing of goods. The shavings even are picked into oakum, and mixed with those of rattan to be stuffed into mattresses. The bamboo furnishes their bed for sleeping and the couch for reclining, the chopsticks for eating, the pipe for smoking, and the flute for entertaining; a curtain to hang before the door, and a broom to sweep around it; together with screens, stools, stands, and sofas for various uses of conveniences and luxury in the house. The mattress to lie upon, the chair to sit upon, the table to dine from, food to eat, and fuel to cook it with, are alike derived from it; the ferule to govern the scholar, and the book he studies, both originate here. The tapering barrels of the 'song' or organ, and the dreaded instrument of the lictor, one to make harmony and the other to strike dread, the skewer to pin the hair and the hat to screen the head, the paper to write on, the pencil handle to write with, and the cup to hold the pencil, the rule to measure lengths, the cup to gauge quantities, and the bucket to draw water, the bellows to blow the fire, and the bottle to retain the match, the bird-cage and crab-net, the fish-pole and sumptan, the water-wheel and aqueduct, wheelbarrow and cart, etc., are one and all furnished or completed by this magnificent grass, whose graceful beauty when growing is comparable to its varied usefulness when cut down.

In the *Malay Peninsula* and *Sumatra*, the bamboo is formed into a wind instrument. On nearing one of these, says a writer, our ears were saluted by the most melodious sounds, some soft and liquid like flute notes, and others deep and full like the tones of an organ. These sounds were sometimes low, interrupted, or even single, and presently they would swell into a grand burst of mingled melody. I can hardly express the feelings of astonishment with which I paused to listen and look for the source of music so wild in such a spot. It seemed to proceed from a clump of trees at a little distance, but I could see neither musician nor instrument, and the sounds varied so much in their strength, that their origin seemed now at one place and now at another, as if they sometimes came from mid air and sometimes swelled up from the mass of dark foliage, or hovered, faint and fitful, around it. On drawing nearer to the clump, my companions pointed out a slender bamboo which rose above the branches, and whence they said the musical tones issued. I was more bewildered than before, but they proceeded to explain that the bamboo was perforated, and that the breeze called forth all the sounds. Here was the most wonderful of all the applications of the bamboo, converting an entire bamboo, rough from the jungle, and thirty or forty feet in length, into a musical instrument by simply cutting a few holes in it. They are called *bula ribat*, or *bula perinda* (storm or plaintive bamboo). As we proceeded, and when the notes had died away in the distance, our ears were suddenly penetrated by a crash of grand thrilling tones, which seemed to grow out of the air around instead of pursuing us. A brisk breeze which soon followed, and imparted animation to the dark and heavy leaves of the *gomuti* palms, explained the mystery, while it

prolonged the powerful swell. As we went on, the sounds decreased in strength, and gradually became faint, but it was not till we had left the bamboo of the wind far behind us, and long hidden by intervening trees and cottages, that we ceased to hear it. Marsden, in his Dictionary, gives the quotation, 'Terlalu amat mardu bunyinya seperti buluh perrindu rasanian,' which he translates, 'Most melodious was the sound, affecting the sense like supernatural music.' Those seen in Rambau and Naning had a slit in each joint above a certain height, so that one bamboo possessed 14 to 20 notes, each of which varied in itself according to the strength of the breeze. The joints decrease in their bore from the bottom to the top, and the slits also differ in their size and shape.

In *Timur*, a musical instrument is formed from a single joint of a bamboo by carefully raising seven strips of the hard skin to form strings, which remain attached at each end, and are raised up by small pegs wedged underneath, the strings being prevented from splitting off by a strongly plaited ring of the same material bound around each end. An opening cut on one side allows the bamboo to vibrate in musical notes when the strings are pulled. The 'gamelung' of Java is made by sets of gongs and metallic plates.

About *Hong-Kong* and *Canton*, several kinds of the bamboo are very common. There is a yellow variety with beautiful green stripes painted on its stems, as if done by the hand of a most delicate artist. But, like the Indian varieties, they grow in dense bushes, their stems are not remarkable for their straightness, and the large joints and branches which are produced on all parts of the stem give it a rough surface, and consequently render it unsuitable for fine work. These tropical jungly-looking bamboos disappear in the more northern latitudes, and in their places we have the *mowchok*, the long *sin-chok*, the *hoo-chok*, and one or two others, all with clean stems and feather-branches, suited for the most delicate kinds of work, and all 'good for food.' These bamboos invariably grow in a rich yellow loam on the slopes of the hills.

Almost all the common *paper* of China is made from bamboo foliage. In the Himalayas, also, large water-tanks are constructed in the fields for steeping the bamboo stems in a solution of lime. They are then taken out and beaten upon stones until they become quite soft, or till all the flinty matter which abounds in their stems is removed. A fibre for textile purposes can be got from bamboo. To prepare the fibre, the knots or joints are cut with a circular saw. A quantity is then placed in a tub or boiler having a perforated steam-pipe at the bottom. Cold water and then caustic soda is put in, the quantity of the latter being governed by the quantity of the bamboo, and determined by experiments, since some kinds of bamboo require more soda than others. Steam is then turned on, and the boiling kept up for four or five days with the caustic soda. The caustic liquor is then drawn off and fresh water poured on, and then another boiling for four days. This is repeated. The bamboo is then put into a sort of mangling machine, with a roller of 3800 lbs. to crush it. Several other processes then take place, and the fibre is then put up in bales ready for scouring and dyeing, and for mixing with wool, silk, cotton, or any other fibrous substances. It is said to mix

readily with almost anything, and takes colours without difficulty.

A *fungus* like a mushroom grows at the root of the bamboo, and it is regarded by the Burmese as quite a specific for worms. Some European physicians also deem it a superior anthelmintic.

The best places for bamboos are near water, wells, tanks, or streams. The stems run up to almost their entire length before they throw out any of their branches,—an interesting provision of nature; for if the lateral shoots were developed before, they could not possibly rise through the thick network of branches above, and attain that form of grace and beauty which nothing in nature can surpass. The ordinary great bamboo of India is known to grow 40 feet in 40 days in the moist jungles, and Indian bamboos at Cairo grew 10 inches in one night. In Ceylon, the rapid growth of the bamboo was made use of under native rule as a means of carrying out a sentence of a cruel death. The criminal or victim was laid on the ground over a bamboo sprout, which speedily made a way through his body.

The Garo, Bodo, and Kachari races perform sacrifice before a bamboo fixed into the ground.

Bamboos are taken to Britain chiefly as dunnage in the holds of vessels, and used principally for making umbrella sticks, light garden seats, and handloom weavers' reeds, etc.

*Bamboo Rice*.—The bamboo flowers once in 30 to 60 years, and dies. In most districts in which they grow, the bloom makes its appearance in January, and by the end of March the seeds are ripened, when the natives watch for the first shower of rain to throw them down. On the Sheveroy hills it rained heavily on the 1st and 2d of April in 1872, and on the 3d groups of native men, women, and children were seen entering the bamboo jungles at the base of the hills, with baskets, sieves, and brooms, for the purpose of collecting the seed for food. A Madras measure of the seed when cleaned yields half a measure of grain; the grain is small, about one line in thickness, a quarter inch in length, of a light brownish colour, oblong in shape, pointed at both extremities, and rounded off on one side, and on the other it is flat, the germinal spot being placed at an extremity facing the rounded side, and indicated by a slight depression at the part. The grain is readily boiled, when it has all the appearance, taste, and flavour of the ordinary rice, the *Oryza sativa*. One Madras ollock of the clean grain, weighing 15½ tolas, when boiled yielded 2½ ollocks of boiled rice, weighing 29½ tolas by weight. The grain makes good healthy food, and is largely partaken of by the poor in districts where it can be collected; in some parts of India the grain is eaten raw; also used to distil country arrack from, and like ordinary rice on all occasions when procurable. Large flowering in the Soopah forests took place in the spring of 1864, during which about 50,000 people assembled from neighbouring districts to collect the seeds, which they used as rice. Fever is said to prevail where tracts of bamboos are seeding. Capt. Sleeman mentions that all the large bamboos, whose clusters and avenues formed the principal feature in the beauty of Dehra Doon ever since the valley became known to us, or for the last quarter of a century, ran to seed and died on one season, as well those transplanted from the original stock the previous

season as those transplanted twenty years ago. The people of the hill and jungly tracts of central India calculate ages and events by the seedings of the hill bamboos; a man who has seen two Kutungs, or two seedings of the bamboo, is considered an old man,—perhaps sixty years of age.

Immense quantities of fine bamboos are floated down the various rivers of the western coast of India. They are one of the riches of those provinces. They are ordinarily 60 feet long and five inches in diameter near the root; these are readily purchased standing at 5 rupees per 1000, and small ones at 3½ rupees per 1000. Millions are annually cut in the forests, and taken away by water in rafts or by land in carts. From their great buoyancy, they are much used for floating the heavier woods, as *Terminalia tomentosa* and *Dalbergia arborea*, and piles of them are lashed to the sides of the pattimars going to Bombay. The larger ones are selected as outriggers for ferry boats, or studding-sail booms for small craft. In addition to the vast export by sea, it is estimated that two lakhs are taken from the Soopah taluq eastward. The Malabar bamboo is much smaller than that of Pegu (*Bambusa gigantea*), which is 8 inches in diameter. Immersing in water, or, better still, in a solution of sulphate of iron or lime water, extracts the sweet sap, which would otherwise induce decay. But when it is intended to split the bamboos for reapers, this should be done before steeping them in the metallic bath. The merchants on the western coast of India prefer the water-seasoned bamboos which have been months in the water attached to the rafts that are floated down the Nelambur and Sedasheghur rivers to the sea. The bamboos are brought down in immense floats, tied together in bundles of fifty by the root ends, which are turned towards the fore part of the float. Enormous quantities are annually rafted down the Ganga and Ramganga rivers, and down the Ganges canal.

*Bamboo Caps*.—The official summer caps of the Chinese mandarins are made from the rind of a crooked bamboo.

*Bamboo Galls*, Chuh-juh, CHIN., morbid excrescences which grow to the size of a hen's egg on the stalks of the bitter bamboo (Ku-chuh, CHIN.). They are said to have injurious properties.

*Bamboo Juice*, Chuh-li, CHIN., is prepared by heating short pieces of green bamboo so as to drive out the sap at the cut ends, and is given in catarrh, fever, etc.

*Bamboo Sugar*, or Tabashir, is found in the hollows of the bamboos. It is a silicate, and quite inert, but the natives have great faith in it as a stimulant. Its properties are said to be by them of a very heating nature. Tamil practitioners say the root is diluent, that the bark cures eruptions, the leaves emenagogue, and that the tabashir, which is found in the old cavities of the joints, is useful in paralysis and flatulence.—*Oriental Herald*, ix. p. 296; *Calcutta Catalogue*; *Fortune's Residence in China*; *Fortune's Wanderings in China*; *Smith's China-English Cyclopædia*; *Von Mueller*.

BAMBOUAI. BURM. *Careya arborea*.

BAMBUSA, the bamboo genus of tropical plants of the order Panicaceæ. There are numerous species in the south and east of Asia, mostly

in regions where the climate is warm and moist. The stems grow in clusters, from 10 to 100, from the same root-stock, and are straight for 18 or 20 feet. When in flower it is usually destitute of leaves, and as the extremity of every ramification is covered with blossom, the whole plant seems one entire, immense panicle.

*B. Agrestis*, *Poir.* Mountainous and dry desert places in all China, Cochin-China, and the Malay islands. Stems crooked, often a foot thick, a foot and a half long, and nearly solid.

*B. Amahussana*, Amboyna and Manipa, has short joints and a thick wood; upper leaves with stinging hairs.

*B. Apus*, *Schultes*. A gigantic species on Mount Salak in Java; stems 60 or 70 feet high, and as thick as a man's thigh; leaves very large, taper-pointed.

*B. Aristata*, *Loddiges*. Slender stems, smooth, not spiny; native of E. India; an elegant species.

*B. Arundo*, *Klein*, of Chawuree, furnishes the Mahabaleshwar walking-sticks.

*B. Aspera*, *Sch.* Amboyna; rises to 60 or 70 feet high.

*B. Atra*. Leaf-stalks covered with stinging hairs. Stems black and shining, and found in Amboyna. It is the *Leleba nigra* of Rumphius.

*B. Baccifera*, *Kunth*. Beesha Rheedii, *Kunth*. Beesha, . . . . TAM. | Pagutullu of CHITTAGONG.

The Chittagong mountains. It bears a berry one-seeded, and yields tabashir.

*B. Balcooa*, *Roxb.* *Dendrocalamus balcooa*, *Voigt*. Balcooa bans; Dhooli balcooa, BENG. Of gigantic size, and reckoned the best for building purposes. Before using it, it is steeped in water for a considerable time.

*B. Bitung*, *Sehi*. Found in Java; remarkable for its extremely broad and scabrous leaves.

*B. Blumeana*, *Sch.* Java; stems as thick as a child's arm.

*B. Glauca*, *Loddiges*. India. Not spiny. Leaves covered on the under surface with very close bright glaucous bloom, scarcely above an inch long, and not more than two lines broad, not growing above two feet high, with entangled branches.

*B. Maxima*, *Poir.* Cambodia, Bali, Java, and various islands of the Archipelago. Grows 60 to 70 feet high, and as thick as a man's body. Its wood is, however, very thin.

*B. Mitis*, *Poir.* Cultivated in Cochin-China; wild in Amboyna. Stems are thin, but sometimes as thick as a man's leg, 30 feet long, and said to be very strong.

*B. Multiplex*, *Lour.* Stems 12 feet long, and an inch thick, cultivated for hedges in the north of Cochin-China.

*B. Nana*, *Roxb.* Pelau, Pe-Nangwa, BURM. | Keu-fa, . . . . CHIN.

Burma; China. Makes most beautiful close hedges and fences.

*B. Nigra*, *Loddiges*. Canton, where its stems, not more than a man's height, are cut for walking-sticks and handles of ladies' parasols. Grows in England.

*B. Picta*. Common in Ceram, Kelanga, Celebes, and other islands. Joints 4 feet long, and about 2 inches thick; wood is thin, and consequently used principally for light walking-sticks. It is, however, extremely strong.

*B. Prava* forms large woods in Amboyna, which

come down to the coast. Its leaves, 18 inches long and 3 or 4 inches broad, have stinging hairs.

*B. Pubescens*, *Loddiges*. Not spiny; native country unknown. Stems 30 feet long, and an inch and a half in diameter.

*B. Spina*. Canta Bansa, URIA. Extreme height, 80 feet; circumference, 1½ feet. Abounds in Ganjam and Gumsur.

*B. Spinosa*.

*Arundo arbor*, *Linn.* | *A. bambos*, *Linn.*

Behur Bana, . . . . BENG. | *Wagna Khyat*, . BURM.

This middling-sized and very elegant species grows from 30 to 50 feet high, in the vicinity of Calcutta, and in Burma. Its stems, almost solid, have strong sharp spines, and grow so close together as to form an almost impenetrable thicket. It has a smaller cavity in its centre than others of the genus, and a staff of it is put into the hand of a young Brahman when being invested with the sacerdotal thread.

*B. Striata*. Not spiny. Stems slender, polished, yellow, with green stripes. A native of China; cultivated in the hothouses of England on account of its beautiful variegated stems. Grows about 20 feet high.

*B. Stricta*, *Roxb.* Male bamboo.

*Dendrocalamus strictus*, *Nees*.

*Nastus strictus*, *Sm.*

Bar, . . . . . HIND. | Sandanapa Vedaru, TEL.

Somewhat spiny. Its great strength, solidity, and straightness render it fit for many purposes. Spear or lance shafts are made of it.

*B. Tabacaria*, *Poir.* Grows wild in Amboyna, Manipa, and Java. Its stems, with nearly solid joints 3 or 4 feet long, but not thicker than the little finger; when polished, make the finest pipe sticks. The outside is so hard that it emits sparks of fire when struck with the hatchet.

*B. Tulda*, *Roxb.*

*Dendrocalamus tulda*, *Voigt*. | Tulda, or Pika, bans.

Is common all over Bengal, and grows rapidly to 70 feet long and 12 inches in circumference, rising to its full height in thirty days. Improves in strength by steeping in water. The Jowa bans with long joints is one variety, and the Basini bans used to make baskets is another.

*B. Verticillata*, *Willd.* 15 or 16 feet high. The leaves occasion so much itching, that this kind is troublesome to collect. It is the *Leleba alba* of Rumphius, who says the edges of its leaves are so sharp as to wound the gatherers. It is found in Amboyna.

*B. Vulgaris*, *Wendl.* Its stems are from 20 to 30 feet long, and as thick as a child's arm. In favourable seasons it has been observed to grow 18 inches per diem. Besides these may be named *B. Brandisi*; *Beechyana*, *flexuosa*, *marginata*, *nutans*, *pallida* *polymorpha*; *regia* and *tuldoidea*.—*Transactions of the Agr. and Hort. Soc. of India*, iii.; *Roxb.*; *Eng. Cyc.*; *Mason's Tenasserim*; *Cleghorn's Reports*; *Poole's Statistics of Commerce*, p. 18; *Dr. Hooker, Him. Journ.* ii. 311, 281; *Morrison's Chinese Products*; *Marsden's Sumatra*; *Von Mueller*; *Kurz*.

BAMBUS-BOOK of the Chinese, contains the record of the Imperial dynasties from B.C. 1991 to A.D. 1264. The chronological connection of its dynasties is as under:—

I. Dynasty Hia, the first emperor, Yu, beginning B.C. 1991, reigned 432 years.

II. Dynasty Shang, began B.C. 1559, lasted 509 years.

## BAMIA.

- III. Dynasty Tshen, began B.C. 1050, lasted 269 years; the emperor Yen Yang began to reign B.C. 781. Confucius lived under his dynasty, and he recorded the observations of the solar eclipses from B.C. 481 upwards to 720.
- IV. Dynasty Tsin, began B.C. 255, and lasted 49 years.
- V. Dynasty Han, began B.C. 206, and lasted to A.D. 264, a total of 469 years.

BAMIA. EGYPT. *Abelmoschus esculentus*.

BAMIA. AR. ? the little edible fish known as the Bombay duck.

BAMIAN. The pass at Bamian town is 8946 feet above the level of the sea. It is the great commercial route from Kābul to Turkestan; the several passes to the eastward are less frequented on account of their difficulty and their elevation. The valley is in lat. 34° 50' N., long. 67° 54' E., is about 1 mile wide, and is bounded by nearly perpendicular steepes, in some parts so close as to exclude the mid-day sun. The pass leads over a succession of ridges from 8000 to 15,000 feet. The Harakotal pass, at the entrance to the Bamian, or, more correctly, the Lighan valley, is nearly 10,000 feet, while two others near the town of Bamian are about 8500 each. The Hadschihak, leading from Bamian to Kābul, is the most formidable, and is almost 12,000 feet above the sea. It is the only known route over the Hindu Kush for artillery or wheeled carriages. Bamian town has been conjectured to be the site of Alexandria ad Caucasum; but it lies north of the Hindu Kush, and Alexander is supposed by some to have moved to the south of that mountain. The town and its vicinity are remarkable for relics of antiquity, colossal idols, the castle of Zobak, the fortress of Syadabad, and the ruins of Ghulghuleh, with numerous cells excavated for about 8 miles in the mountain-sides. The impression is that the idols and cells are Buddhist remains. Of three idols sculptured in bold relief on the cliff, according to Eyre, one is about 160 feet high, a smaller one 120 feet; but Burnes, Moorcroft, Gerard, and Vigne all have stated other dimensions. The greater figure is called Sang Sal, and supposed to be that of a man. The smaller, called Shah-Muma, supposed to be a woman; a third figure being called that of a child. The figures have been injured by cannon-shot, some say by Aurangzeb, some by Nadir Shah. The caves or cells are of great extent; some exhibit considerable artistic decorations. One of them under the larger idol would lodge half a regiment. They are supposed to be residences of the Buddhist priests. On the summits of neighbouring hills are towers, supposed to be pyrethræ. The whole valley is filled with the ruins of tombs and other edifices. The ruins of the city of Ghulghuleh are extensive; it was taken by Chengiz Khan, its people all destroyed, and the city overturned. The ruins of what is called Fort Zobak are 8 miles from Bamian town. It is attributed to king Zobak of Persia. Its ramparts are 70 or 80 feet high. The early political vicissitudes of Bamian must have been the same as those of Bactria and Kābul. We find there successive vestiges of Greek, Scythian, and Sassanian rule, and of the Buddhist and Mithraic forms of worship. In the early ages of the Christian era, or perhaps for a century or two before, Buddhism prevailed at this place. Such of the caves as are appropriated to Buddhist mendicants were embellished, and the statues of

## BAN.

Sakya Muni (Buddha) were hewn out of the rock. At a subsequent period, the emblems of the fire-worship and its altars succeeded, until these were in turn displaced by the Arab and the Koran. Bamian is rich in minerals. Gold is found at Fuladat, also lapis-lazuli, and in the hills of Istalif north of Kābul. There are ten or twelve lead mines in a defile in the neighbourhood, also ores of copper, tin, and antimony. It is said also to have sulphureous springs.—*Burnaby, Ride to Khiva; Kostunko on Central Asia; Vambery's Bokhara; Bellew, p. 205; MacGregor, p. 195; Moorcroft's Travels, ii. pp. 387-393; Burnes' Travels; Vigne's Narrative, pp. 185, 193-197; Masson's Journeys, ii. pp. 283-295; Tod's Rajasthan, i. p. 22.*

BAM-MARGI, a depraved Hindu sect at Benares, who follow the teachings of a Bamo, or woman.—*Sherring.*

BAMO, in long. 97° 30' E., and lat. 24° 4' N. Bamo, properly Mang-mo, is a frontier town lying between Yunnan and Burma, in the Shan territory. It has the Pu-long tribes and the Kakhien around it. From Bamo to the Burmese frontier is 46 miles; Bamo to Momin, 90 miles, in Shan and Chinese territory. A route by Bamo from Burma enters China in the province of Yunnan, near which, in the Burmese traditions, their ancestors formerly dwelt. The present city is situated about 40 miles W. of the Chinese frontier, and Chinese form about one-half of the population; the remainder are Shan and Burmese. It carries on a trade by means of caravans with some of the large cities in western China, in woollen, cotton, and silk goods. British trade between Rangoon and Bamo, from a few hundred pounds in 1857-58, attained in 1873 to a million sterling.

BAMTELE, an important Rajput tribe in the eastern parts of the central Doab.

BAMUN-HATI. BENG. *Clerodendron siphonanthus*.

BAMUNIPAT, a holy mountain.

BAN. HIND. A forest; wild, uncultivated, as Sandar-ban, Tar-ban, sandar forest, Palmyra forest; also written bun.

Ban Ada, *Zingiber casumunar*, wild ginger, *Roxb.*

" Akrot, *Pavia Indica*.

" Asarhoo, *Gossypium herbaceum*.

" Bati, wet land.

" Bhanta, wild *Solanum melongena*.

" Billi, wild cat.

" Biral, *Felis leopardus Bengalensis*.

" Burbuti, *Phaseolus rostratus*.

" Chalisa, *Leuca crista*.

" Chandur, *Flagellaria Indica*.

" Charal, *Desmodium gyrans*.

" Char, *Quercus semicarpifolia*.

" Chari, also Baro, a high jungle grass with leaves like those of the sorghum. Wild elephants are very fond of it.

" Chichinga, *Tricosanthes lobata*.

" Chour, the wild yak.

" Ga? cotton wool, raw cotton.

" Gab, *Diospyros cordifolia*.

" Ghi, *Corchorus olitorius*.

" Gao, *Bos gaurus*.

" Gooa, *Areca triandra*.

" Gu, *Solanum melongena*.

" Gumuk, *Cucumis pubescens*.

" Gandhina, *Allium tuberosum*.

" Huldee, *Curcuma aromatica*.

" Josen, *Clerodendron inermis*.

" Jam, *Ardisia humilis*.

" Jin, a weed about 3 feet high, which springs up with the autumn crops. Much sought after by fakirs who practise alchemy.

- Ban joma, *Clerodendron inerme*.  
 „ Joan, *Cnidium diffusum*.  
 „ Jooli, *Phyllanthus multiflorus*.  
 „ Kaon, *Coffea Bengalensis*.  
 „ Kapas, *Hibiscus vitifolius*.  
 „ Kar, wild forest produce, gums, honey, brush-wood ; also forest revenue.  
 „ Kas, a grass of which ropes are made.  
 „ Kat, *Guilandina bonduc*.  
 „ Kath, a coarse catechu.  
 „ Kau, *Quercus annulata*.  
 „ Kela, *Hedychium spicatum*.  
 „ Khajur, *Caryota urens*.  
 „ Khara, also Baraundha, also Mudi, last year's cotton lands.  
 „ Kokra, or Ban murg, *Gallus ferrugineus*.  
 „ Khor, also Banakhor *Pavia Indica*.  
 „ Kimu, *Corylus lacera*, hazel.  
 „ Kuch, *Viburnum cotinifolium*, also *V. foetens*.  
 „ Kuchao, *Colocasia antiquorum*.  
 „ Kulay, *Glycine labialis*.  
 „ Kulmee, *Ipomoea striata*.  
 „ Lamaku, *Verbascum thapsus*.  
 „ Lubunga, *Ludwigia parviflora*.  
 „ Ling, rolled stones found in the rivers of northern India, worshipped by Hindus of the Saiva sect.  
 „ Mallica, *Jasminum angustifolium*.  
 „ Mahal, HIND., the crab apple of the western Himalaya, *Pyrus baccata*.  
 „ Maranga, *Oxalis sensibilis*.  
 „ Marich, *Ammania vesicatoria*.  
 „ Marun, *Echmanthera gossypina*.  
 „ Meethee, *Melilotus parviflora*, *Trifolium Indicum*.  
 „ Mullika, *Jasminum sambac*.  
 „ Munj, HIND., the dry sheath of the flower-stalk of 'moong' grass, used for string, etc. Leaves from the flower-stalks of *Saccharum munja*.  
 „ Naranga, *Gelonium fasciculatum*.  
 „ Narangi, *Biophytum sensitivum*.  
 „ Neel, *Tephrosia purpurea*.  
 „ Nuti, *Amarantus fasciatus*.  
 „ Okra, *Urena lobata* ; *Triumfetta angulata* ; *Xanthium orientale*.  
 „ Palung, *Sonchus orixensis* ; *Rumex Wallichianus*.  
 „ Para, *Bos gaurus*.  
 „ Pat, Ban Phal, *Corchorus olitorius*, *C. depressus*, *C. acutangula*, and other species.  
 „ Phal, in Jhang, a kind of morel.  
 „ Piring, *Melilotus lucantha*.  
 „ Putol, *Tricosanthes eucumerina*, *Tr. dioica*.  
 „ Rai, *Sinapis divaricata*.  
 „ Raihan, *Melissa* or *Nepeta*.  
 „ Raj, *Bauhinia racemosa*.  
 „ Raja, a tiger, literally forest lord.  
 „ Ri, *Capparis spinosa*.  
 „ Rita, *Acacia rugata*.  
 „ Rohu, *Manis pentadactyla*.  
 „ Safed poon, *Busella alba*.  
 „ Shiin, *Lablab dumetorum*, also *L. vulgaris*.  
 „ Sulfa, *Fumaria parviflora*.  
 „ Sun, *Crotalaria verrucosa*.  
 „ Shooni, BENG., *Ixora bauhuc*.  
 „ Sinjli, *Cratogeomys oxyacantha*.  
 „ Suri or Ban sari, a weed in the Doab near the Jumna, very injurious, and difficult to eradicate from arable land.  
 „ Tauduli, *Amarantus polygonoides*.  
 „ Tendu, *Diospyros cordifolia*, wild ebony.  
 „ Tepurijs, *Physalis minima*.  
 „ Tulsee, *Ocimum adscendens*.  
 „ Turroo, BENG., *Luffa clavata*.  
 „ Uch, *Morinda exserta*.

BAN. BURM. The purest refined silver.

BAN, also Bang. HIND. *Quercus incana*, also a rocket, also cotton.

BAN. ARAB. *Moringa pterygosperma*, also the Bed-i-Mushk, or weeping willow.

BANAFAR, a tribe of Yadubansi Rajputs in Oudh, Allahabad, Benares, and Bundelkhand.

BANAFSHA. HIND. *Viola serpens* ; also the dried plant of the *Viola odorata*. The infusion is a good nauseant and diaphoretic.—*Beng. Phar.*

BANAGANAPILLY, the town of a chiefship in the Ceded Districts of the Madras Presidency, between Kurnool and Cuddapah, in lat. 15° N. and long. 78° E., with an area of about 275 square miles ; population, 45,208. It was held first by a Moghul chief, but is now in the possession of a Syud family. There are diamond mines in a low range of hills about half a mile from the town. The matrix of the gem is a breccia lying under compact limestone, of which the hills in the neighbourhood are composed. The breccia is composed of a mixture of coloured jasper, quartz, and hornstone, cemented by a silicious paste. It passes into pudding-stone of rounded pebbles of the above minerals, cemented by an argillo-calcareous earth of a loose friable texture, in which the diamonds are found.

BANAJIGA, a lingaet sect.

BANANA.

Kan-tsiau, Pa-tsiau, CHIN. | Arati Pallam, . . . TAM.  
 Mouz, . . . . . HIND. | „ Pandoo, . . . TEL.

Banana is a W. Indian and tropical American term for the plantain tribe Musaceæ, to which, in India, the term plantain is usually given ; there are few species, but many varieties. Their fruits are largely eaten. The stem of *Musa textilis*, of the Philippine Islands, furnishes the Manila hemp. In the valleys of the south of the Peninsula of India, and of the Dindigul mountains, *M. superba* is found wild. Major Munro has seen the wild plantain at 7000 feet above the sea, in the Khondah slopes of the Neilgherries. A similar variety, having seeds surrounded with a gummy substance instead of a pulp-like fruit, was found by Dr. Finlayson on Palo Ubi, near the southern extremity of Cambodia. In Batavia, also, there is stated to be a variety full of seeds, which is called Pisang batu or Pisang bidju, that is, seed plantain. In Khassya the name of the wild plantain is Kairem, and the cultivated Kakesh. That cultivated in Nepal has been called *M. Nepalensis* ; and a similar species may be seen growing below the Mussoori range, as well as near Nabu. The wild fruit in all the situations consists of little else than the hard, dry seeds. The common edible varieties of *M. paradisiaca*, or *Musa sapientum*, flourish even in the poorest soils, and also near brackish water. The natives of Bengal generally prefer the larger and coarser fruited kinds, called banana, to the smaller and more delicately tasted fruit known as the plantain, which is alone esteemed by Europeans. The edible varieties extend through the Indian Archipelago northwards as far as Japan, while in China are found *M. coccinea* and *M. Cavendishii*. *M. ornata* grows in Chittagong. Again, *M. glauca* is indigenous along the Malayan peninsula. Dr. Helfer mentions that twenty varieties are found in the Tenasserim Provinces ; and the Malays reckon forty varieties of the cultivated banana, and the Philippine islanders carry them to fifty-seven, both people having a distinctive epithet for each variety. The qualities are as various as those of apples and pears in Europe, the ordinary sorts being a very indifferent fruit.—*Hooker's Him. Jour.* ii. p. 268 ; *Royle's Fibrous Plants* ; *Craufurd's Dict.* p. 31.

BANANG. MALAY. Yarn, thread.

BANA-PHAL, of Sutlej. Strawberry ; *Fragaria vesca*, L.

BANA-PRASTH, properly Vana-prasth, a Hindu who has become a hermit in the third stage of

his life's career; who has retired to the forest and become an ascetic.

BANAS, and Koteree or Kotesiree, are rivers near Sanganeer in Udaipur (Oodeypore). The Banas river runs through Jeypore.

BANAT. HIND. Broadcloth.

BANAULA. HIND. Cotton seed.

BA-NAWA, a sect of fakirs in India.

BANCA DEVA, also called Banga, a deity of the Gonds. See Banga.

BANCA ISLAND, northern point, is in lat.  $1^{\circ} 52' N.$ , long.  $125^{\circ} 24' E.$  It is hilly, and of middling height. St. Paul's mountains, contiguous to its south end, are 930 feet high; but Parmasang and Manopen hills, on the west side of the island, are respectively 1350 and 1617 feet in height. The Straits of Banca are bounded on the east by this island, and on the west side by the coast of Sumatra. The straits extend from Lucepara island about 129 miles, with an undulating course to the N.W. The straits are one of the most frequented in the Indian seas. Banca has a population of 69,312, of whom 181 are Europeans, 48,922 are natives, 20,063 are Chinese, and 136 Arabs. Its area is 237 square miles. The Chinese have been attracted to it by its very valuable tin mines. Banca is inhabited by four distinct races of people. The Orang-Gunung, or hill-people, the aborigines in the interior, lead a wild kind of life, but are submissive to the regulations established by the Government. The sea-coasts are occupied by Malays from Sumatra; they are extremely indolent, all the labour, either in cultivating pepper or working the mines, being performed by the Chinese, consisting of between fifteen and twenty thousand souls. The Orang-Laut, or sea-people, who are similar in their habits to the Baju Laut on the coasts of Borneo and Celebes, live entirely in their little prahus, and move about the coasts. They subsist principally by fishing, and were always ready to give information to the piratical rovers. The discovery of tin attracted numerous foreigners, chiefly Chinese, who, with the working of the mines, introduced the first attempts at agriculture and commerce. During many years this small island has yielded an annual revenue in tin, which for a district of the same extent equals the metallic wealth obtained annually from the mines of Mexico. The Anten district contains the richest of the tin mines.—*Court; Earl's Archipelago; Horsburgh; White's Voyage*, p. 223.

BAN-CHARI, also Baro. HIND. A high jungle grass, with leaves like those of the sorghum. Wild elephants are very fond of it.

BANCOONGONG or Bacongong Bay, in Sumatra, opposite the river and village of same name, in lat.  $2^{\circ} 52' N.$ , and long.  $97^{\circ} 38' E.$ , where ships find shelter.—*Horsburgh*.

BANCOORAH, a town and its district in the Burdwan division of Bengal, lying between lat.  $22^{\circ} 54'$  and  $23^{\circ} 37' N.$ , and long.  $86^{\circ} 49' 15''$  and  $87^{\circ} 35' E.$ , with an area of 1346 square miles, and 526,772 inhabitants. The town is on the left bank of the Dalkissur, in lat.  $23^{\circ} 14' N.$ , long.  $87^{\circ} 6' E.$ , and 29 miles from Raniganj, 101 miles from Calcutta. It is a fertile district, with much coal and iron ore. Coal is worked at Raniganj.

BANCOOT RIVER, in lat.  $17^{\circ} 57' N.$ , and 11½ miles east of Bombay Castle, has 10 feet on the bar at low water. The town of Bancoot, on the

northern part of the Angria country, surrendered to Commodore James on the 8th April 1756, and was called Fort Victoria.—*Horsburgh*.

BAND. PERS., HIND. A band, tie, dam, dyke, causeway, bank, or bundle of papers. Bāndah, a slave, a servant; Bāndi, a slave girl; Bāndiwan, a prisoner; Band-o-bast, settlement. Band is also an embankment across a valley, or across a dip of the ground to form a tank. The whole of the Karnatic is covered with such tanks, some of them very small, sufficient only for a small field, others of lake-like dimensions; one near Cumbum is eight miles in circumference, and one near Hyderabad is about seven miles in circumference. The word is from the Hindi word bandhna, to tie or bind; hence also the Bandana handkerchiefs. Several bands or embankments in Persia are celebrated,—Band-i-Ahwaz and Band-i-Shahzada, across the Karun river; Band-i-Amir, over the Kur river, the Bendamir of Moore's poetry.

BANDA. BALI. Areca catechu.

BANDA, a guru of the Sikh religionists, who succeeded Guru Govind. He was tortured to death by Farokhsir, emperor of Delhi, A.D. 1716.

BANDA. HIND. Viscum album.

BANDA. HIND. A perfumed cosmetic powder, the Abir of the Arabs. See Abir.

BANDA, a town and district in Bundelkhand, between lat.  $24^{\circ} 53' 15''$  and  $25^{\circ} 55' 30'' N.$ , and long.  $80^{\circ} 2' 45''$  and  $81^{\circ} 36' 15'' E.$ , with an area of 2908 square miles, and 697,684 inhabitants. The town is on the right bank of the Keyn river (Ken, Caine), had a population of 72,800, and is 620 miles from Calcutta. Banda district is an irregular triangle, separated on the N. and N.E. by the river Jumna from the Futtehpur and Allahabad districts. The S.W. and S. are bounded by the Ken, and partly by the second range of low hills forming the flank of the table-land of Bundelkhand.

BANDA, a group in the Archipelago consisting of ten islands; the largest is Lontar or Great Banda. It is crescent-shaped, and Pulo Pisang, Banana Island, Pulo Kapal, and Ship Island lie in the hollow of the crescent, and form the arc of a circle. Within this arc are three other islands, the highest of which is Gunong Api, next Banda Neira, N.E. of which is Pulo Krakka or old woman's island. D'Abreu, a Portuguese commander, was the first European who visited the nutmeg group, and for nearly a hundred years the Portuguese monopolized the trade. In 1609 the Dutch attempted to take these islands, but as the war lasted eighteen years, and the natives had all fled to the neighbouring islands, the Dutch had to cultivate these islands with slaves, and, when slavery was abolished, with convicts, of whom, in 1865, there were about 3000. Almost all the island is covered with nutmeg trees, grown under the shade of the Canarium commune. Banda and its three islands enclose a secure harbour, and the water is so transparent that living corals and minute objects are seen below. Of the birds is a very handsome fruit pigeon, *Carpophaga concinna*, which feeds on the mace, and is found also in Ke and Matabello; and a small fruit dove, *Ptilonopus diadematus*. The area of the whole group is only 176 geographical square miles, but in five of them all the nutmegs consumed in the world are grown, and for twenty years they annually yielded 580,000 lbs. of nutmegs, and

137,000 lbs. of mace, Dutch weight. In 1865, about 450,000 nutmeg trees were in the Banda group. In some trees the mace is white. Unlike Amboyna, it is unhealthy, and exposed to constant danger from the Gunong Api volcano, which has many times burst in eruption, devastating and blasting the neighbouring region with showers of scorching ashes. This Fire Mountain is the curse of the group, not only when in eruption, but on account of the insalubrity it spreads around. The base of the volcano, called by the French the Grenade of Banda, occupies the whole surface of the islet, to which it gives a name. Its height is about 2000 feet, covered with magnificent vegetation, commencing at the line where the waves cease to beat, and continuing upwards to the point where the lava ceases to flow, being cooled by the air. The nutmeg is not cultivated on Gunong Api, and the isle is inhabited only by a few immigrants from Timor. Up to 1820, people occupied the base of Gunong Api, and cultivated the nutmeg trees. On the 11th June 1820, a little before noon, in an instant, without any warning, an eruption occurred of such violence that all the people at once fled to the shore and crossed over to Banda Neira. From its summit rose great masses of ashes. Lontar is merely part of the walls of an immense crater about (if the circle were complete) six miles in diameter, and Pulo Pisang and Pulo Kapal are two fragments of the circle. On the average, an earthquake occurred once a month in Lontar. The volcano there has burst forth in 1586, 1598, 1609, 1615, 1632, 1690, 1696, 1712, 1765, 1775, 1778, 1820, and 1824. It is 2321 English feet high, but has several times been ascended. On one occasion, sand and stones, heated till they gave out light like living stones, fell on every side like hail, set fire to the woods, and soon changed the mountain-side into one immense cone of flame. The south-west monsoon then blowing carried the sand and ashes over to Banda Neira, and destroyed all its nutmeg parks and its drinking water. The eruption continued incessantly for thirteen days, and did not wholly cease for six weeks. During this eruption the mountain was apparently split through in a N.N.W. and S.S.E. direction. An eruption of ashes occurred on the 22d April 1824. Banda is only separated from Gunong Api by the narrow Sun Strait, and has suffered from a great sea wave. The water first streamed out from the land, and left dry a vessel that was riding at eight or nine fathoms. It then returned in a great wave from the ocean, which rose 25 or 30 feet over the low western part of the village, and engulfed Fort Nassau. Professor Bickmore supposes that the whole of the old volcano, Banda Neira, Gunong Api, and Lontar, and the area they enclose, was raised for a moment, the water streamed out from the straits between them, and returned with violence as the area subsided. When first discovered by Europeans, the inhabitants of Banda had made considerable advance in civilisation, although still much inferior to that of the Malays and Javanese. About three-fourths of the inhabitants are mixed races, Malay, Papuan, Arab, Portuguese, and Dutch; but the aborigines doubtless were Papuans, and a portion of them still exists in the Ke islands, to which they emigrated when they first took possession of Banda.—*Tenminck*,

*Possessions Néerlandaises*, iii. 290; *St. John's Indian Archipelago*, i. pp. 134, 135; *Bickmore's Travels*; *Horsburgh*; *Valmont de Bomare*, *Histoire Naturelle*, iv. 177, 181; *Hogendrop*, *Coup d'Œil sur Java*.

**BANDAGI.** HIND. Literally service; an expression used by Mahomedans in saluting superiors, and in addressing letters to their parents and persons in authority.

**BANDAH.** BENG. A spur projecting into a river.

**BANDAH-AWAZ**, a Mahomedan saint or holy man who is buried at Kulburga. His name and title was Syud Muhammad, styled Gesu Daraz of the long locks. A Mahomedan festival is held on the 16th of Zu-l-Kaidah in his honour.

**BAND-AHWAZ**, a dam across the river Karun in Khuzistan. The whole river passes through the weir, about forty yards broad, at its west end.—*Layard*; *Chesney*; *Selby*; *MacGregor*, p. 56.

**BANDAIR HILLS** are separated from the Panna range by the valley of Lohargaon, rising from a platform from ten to twenty miles wide. Average elevation 1700, but amounting on some of its undulations to 2000 feet. The hills are generally of sandstone, intermixed with ferruginous gravel. The basin of Lohargaon is of lias limestone. The outer limit of this hilly tract is marked by abrupt isolated hills.

**BAN-DAKHUR.** HIND. *Syringa emodi*.

**BANDALA**, in the Philippine Islands, a fibre extracted from the harder and stronger outer layers of the *Musa textilis*, employed for cordage.—*Royle*.

**BAND-AMIR.** A dam erected about the 12th century across the river Kur by Azad-ud-Dowla, a former prince and governor of Fars. Its object was to raise and throw the water into irrigation channels. The dam consists of a straight bridge of thirteen arches.—*Morier*; *Malcolm*; *Kinneir*; *Ouseley*; *MacGregor*. See Bendamir.

**BANDANA.** HIND. A term applied to a calico print; also to a kind of silk or cotton handkerchief with bright figures, etc., upon a red or dark ground; from bandhna, to tie; because, in India, the parts intended to remain undyed were tightly tied. The Indian manufacture has almost ceased, British dyers having imitated them by white figures formed on a ground of Turkey-red by means of an aqueous solution of chlorine. This is made to flow down through the red cloth in certain points which are defined and circumscribed by the pressure of hollow lead types inserted into plates of lead contained in a hydraulic press. The press is furnished with a pair of pattern plates, one attached to the upper block of the press, and the other to the moveable part of it. From twelve to fourteen pieces of cloth, previously dyed in Turkey-red, are stretched over each other as evenly as possible, and then rolled round a drum. A portion of the fourteen layers equal to the area of the plates being drawn through between them, the press is worked, and the plates are brought together with a force of upwards of three hundred tons. The solution of chlorine is then allowed to flow into the hollows of the upper lead plate, whence it descends on the cloth and percolates through it, extracting the Turkey-red dye, the intense pressure preventing the bleaching liquor from spreading beyond the limits of the figures perforated in the plates. When a certain quantity of bleaching liquor has passed through,

water is admitted in a similar manner to wash away the chlorine. The pressure is then removed, and another square of the fourteen layers is moved forward under the plates, and the process is repeated. When all the pieces have been discharged, they are winced in water, and further treated so as to improve the lustre both of the white and of the red.—*Faulkner*.

BANDAR. HIND. A monkey.

BANDAR. SUTLEJ. *Capparis spinosa*, L.

BANDAR. SINGH. Pandar, TAM. A Singhal-ese affix of nobility.

BANDAR. PERS. A harbour, a seaport. A prefix, as Bandar-Abbas; in India, a suffix, as Machli-bandar, Lakpat-bandar. From this comes the harbour Bandar boat of British sailors. The harbourmaster or governor of a place is the Shah-bandar, or king of the harbour. Like Kalna or Patna, a bandar is a mart on a river bank.

BANDARA. MAHR. *Hymenodyction excelsum*.

BANDAR ABBAS, in lat. 27° 10' 35" N., and long. 56° 18' 48" E., a port on the east of Kirman in Persia, 108 miles S.E. of Shiraz, distant from Isfahan 740 miles, and from Teheran 1000 miles. It is in a bay of the Gulf of Ormuz. It contains about 89,000 inhabitants, Persians, Arabs, Kurds, a few Armenians and Bedouins. It has only two or three fathoms of water at two miles from the shore, and a heavy surf rises from the S. and S.E. winds, which are frequent, and ships seek shelter at Ormuz and Kishm. It is the ancient Harmozia. Its former name, Gaurun, was changed A.D. 1662, when Shah Abbas, aided by the English, drove off the Portuguese, but towards the close of the 17th century it again fell into a subordinate position. Nevertheless the route of Bandar Abbas leads by one of the natural passes into the heart of Persia. The summer heat is so great that it is then almost abandoned, the people going to Minab, fourteen miles distant; but in winter the landing of goods recommences for Yezd, Isfahan, Shiraz, and Kirman. Exports are Persian carpets, tobacco, dried fruit, sulphur, and imports piece goods, earthenware. It is suited for an emporium of trade. Sulphur is brought to Bandar Abbas and to Muscat from mountains a little way in the interior from Muscat.—*Pelly*; *MacGregor*, p. 57; *Goldsmid's E. Persia*, i. 227; *Findlay*; *Ouseley's Travels*, i. p. 165; *A Journal from Calcutta to Aleppo*, etc. p. 11, Lond. 1758; *Kinneir's Geographical Memoir*, p. 201.

BANDAR MANCHE, a large canoe. See Boat.

BANDAR REG, a small town in Fars, Persia, thirty-two miles N.W. of Bushahr. It was the stronghold of the celebrated pirate, Mir Mohanna, once the terror of the Persian Gulf. It was taken by the English, and the fortifications razed.

BANDARRI, a race in Bombay who climb the palmyra and cocoa-nut trees for palm wine. From habit, these men attain extraordinary dexterity in ascending the loftiest trees, with little other assistance than may be afforded by the natural rings or sheaths of their slender stems. The costume of the Bandarri is a close crimson cap, bound round the head with a small handkerchief, the depending corner protecting his neck from the influence of the sun. A stiff leather kilt descends to the knee, fastened round the waist with a thong, which secures the necessary implements of his calling, and supports a strong hook, on which the

Bandarri swings a chatty, previous to commencing his ascent.—*Postans' Western India*, i. p. 89.

BANDARU. TEL. *Dodonaea Buchanniana*, D.C.; *D. angustifolia* and *dioica*, R. ii. 256.

BANDARU. HIND. *Gardenia tetrasperma*.

BANDARWAR, a numerous tribe of the Baniya of Hindustan, with 36 clans, who intermarry.—*Sh.*

BANDELKHAND. See Bundelkund.

BANDENG. MALAY. A palatable fish, much resembling the salmon in taste. They are reared in fish-ponds, and the young are sold at 18 Rs. per redan of 5500 small fish. At the change of the east and west monsoon, the coast is yearly visited by Madurese fishers, who come to catch the young bandeng for the fish-ponds.

BANDHAGURH. See Senapathi.

BANDHAL GOTI, a Chauhan Rajput tribe in Bundelkhand and Benoudia.—*Wilson*.

BANDHARA. MALAY. A hereditary elective officer of Johore.

BANDHRIK. HIND. Also written Bandhukamu. *Pantapetes Phœnicea*, L.; also *Ixora bandhuca*, R. i. 376.

BANDI. HIND. A female slave; also a court minstrel.

BAND-i-BERBER. It is said that a day's journey from Bamian to the S.W. are the remains of an extensive fortress, called Band-i-Berber, erected near a large lake.—*Moorcroft's Trs.* ii. pp. 387-393.

BANDICOOT. In India, the *Mus giganteus*. It is the English corruption of the Telugu words, pandi-koka, pig-rat; it weighs 3 lbs. Its bones are fragile, and it is very easily killed. Its nests, when rifled, are frequently found to contain considerable quantities of rice, stored up against the dry season. The Australia bandicoot is the *Perameles nasuta* of St. Hilaire, a marsupial animal.—*Tennant's Ceylon*, p. 45.

BAND-i-FARIDUN, a dam in Khorasan, 6 miles N.W. of Kalandarabad, near Mashad, with channels to fertilize the lands of Faridun.

BANDIGURUVINDZA. TEL. *Adenantha pavonina*. Bandi Murugudu, *Getonia floribunda*.

BANDITA CHETTU. TEL. *Erythrina Indica*.

BAND-o-BAST. HIND. Final settlement.

BAND PAT. HIND. *Clitoria ternatea*.

BANDRI. HIND. A grass about 2 feet high, found in rice and kodo fields, used as fodder for cattle.

BANDUK. HIND. A musket, a fowling-piece. Toradar banduk, a matchlock. Si-paia banduk, a heavy gun, requiring a pronged support; a kind of jazel, but carried in the field.

Banduk-Masaladar, a gun fired with a percussion cap,—'masala,' the percussion composition. Banduk Pathar-kalah, a matchlock with flint pan.

Banduk Rakh-dar, a gun, rifle-bored.

BANE, Flea-bane, insect-bane, mosquito-bane, bug-bane, cat-bane, etc., are insecticide substances. The dogbane family 'Apocynaceæ' are truly poisons. *Nerium piscidium* bark, which contains much useful fibre, proves deadly to fishes. Dogs refuse to sleep on rugs beneath which mint has been placed, and this simple plant thus affords a good means of ensuring cleanliness. Deer refuse to approach crops in which the safflower, *Carthamus tinctorius*, has been intermixed. White mustard sown round vegetables, as the cabbage, prevents the inroads of caterpillars. Snakes are said to avoid



the fennel plant, as well as all places strewed with fennel seed (*Nigella sativa*). Dill grown in cabbage beds protects the cabbages from caterpillars. Broad beans growing close to the gooseberry bushes protect the bushes from the caterpillars. The pyrethrum is said to protect vines from the phylloxera. The rasped wood of the oleander is employed as ratbane. To destroy flies, a decoction of quassia placed in a plate is frequently had recourse to. In southern Asia, plants of the 'Ghi-gowar' or 'Kalbunda,' the *Aloe perfoliata*, are suspended with their roots upwards, with a longitudinal incision in each leaf, to permit the aroma of the juice to become apparent, and disperse mosquitos from the room. Flies, fleas, and mosquitos avoid rooms in which branches of pennyroyal have been suspended. In India, mosquitos are smoked out by burning chips of resinous wood. A species of ant, *Formica smaragdina*, well known in Malabar and the wooded parts of India, is employed in the N.W. Provinces to destroy the nests of wasps that have established themselves in a house. They are said to destroy all the wasps, but become so infuriated that their own indiscriminate attacks are nearly as bad as those of their foes. Honigberger states that a twig of the walnut tree, *Juglans regia*, is kept in a room as a means of dispelling flies; that when flea-bane is roasted, flies take to flight; and when sprinkled on the floor, fleas disappear. Dr. Hooker mentions that *Clerodendron* leaves bruised are used to kill vermin, fly-blows, etc., in cattle. The *Inula pulicaria*, or flea-bane, a common roadside plant in Britain, strewed or burned in any place destroys gnats and fleas; and the same properties are attributed to the common ox-eye daisy of Britain, *Chrysanthemum leucanthemum*. 'Camomille rouge,' the beautiful red *Pyrethrum* (*P. carneum*, formerly *Chrysanthemum coccineum*), in England a pretty ornamental garden flower, is prepared from the flower heads of the plant, which, when dried and crushed, form the famous Persian flea powder. Sprinkled in beds, etc., it kills all disagreeable and hurtful insects; and a small quantity of the spirit distilled from it destroys insects in greenhouses, or can be applied to vegetable life in the open air against green-fly, house-fly, etc., without injuring the plants. More than twenty villages in the district of Alexandropol are occupied in the cultivation of the red chamomile. It is said also to destroy maggots which breed in wounds, a property which the valuable decamulli gum of the *Gardenia lucida* and chloroform also possess. The pyrethrum powder seems the same as the well-known pireoti of Kurdistan, is largely imported into Turkey, and during the war was greatly used in the barracks and hospitals of Turkey and the Crimea. Its introduction into India merits favourable consideration. *Pyrethrum Indicum* and *P. Sinense* grow in the Tenasserim Provinces. The odour of the common feverfew of Britain, *P. parthenium*, is disliked by bees; and these insects may be easily kept at a distance by a person carrying a handful of the flower heads. The 'akarakarum' of India, the *Pyrethrum officinale*, or common pellitory, may perhaps have equal power. *Chrysanthemum Indicum*, the common Gool Dawudee, of which there are several varieties, grows all over India, and is worth a trial. Natives of India suspend in their houses a few branches of the milk hedge (*Euphor-*

*bia tirucalli*), to destroy fleas. They likewise make pastilles containing sulphate of copper, 'Neela toota,' HIND., which, when burned, drive away bugs, mosquitos, and fleas, using three or four in a day. Bugs have a great antipathy to the leaves and powdered seeds of the custard apple, and instantly quit a bed in which they are placed; and Dr. Irvine mentions that babai, the roots of *Ocimum pilosum*, have the same effect. *Colocyth* is useful for protecting shawls and feathers. Camphor-wood is valuable for the construction of chests and almirahs, as its powerful odour protects the contents. Leaves of *Margosa* trees, *Melia* and *Azaderachta*, dried and kept in books, preserve them from the attacks of insects. To prevent injury to furs, feathers, books, papers, and clothes, that are lodged in trunks, bookcases, etc., it is useful to place along with them small packets of camphor, or little cups of camphor dissolved in alcohol; packets of the seeds of the small fennel flower, *Nigella sativa*, the 'kala jira' of the bazars, pieces of the roots of the *Aconitum ferox*, the poisonous 'bish,' may also be used, but its highly poisonous effects on animal life require that it be had recourse to with the greatest precautions. Kiri mar, HIND., worm-bane, is the *Stachys parviflora*; Piu mar, HIND., flea-bane, is the *Plectranthus rugosus*. In India, the pastes or gums employed in the bindings of books form special objects for the attacks of certain insect tribes; it may be useful to be known, therefore, that insects refuse to attack the gum of the cashew nut fruit, and that it or a little sulphate of copper or blue vitriol mixed with the rice or flour paste used for joining papers, very effectually keep these destructive pests at a distance. The leaves of the *Justicia gandarussa*, Linn. (Caar noochi, TAM.; Nalla wawalee, TEL.; Neela nirghoondie, SANSK.), dried and powdered, are also used as a preservative to keep insects from books. Amongst the insects which infest books in India are two genera, which are usually regarded as accomplices in the work of destruction, but which, on the contrary, pursue and greedily feed on the larvæ of the death-watch and the numerous acari which are commonly believed to be the chief depredators that prey upon books. One of these malignant genera is a tiny tailless scorpion (*Chelifer*), of which three species have been noticed in Ceylon, the *Ch. librorum*, *Temp.*, *Ch. oblongum*, *Temp.*, and *Ch. acaroides*, *Hermann*, the last of which, it is believed, had been introduced from Europe in Dutch and Portuguese books. The other genus is the *Lepisma*, and the tiny silvery creatures of which it consists are called by Europeans the fish insect. Like the chelifer, it shuns the light, hiding in chinks till sunset, but is actively engaged during the night, feasting on the acari and soft-bodied insects which assail books and papers. The Chinese use pastilles called mosquito tobacco, made with the sawings of resinous woods, believed by Mr. Fortune to be procured from juniper trees, and mixed with some combustible matter to make it burn. A somewhat fragrant smell is given out during combustion, which at a distance is not disagreeable. Sometimes the sawdust is put up in coils of paper, and is then burned on the floors of the houses. Various species of wormwood are likewise employed in China for the same purpose. The stems and leaves of these plants are twisted and dried, and

probably dipped in some preparation to make them burn. Hot alum water will destroy red and black ants, cockroaches, spiders, chintz bugs, and all the crawling pests which infest houses. Take two pounds of alum and dissolve it in three or four quarts of boiling water; let it stand on the fire until the alum disappears, then apply it with a brush, while nearly boiling hot, to every joint and crevice in closets, bedsteads, pantry shelves, and the like. Brush the crevices in the floor of the skirting or mop boards, if you suspect that they harbour vermin. If, in whitewashing a ceiling, plenty of alum is added to the lime, it will also serve to keep insects at a distance. Cockroaches will flee the paint that has been washed in cool alum water. Sugar barrels and boxes can be freed from ants by drawing a wide chalk mark just round the edge of the top of them. The mark must be unbroken, or they will creep over it, but a continuous chalk line half an inch in width will set their depredations at naught. Powdered alum or borax will keep the chintz bug at a respectful distance.—*Tennant's Ceylon; O'Sh.; Hooker, Him. Jour.; Honigberger.*

BANEERRY, *Actæa spicata*.

BANG. HIND. Or bhang. *Cannabis sativa*.

BANGA. HIND. *Platanista Gangetica*; the river hog of Bengal, a kind of porpoise.—*Wilson*.

BANGA. SANSK. Not modern Bengal, but in ancient times the country north of the Bhagirathi. Bangali, relating to Bengal, a man of Bengal.

BANGA. HIND. Cotton wool.

BANGALI ELACHI. BENG. *Amomum subulatum*.

BANGALORE, in lat. 12° 57' 37" N., long. 77° 36' 56" E., a large military station and town in Mysore. At the flagstaff, the mean height of the cantonment above the sea is 2949 feet, according to Ad. Schl., and 2874 according to Babington. The climate is almost European as to coolness, but at the more exposed parts is unfavourable to young children. The fruits and vegetables of Europe all grow well, and many Europeans are settled there. Average rainfall, 36 inches. Bangalore Pettah or civil town, was taken by storm by the British on the 21st March 1791; and a battle was fought on the 6th December 1791.

According to a legend, it was anciently named Yalabunka Naud, but its ruler, Vira Bahala Roya, about the 12th century, having lost his way, found shelter from an aged woman and a meal of Auvara Bangaloo (the Hala Kanada name for boiled gram), and he named the village Bangaloor, and gave it to his hostess.

In 1881, on the coming of age of the present ruler of Mysore, Bangalore was transferred to the British. Bangalore city in 1871 had 142,513 inhabitants, of whom 105,632 were Hindus, 21,587 Mahomedans, and 15,294 Christians. Public buildings for the administration of Mysore were erected during the minority of the present ruler. There are many Christian churches; and the French Catholics and several Protestant sects are spread over Mysore district. There is a college, and the Mysore Museum, which the editor founded in 1865. The manufactures consist of woollen and silk fabrics, iron and steel.

BANGALORE, a district of the Nundidrug division of Mysore, has an area of 2914 square miles, with 828,354 inhabitants in 1871, chiefly Hindus. The Komati number 5641; the Nagarta, 4888; the

Wakkaliga, 222,653; the Lingaet, 36,430; Kumba, 46,167; Banajiga, 29,896; Tiglar market gardeners, 28,780; wandering tribes, 12,036; and wild tribes, 1738.

BANGALOW, from banglah. HIND. A single-storeyed house.

BANGALZAI, a Baluch tribe, occupying exclusively Isprinj, but reside also at Shal and Mustang, and in winter repair to Talli near Lehri.

BANGAN, a group of islands in the Eastern Archipelago, occupied by the Manguianes, a mild and ill-used people.

BAN-GANGA, a tank at Walkeshwar, near Bombay, fabled to have been produced by Krishna firing an arrow at a spot to obtain pure water.

BANGAR, HIND., of Cis-Sutlej, high land requiring irrigation by wells. See Banjar.

BANGARI. HIND. *Vangueria spinosa*.

BANGARMAU, a pargana in Unao; its inhabitants are so fond of display, as to have given occasion for the saying that one with nine gold stripes in his turban will earn his livelihood by gathering cow-dung.

BANGARO MAE, a wood of the Kei islands well adapted for masts.

BANGASH, a people claiming Afghan descent. The Samalzai clan are of the Shiah sect. They are noted for their bravery, and could turn out 700 fighting men.—*Lt.-Col. MacGreg. iii. p. 65.*

BANGAS JAMPACCA. MALAY. *Michelia champaca*.

BANGHI. TAM. A heavy mail post.

BANGLI. FAM. In Tinnevely, a form of village tenure by which the lands are redistributed once in every six years among the villagers, by lot. It is the same as the wesh (waish) of the Afghans.—*IV.*

BANGKA, also called Katua. HIND. An aquatic beetle which eats rice plants. It is said to take a leaf for a boat and to paddle itself from stalk to stalk. It is harmless when the water is let off from the field.

BANG-KONG, a sash or waist-cloth of cotton or silk.

BANGLA. HIND. A kind of betel leaf.

BANGLES.

Bangrian, . . .	HIND.	Wallacel, . . .	TAM.
Kadium, . . .	SANSK.	Galzoo, . . .	TEL.

Glass, gold, and silver bracelets worn by women throughout the East. The Chinese make them of a clouded or plain vitreous substance, to imitate jade stone or chalcedony. For export they are packed in boxes containing 1000 pairs, each box estimated to weigh a pikul. Bangles are imported into, and also exported from, Madras and Bombay. In four years, the imports were to the value of Rs. 1147, chiefly from Bombay. The exports were in number 1,953,000, of the value of Rs. 3078, and to Bombay and Sind.

Glass bangles are largely made in many parts of India, a workman turning out 600 or 700 daily. Some are of beautifully tinted glass. Jade bangles in Yunnan sell at Rs. 125 the pair. In Bengal, a bangle of iron is put on the left hand of the Hindu bride by her mother-in-law, with a benediction that she may be ever blessed with her husband, and she marks the middle of the bride's forehead with vermilion. The iron or other metal bangle denotes the ayestree or married state.

BANGNI, a Dofa tribe.

BANGRA. BENG. *Wedelia calendulacca*.

BANGRA, a cloth made from the gigantic sting-

ing nettle of the Nepal and Sikkim hills. The preparation of the fibres is in the same mode as the 'pooah,' but the bangra is harder and stiffer than pooah, and not adapted to making ropes or nets.—*Royle*.

BANGSIRNG. MALAY. *Tupaia Javanica*.

BANGU, a river Thug in Bengal?

BAN GUMUK. BENG. *Cucumis sativus*.

BANGUR. HIND. The highland of the doab between the Jumna and Hindun and the Ganges.

BANGY, properly Bahangi, a shoulder pole with slings at each end for carrying weights.—*IV*.

BAN'H. HIND. The forearm; also a guarantee, security, or pledge. The senior military officers attached to a Nazim's camp used to pledge their honour for the safety of any important landowner who took up his quarters in their lines, while his periodical revenue arrangements were under discussion. These pledges were honourably respected by all parties.

BAN-HALDI of BEAS. *Hedychium spicatum*.

BANI, also Kapsa and Kupu, HIND. A yellow earth of Rohilkhand and Oudh, with which potters ornament their wares.

BANI, HIND. of Kotgurh. *Quercus annulata*.

BANIJAGA. KARN., TEL. A lingaet, a follower of the Jangam sect; also commonly a lingaet shopkeeper.

BANIWAL. HIND. A subdivision of the Bahangi sect.

BANIYA. HIND. A shopkeeper, a tradesman, a mahajan or banker; in Benares, they are worshippers of Krishna, under the names of Gopal Ran-chor, Radha-Vallabh.—*Sherring*. See Baniya.

BANJ, properly Banj'h. HIND. A barren woman.

BANJ. ARAB. Henbane. Banj-i-rumi, *Conium maculatum*; Banj-i-dashti, *Datura*.

BANJAR. HIND. Waste land generally; land out of cultivation; fallow or barren.

BANJAR, a river in Borneo occupied by the Kyan race; its banks and vicinity are said to yield gold and diamonds. See Kyan.

BANJARA, often written Bunjara and Brinjara, are called also Lambada, Lambadi, and Lambadi. Their Canarese name is Herkeri. The name of Banjara is supposed by Elliot to be derived from the Sanskrit Bunij, a merchant. Shakespeare derives it from the Persian Birinjar, a rice-carrier. In the *Dasa Kumara Charitra*, a work written by Dandi, mention is made of a cockfight in a Banjara camp; but the Banjara are even indicated by Arrian as one of the classes of Indian society. They are chiefly wandering grain merchants and salt merchants, but many have settled down in the tract under the northern hills lying between Gorakhpur and Hurdwar. Some are Mahomedans, and say they came from Multan. Those of western India are usually Charans, and their sacred character is a great protection to them. The Banjara of Berar have been greatly predatory, and been removed.

The Turki Banjara, who are mostly carriers, have 36 tribes or got.

The Baid Banjara have 11 'got.' They came from Bhutnir, and are now in Pilibit and Kant, and many are weavers, oculists, and medical men.

The Lubana Banjara have 11 'got;' are mostly agricultural. They claim to be descendants of Gaur Brahmans, and to have left Runthumbar in Aurangzeb's time.

The Mookeri Banjara claim to have come from

Mecca, and to reside in Jhujjur. They have 16 'got.'

The Bahurup Banjara are mostly Hindu, and lead a more wandering life. They are divided into the five tribes, Rahtor, Chauhan or Koorri, Powar, Tuwar, and Barka, who are again subdivided into tribes or got. They claim to have come from Chittur. They intermarry, but not with members of the same got. They have a close relation with those of the Dekhan; each community has a chief at its head, styled Naik, to whom they yield implicit obedience. The Banjara are scattered in communities all over India. In the south of India they style themselves Gohur. They are met with from Kashmir to the south of India, and keep in Tandas or encampments. Their Tanda, HIND., Kapa, MAHR., in the extreme south of India have become greatly broken up, for they are predatory, engage in gang robbery; many of them are to be seen in jails; in the Mysore territory their women and aged men are breaking metal for the roads; and the rapid extensions of roads and railroads have done much to exclude them there from their trade as carriers and collecting merchants. But in Berar and throughout the Hyderabad country they are still in large numbers, collecting from the lone hamlets the small quantities of grain, cotton, and wool obtainable, and bringing them into the larger marts. Their means of carriage is solely the bullock and the cow. Some of these are magnificent; and it is a grand sight to see a Banjara Tanda, laden with cotton or grain, traversing the country through pathways and tangled trees and brushwood, so entwining that portions of cotton are taken up at every step. Their value as travelling merchants, in times of scarcity or great demand, is incalculable, for no other means could bring in the small stores of outlying hamlets. They will shortly disappear from traffic as rail and metalled roads increase. The Banjaras are men of great energy. They have in some places fixed homes. Throughout Berar, and in the northern parts of the Hyderabad territory, some of them are to be found settled in villages as servants of the potails, and are recognised as village Banjara. On the borders of Rohilkhand towards the Terai, they have considerable settlements, are prominent landed proprietors, and important people. A numerous tribe are spread along the foot of the Himalaya from Hurdwar to Gorakhpur, engaged in agriculture.

Wilson says they are partly of Hindu and in part of Mahomedan belief; and some of the Bahurupa Banjara are, it is said, accepted as guaranties for agreements, similarly to the Charan and Bhat; but their name, Bahu-rupa, meaning many disguises, does not bear this out.

The Banjara is also called by the Dekhan people Lambana. The Banjara man is a Gohur, a man; and this is their own tribal name; a woman, however, is a Banjarni.

The goddess Marri-Ai is a great deity with the Dekhan Banjara, and they invoke her in their most solemn oaths. They use a broken branch of the *Azaderachta Indica*, the nim tree, or, as they call it, Lim Ka Dagla, in their solemn ordeals. They lay one on the ground, and will say to a woman whose virtue is in question, 'If you be not a whore, lift it;' and her lifting it or otherwise establishes her innocence or her guilt.

Their dress and appearance are singular, more particularly the women, and their social habits and customs distinctive. The men wear the usual Pagri and Dhoti, whilst the dress of the women consists of a boddice, Chuli, with long sleeves, and a petticoat or skirt hung from the waist in ample folds, consisting of coarse cotton prints of bright colours, and a sari or scarf of a similar texture, which is carelessly thrown over the shoulders, giving them a picturesque appearance, when combined with the brass and deer-horn ornaments and gaudy-coloured tassels of cotton, with which their arms, ears, nose, neck, ankles, and toes are profusely decked. They have small, well-turned hands and feet; their movements are easy, graceful, and stately, rendered slow from the quantity of ornaments they wear. The hair is parted in the centre, combed back, plaited, and ornamented with a profusion of silk or cotton tassels. They seldom change their clothes, till they are tattered and torn, and are only renewed by a new suit. The women possess considerable natural charms, are as active as the men in their business avocations, and they carry burdens when travelling, chiefly their children, provisions, or utensils. They are capital needlewomen, making their own jackets and petticoats, and frequently embroider these tastefully. The material used by the women of some branches of this tribe is manufactured from the fibre of a species of nettle, which is woven into cloth for themselves, and these are tastefully dyed in various colours, to suit their peculiar taste in this respect, frequently over-gaudy. They visit the most remote and hilly regions and lone hamlets, to collect and transport grain and other commodities to more civilised parts; no jungles or wild beasts deter them from travelling. In some districts they are addicted to thieving and thuggi. They settle their own disputes, either by arbitration, or by the decision of their naiks, and seldom or ever complain of their fellows. Their code of laws prescribes punishments for all crimes, the verdict of which, when carried out, is never disputed. Their priests exercise the power of life and death over the community, but this is masked under the cloak of religion and supernatural agency; and, as a tribe, they are bound to secrecy whenever the extreme penalties of their laws are carried into effect. Unchastity is strictly punished with death; frequently both the woman and man suffer when detected, and their corpses are buried or burned together, and neither the justice nor execution are ever complained of. They recognise no Civil Authority, keep aloof from settled races, interfere with no one, and allow of no interference among them in the matter of their laws or customs, etc. As carriers, distance and climate have no difficulties for them. They undertake extensive engagements in exporting merchandise, chiefly grain, cotton, cloths, oil-seeds, etc., and carry them out with the utmost good faith. They never play false when once the work is undertaken by them; no instance has been known of goods entrusted to their care having been robbed. They are looked upon by other classes of natives with a superstitious dread, so that they can traverse the wildest and most jungly tracts with impunity and perfect security. It is reported that the Banjara of the hill districts of Biaram, Cuttack, and Jeypore, practise the

Meriah sacrifice, as also do those who trade between Nagpur and the coast. Dr. Shortt, from personal inquiries in Orissa, Nagpur, Hyderabad, South Arcot, Vizagapatam, Jeypore, etc., was satisfied that sorcery, witchcraft, human sacrifice, and infanticide prevail among different clans of the tribe. Each community is localized by the term of 'Tanda,' having its own leader, who is said to lead a peculiar ascetic life. On occasions of sickness among themselves, or murrain amongst their cattle, the priest is consulted, and should he attribute such visitation to sorcery, he fixes the guilt on some individual belonging to the community, when the supposed evil-doer is immediately ruthlessly seized, and murdered in the manner dictated by the priest, to abate the evil. The execution is coolly and deliberately carried out in the most summary manner, and the deed is buried in oblivion. The practice of infanticide is in vogue among them, in consequence, it is said, of the large sums of money required to ornament their girls, in addition to the large dowries which they have to bestow on marriage. It is reputed that the practice is carried out by placing the newborn infant in an earthen vessel or chatty, the mouth of which is tied over with cloths steeped in a decoction of turmeric, and ornamented with flowers, some trifling ceremonies being carried out. The chatty is taken to some remote place in the jungles, and there buried. Some of the Khond tribe carry out a similar practice as regards their female children.

The Banjara generally possess large herds of cattle, which they convert into pack animals; even cows are made to carry burdens, which, as a rule, no other class of natives do; and it is no unusual thing to see among a herd of Banjara bullocks several cows laden with burdens, with young calves at their heels. One or more of their best bullocks are selected as leaders, their horns and the crests of their pack-saddles are ornamented with cowries, scarlet cloths, peacocks' feathers, tassels of cotton variously coloured, etc.; their necks are encircled with a band of scarlet cloth or leather, to which is fastened numerous bells of sizes, and as they walk the bells give out a monotonous sound. The selected animal is supposed to be deified, forming the protector of the herd, and is termed Guru Bail. The jingle of the bells and the ornamentation of the animals are said to frighten away beasts of prey in their lonely and jungly marches. The cattle are let loose as soon as the march is over, to enable them to pick up what they can by browsing in the vicinity. The Banjara is independent of villages generally in his travels. As soon as the encampment is fixed on, he unloads his bullocks, and packs the loads in tiers, and over them he stretches an awning of cloth or a cumbly, as protection from the weather. At night, the cattle are tied round the packages in a circle; in the midst, the Banjara lights a fire and lies down to sleep. He is up at sunrise, loads his bullocks, and proceeds to the next stage; the distance travelled is generally from 10 to 15 miles a day. On these journeys, one or more of their women accompany them.

These men were the great grain carriers of the Moghul armies, and came down with them into the Dekhan early in the 17th century. Two brothers of the Charana, one of the three great tribes into which the Banjaras are divided, are said in the year 1730

to have possessed 180,000 bullocks, which carried Asaf Jah's provisions for him during his raids. So much were these carriers prized by that Wazir, that he gave to these two brothers, Jhingi and Bhangi, the following prescriptive rights, engraved on copper in gold letters:—

'Rangan ka pani,  
Chapar ka ghas,  
Din ka teen khun muaf,  
Aur jahan Asaf Jah ke ghore,  
Wahan Bhangi Jhingi ke bail.'

Or—

'Water from the pots of my followers,  
Grass from the roofs of their huts,  
Three murders a day pardoned;  
Only where Asaf Jah's cavalry are,  
There must Jhingi Bhangi's bullocks be.'

This was to induce them to keep up with the army, and stop their complaints of want of grass and water for their cattle. The descendants of the house of Bhangi still possess the above engraving.

Witchcraft still obtains among them. There is a hut set apart in nearly every Tanda, and devoted to Mittu Bhukia, an old freebooter. No one may eat, drink, or sleep in this hut, and it is simply used for devotional purposes. In front of this hut is a flagstaff, to which a piece of white cloth is attached. Worship and preparation is always gone through before the commission of crime by those who worship Mittu Bhukia. By all criminals Mittu Bhukia is worshipped as a clever freebooter; but he is more thought of south of the Wardha. The white flag in front of a hut is a sign that the Tanda worships Mittu Bhukia, and it should therefore be watched carefully for days, when they are suspected of having committed crime.

The men who have agreed to and arranged the particulars regarding the carrying out of their scheme, meet at night at this hut, where the image of Satti is produced. Ghi is put into a saucer, and into this a wick is placed, very broad at the bottom and tapering upwards. This wick standing erect is lit; an appeal is made to Satti for an omen, those worshipping mentioning in a low tone to the god where they are going and what they purpose. The wick is then carefully watched, and should it drop at all the omen is propitious; all immediately get up and make an obeisance to the flag, and start then and there for the business they have agreed on. They cannot return to their homes before they start, because they must not speak to any one till their business has been carried through. When engaged in a robbery, if challenged, the men who have gone through the ceremony may not reply. If any one of them reply the charm is broken, and all return home. They must again take the omens and worship again, or give up the attempt altogether. But they generally prefer to make certain of the man who is venturesome enough to challenge them, by killing or injuring him so severely that he cannot meddle with their other arrangements. If one of the gang sneeze on the road, it is also fatal to the enterprise; they must return to their Tanda at once.

Predatory races in the Mahratta country and North Canara district are said to assume the dress and ostensible occupations of the Banjara. The Bahu-Rupa Banjara (many guises) may be of these pretended tribes. The Turki subdivision has

the Aliya and other branches. The Bhukyava subdivision claim to have been Rajputs from Central India. Their name is said to be derived from Vana, a forest, and jara, forest wanderer. Banjara women wear the same personal ornaments as are on the figures in the caves of Karli.—*Wilson's Glossary*; *Baron Hugel's Travels in Kashmir and the Panjab*, p. 81; *Mr. (Sir George) Campbell*, p. 107; *Dr Shortt's Report*; *Pioneer*.

BANJARMASSIN, a province of Borneo.

BANJER. JAV. An inundation.

BANJHKORA, a tract of country near the Yuzufzai possession, along with Buner, Bajawar, Astor, and Swat.

BANJI. HIND. *Quercus incana*, heavy oak.

BANK. BANQC. ARMEN.; Banke, DAN.; Banque, FR.; Banken, GER.; Banco, ITALIAN.; Banco, PORT.; Banc, SAXON.; Banca, SP.; Banck, SW. There have been banking transactions from the most ancient times. Mr. George Smith purchased for the British Museum 2500 dated tablets, which enable us to follow for several centuries the monetary transactions of the great Babylonian banking firm of Egibi and Son. The series goes back as far as the reigns of Sennacherib and his son Esar-Haddon. The Greek and Roman mints furnished the early coinages of the Argive king Pheidon and of Servius Tullius. To the earliest of the Greek trapezitæ, Philostephanos of Corinth, Themistocles entrusted 70 talents (£16,000). Of other Hellenic bankers were Archestratos, and his clerk and successor Pasion, the most famous among the powerful Athenian money-dealers. At Sparta there was Glaucus, the story of whose late but genuine honesty is given in Herodotus. The discovery at Pompeii of 132 tabellæ found in the house of the banker Lucius Cæcilius Jucundus, gives the latest records of his payments to the exchequer of the doomed city, being dated A.D. 62. The Latin words *Argentarii*, *Mensarii*, and *Nummularii* are derived respectively from *argentum*, which means silver, from *mensa*, a table, and *nummus*, a piece of Roman money. Banking, as understood by the moderns, took its origin during the existence of the Florentine republic in the middle ages. The Bank of Venice commenced business in 1157. The Bank of England was first chartered in the reign of William and Mary in 1693. In India, most of the banking business has been in the hands of Hindus; they do little as depositaries, but are chiefly lenders. They number 118,000 adult males, as bankers proper. The first banks in India were started respectively at Calcutta, 1770; at Madras, the Carnatic Bank, in 1791; and at Bombay only as late as 1840. The present Bank of Bengal was opened for business on the 1st May 1806. It is therefore the oldest and most successful of all the banks that have ever existed in India. The Government of India being the owners of a large number of its shares, it has always received the vigilant supervision of various officers of Government. Since it commenced operations, its average rate of dividends has been about twelve per cent. per annum. One year it paid as high as twenty; another year, when heavy frauds had taken place, they fell to two and a half. There are now, 1882, about twenty-four banks in various parts of the E. Indies, in Madras, Bombay, Calcutta, Rangoon, Singapore, Hong-Kong, and other towns; and great British houses and houses of Hindus of the Vais and

## BANKA.

Bhattya castes are also doing a large banking business, as banks of deposit, banks of discount, and banks of circulation. The latest charter is entitled The Presidency Banks Act, No. XI. of 1876. The liability of shareholders is limited to the amount of their shares; the transactions of the banks, except as agents, are confined to India and Ceylon. Those in which the Indian Government are interested are called public, while those not so conducted are said to be private, and depend on the honour, reputation, and good name of men in high position in private or public life. Their capitals are as follows, viz.:—Bank of Bengal, Rs. 2,00,00,000; Bank of Madras, Rs. 50,00,000; Bank of Bombay, Rs. 1,00,00,000.

**BANKA. HIND.** A large sword used in athletic games; also a large vice for table use. Banka is a musical instrument, also the upper piece turned from the performer, forming it into the shape of the letter S.

**BANKA. TEL.** Gum, gum arabic; also any viscous plant, and applied to species of different genera. Banka-baddu, *Vitis Linnæi*, Wall. B. Chettu, *Zizyphus*, *sp.* Banka Nakkera, *Cordia myxa*, L.; and B. pavili, *Portulaca*, *sp.*

**BAN-KAHU. HIND.** *Vitex negundo*.

**BANKAL**, a weight in the Straits of Malacca at Singapore, 835 or 836 grains, at Penang somewhat less.—*Sinmonds*.

**BAN-KATTI. HIND.** In the land rules of India, the rights acquired by clearing jungle land and bringing it under cultivation.

**BAN-KHA. BURM.** In Amherst, a timber, colour grey, used for house posts and other common purposes. *Terminalia belerica*, Roxb.

**BAN-KHARA**, also Baraundha and Mudi. **HIND.** Lands on which cotton was grown during the past season.

**BANKOK** is about 27 miles up the Menam river of Siam. It is built upon an island, in lat. 13° 58' N., and long. 100° 34' E., on both branches of the river, generally with 7 fathoms water close to each side, and navigable for vessels up to 250 tons at all seasons of the year. The river is the highway for communication with all parts of the country, though several ancient canals have connected rivers in the interior and made passages to the coast. It is the capital and seat of trade in Siam; is 14 miles in direct distance from the sea, or 25 miles following the windings of the river. The walled city is on the east bank. All the well-to-do people live in wooden houses, while the poorer class occupy huts composed of bamboos and palm leaves. Many of the people have their permanent homes on rafts moored along the banks of the river. Numbers of shrines and temples and pagodas are to be seen in every direction, built with the most durable materials, and in the most costly manner. Bankok is supposed to have a population of about 200,000, of whom three-fifths are Chinese, and the remainder are Siamese, Peguans, Laos, Cambojans, Tavoyans, Cochinchinese, Malays, Mahomedans, Hindus, and Christians, the descendants of Portuguese born in the country.

**BANKS.** In the oceans on the south of Asia are several extensive banks, some of them full of peril to sailors, but from which fishermen draw large quantities of fish, Agar-agar, a marine lichen extensively used in China, trepang or sea-slug, and mother-of-pearl shell, etc. A continuous

## BANNU.

submarine bank extends all along the E. side of Asia from lat. 8° S. to 6° N. It is 1200 miles from N. to S., and 1500 from E. to W., and embraces Borneo, Java, Sumatra, and the Malay Peninsula. This vast area is all under 100 fathoms deep, but the greater part from the Gulf of Siam to Sumatra and Java is under 50 fathoms.

Borneo and the Philippines are connected by two narrow submarine banks, over the northern of which rises Palawan, and the Sulu islands over the southern.

Formosa is connected with the mainland by a submerged bank under 100 fathoms, including Hainan to the S.W., and Japan on the N.E., and under 200 fathoms, including Madjico and Loo-Choo islands.

To the east of the great bank which stretches out from the Malay and Siamese peninsulas, as far as Java, Borneo, Sumatra, and the Philippines, is another bank, which unites N. Guinea and the Papuan islands, as far as Arru, Mysol and Waigiu, with Australia. The Australian bank commences near the N.W. Cape, and extends in a N.E. direction to New Guinea, where it terminates at the base of the high but narrow mountain range that unites the eastern and western parts of that island, and separates the Banda Sea from the Pacific. It is at this point that the edge of the bank is most remote from Australia, the distance to the nearest point of the N. coast being 400 miles. It appears again on the S. coast of New Guinea, near Torres Straits, and extends along the N.E. coast of Australia, the Great Barrier Reef being on its outer edge. The Arru Islands and New Guinea are thus united to the continent of Australia; and the kangaroo, long supposed to be peculiar to Australia, is found both in the Arru Islands and on the southern part of New Guinea.—*A. R. Wallace*, pp. 349, 373.

**BANKSIA ERICIFOLIA.** Its dried cones are used by the natives of Australia for retaining fire.—*Bennett*, i. p. 61.

**BANNA. HIND.** *Viburnum foetens*.

**BANNER LATI-GACH'H. BENG.** *Cathartocarpus fistula*. *Pers.*

**BANNERS.**

Alam, . . . . .	ARAB.	Bhaota, Jhenda, . . . . .	HIND.
Bannière, . . . . .	FR.	Bandiera, Insegna, . . . . .	It.
Fahne, Panier, . . . . .	GER.	Bandera, . . . . .	Sp.

Banners are in use with all military, and for designating the religious ceremonies of all the races and nations and religions of Asia. They are of various shapes and sizes, and of different colours; and the phrases so familiar to Europe as to lowering and displaying the colours are in use in Asia. In India, the invocation Angriz ka bhaota kaim, May the British flag stand fast, is common. The Yuzufzai Afghan, in a war, advanced against the British with 'scarlet' banners, though scarlet is a forbidden colour to Mahomedans. It is unlawful for them to use it on banners or standards; and it is not known how these strict Mahomedans so far transgressed the 'traditions of the elders' in this matter. The Tartar armies of China are arranged under the separate banners of their leaders.

**BANNI. HIND.** Payment in kind.

**BANNU**, a British district in the Panjab, lying between lat. 32° 10' and 33° 15' N., and long. 70° 26' and 72° E. Area, 3786 square miles; and population in 1868, 287,547. The Indus passes

through the district, and the Bannu valley is drained by the Kurram and Tochi, which unite and join the Indus. The annual rainfall is 11·8 inches. The population is now almost wholly Pathan, but remains of a Grecian occupation are found, also of a later Hindu race. At Akra, and other places in the valley, coins are found with Greek or corrupted Greek inscriptions. In 1865, at Rohri, the river laid bare coins, and heads of statues with the unmistakable well-shaped features of Grecian art. Broken Hindu images also are found. The Marwat, a noble race, but haughty and fiery, hold the southern part of the valley. There are 26,222 Hindus, of whom 20,809 are Arora, and 493 Sikhs. The Marwat are good agriculturists.—*Imp. Gaz.*

BANNU. JAHR. *Callicarpa incana*.

BANNUCHI. MALEAL. *Vitex negundo*, L.

BANOG, a hill to the west of Mussoori, 7545 feet above the level of the sea, in lat. 30° 28' 29" N., and long. 78° 3' 23" E. The river Jumna flows around the northern face of Banog and Badray, and bounds the settlement of Mussoori on the west. Mussoori was first resorted to as a sanatorium in 1823.

BANOTSARG is the Hindu ceremony of marrying a newly-planted orchard or wood to its neighbouring well, without which it would be held improper to partake of the fruit. The form is gone through of marrying the salagram fossil, a type of Vishnu, to a branch of the tulsi plant (*Ocimum sanctum*), the type of a nymph beloved by Vishnu or Krishna; one man carrying the fossil represents the bridegroom, another holding the plant the bride. It is the usual marriage ceremony somewhat modified. See Jalotsarg.

BANS. HIND. Species of *Bambusa*; the large hollow bamboo, *Bambusa arundinacea*; any bamboo. Bans-ka-Chanwal, bamboo seed. Bans-Phor, a low caste race of basketmakers, lit. bamboo-splitters, though cane also is worked by them.

BANSA. HIND. A grass which grows in rice fields and fields of urd (*Phaseolus mungo*), used as fodder for cattle.

BANEA or Vasa. HIND. *Adhatoda vasica*; *Tephrosia purpurea*, Pers.

BANSA or Vansa. HIND. Any tribe or race of people.

BANSH-PAT-I-AL-NUTI. BENG. *Amarantus atro-purpureus*. Banish-pat-nuti, *A. lanceolatus*.

BANSLI. HIND. A flute.

BANSLOCHUN. HIND. Tabashir; a silicate deposited in the joints of a bamboo. It is said to be found in old bamboos only, and about one bamboo in three yields it. Used by natives as a stimulant and tonic, in doses of about five grains. It is a very pure kind of silex. Some of it approaches opal in appearance and composition.

BANSMATTI RICE is the best in the Panjab; that of Bora, in the Peshawar district, is also highly esteemed; properly Bas-marti.

BANSUR. HIND. A weed growing in the Doab, near the Jumna, difficult to eradicate from arable land, and very injurious to growing crops.

BANSWARA, a state in Rajputana of 1500 square miles. It is ruled over by a chief with the title of Maharawal. He is a Sesodia Rajput; but the population (in 1875, 150,000) are nearly all Bhils, and of a wild and turbulent character. The town is in lat. 28° 32' 34" N., and long. 74° 29' E. It has 33 feudatories. Banswara was

originally part of Mewar, but became independent of it prior to the establishment of the supremacy of the British Government, who recognised it as a separate state. In 1812, the chief of Banswara offered to become tributary to the British Government on condition of the expulsion of the Mahrattas; but no definite relations were formed with him till September 1818, when a treaty (No. LV.) was concluded, by which, in consideration of the protection of the British Government, the Rawul agreed to act in subordinate co-operation and settle his affairs in accordance with the advice of the British Government, to abstain from disputes and political correspondence with other chiefs, to pay a tribute equal to three-eighths of his revenues, and to furnish troops when required.—*Treaties*, etc., iv. p. 177.

BANT, a race of Canara, who believe that persons who die a violent death become demons, called paisachi.

BANTA-CHAUDAS. HIND. A village game played in the N.W. Provinces on the 14th of Kuar-Sudi. A rope (barra), thicker than a man's arm, is made of makra grass, and that village party in whose quarter the rope is broken, or by whom the rope is pulled out of the hands of the opponents, remain the champions during the ensuing year, and retain possession of the rope.

BANTAM, a province of Java. The first voyage made by the Dutch was in 1595, in which year their first fleet with Houtman (who had been previously employed by the Portuguese in the East India service) sailed direct to Bantam. At this period the Portuguese were at war with the king of Bantam, to whom Houtman offered assistance, in return for which he obtained permission to build a factory at Bantam.—*Raffles' Hist. of Java*, i. p. 22.

BANTAREA, wood rangers, formerly holding rent-free lands in quitance of police duties in the northern parganas of Gorakhpur.—*W.*

BANTI CHETTU, *Tagetes patula*, L.

BANTU, a great race on the eastern side of Africa. To the Bantu family, in its eastern, middle, and western branches, are respectively ascribed, first, the so-called Kafirs and Zulus, with the Bechuanas and Matabele of Livingstone, and the Suaheli and Wanyamwesi of the Tanganyika route; secondly, the tribes of the Lualaba and Ulunda central region, to which Commander Cameron and Mr. Stanley found their way; thirdly, the nations of Lower Guinea and Angola, of whom Captain Burton and Mr. Winwood Reade reported. The unity of race among the various inhabitants, from the Victoria Nyanza in the east, and from the Gaboon of the west coast, to the exceptional Bojesmen and Hottentots at the Cape, is a fact of high importance. These populations, generally speaking, have more capability than the Gold Coast and Slave Coast Negroes of receiving permanent impressions of a civilising character; the missionary experiences among them have not been so unfavourable. Their pastoral and agricultural industry, where they are not exposed to the cruel persecution of kidnappers for the slave trade, provides amply for their secure subsistence.

BANU, a terminal honorific name of the Afghan women, as Arjamand Banu Begum.

BANUR-KULAY. BENG. *Canthartospermum*



pauciflorum. Banur-Lathee, Cathartocarpus fistula. Banur-Pala, Aglaia polystachia.

**BANYA.** HIND. Also pronounced Vania and Wania, the b and v being frequently substituted for each other in many dialects of India. This race or caste are known to the British as Banians or Banyans. They are a Hindu people of the Vaisya caste, following wholesale and retail trade, but the Marwari, Kshatriya Rajputs, also adopt the title. Of all Hindu sects, the Banya and the lingaet abstain the most rigidly from eating flesh; hence probably is derived the term Banyan day on board ship, the ration of that day, which, when on full allowance, occurred once a week, including no meat. The Banya are a very important race. Every hamlet in India contains the shop of the Banya, who is the dry grocer, and sells meal and the fine flour of wheat, with suji or semolina, millets, meal of millets, rice, split peas, and pulses of many kinds, for all these are used in the diet of the people, which is almost exclusively farinaceous. He sells also parched rice and parched peas, also gram or horse pulse, and generally every article of food except vegetables and meat, with which he has no concern, except perhaps dried fish and prawns. Besides these, he has condiments, salt, chillies, black pepper, green and dry ginger, garlic (but not onions) and asafoetida, a small taste of which is used with a peculiar lichen, by Brahmans and other high caste Hindus, to flavour made dishes. He has also spices, cassia, cardamoms, cloves, and mace, sugar and gur, or unclarified sugar. He has often to sell on credit, from which the usual disputes arise; and as he lends money also, usually at 3 per cent. per mensem, with compound interest, the Banya is a most indispensable, and yet the most disliked person in the Hindu community. In the 10th century of the Christian era, an attempt is said to have been made by the famous raja of Bullala, in the ancient Bengal metropolis at Gaur, to degrade the Banya caste, probably from differences of religious opinions and sectarian feelings, of which, however, nothing whatever is known beyond the bare tradition of the fact. Their opulence and enterprise have always kept up the respectability and dignity of the class. The body from Gaur who settled in Satgong in the Hoogly district during the last three centuries, have been trading with the Portuguese of Hoogly, with the Dutch of Chinsurah, the French of Chandernagpur, and the British at Calcutta. The Mullicks of Calcutta belong to them. But the Banya of Bengal have ceased to wear the sacrificial thread.

Throughout the wildest parts of the mountain ranges on the N.W. Frontier, throughout Afghanistan and Baluchistan, to the frontiers of Russia, Banya shopkeepers are to be found. The Marwari who take Vani as their designation, though found everywhere in British India, form no part of the permanent population. The N.W. Provinces are entirely in the hands of Banya, who point to the west as the districts whence they come. Gujerat, Malwa, and the Bombay Presidency are full of them. They are numerous all through Hyderabad in the Dekhan. They are not warlike, but engage in shopkeeping and mercantile transactions and banking business. They are acute men, and excellent accountants.—*Sir G. Campbell; Travels of a Hindoo.*

**BANYAN.** ANGLO-HINDI. A merchant, a

shopkeeper. The word is supposed to have been obtained from the Gujrati word Vaunio, trading classes.—IV.

**BANYAN TREE** is the Ficus Indica, the Barka-jhar of Southern India, the Arbor de Rais of the Portuguese. It throws down aerial roots, which support the larger branches, and these again throw down other roots, till, as Milton wrote (*Paradise Lost*, ix.), the tree becomes

'Such as at this day, to Indians known,  
In Malabar or Dekhan, spreads her arms,  
Branching so broad and long, that in the ground  
The bended twigs take root, and daughters grow  
About the mother tree, a pillared shade,  
High overarched and echoing walks between.  
There oft the Indian herdman, shunning heat,  
Shelters in cool, and tends his pasturing herds,  
At loopholes cut through strictest shade.'

Several of these trees have attracted attention from their dimensions. Four miles distant from Fort Saint David, was one under the shade of which Mr. Ives quotes Mr. Didge as computing that ten thousand men might stand without incommoding themselves. Dr. Frayer saw one of those admirable trees, near Surat, in the year 1673. In the Botanical Gardens at Calcutta, a great banyan tree has been long the pride and ornament of the garden. In 1857, Dr. Falconer ascertained it to be only seventy-five years old. People were alive nearly to that year, who remembered well its site being occupied in 1782 by a date-palm, out of whose crown the banyan sprouted, and beneath which a fakir sat. This tree, for the thirty-four years from 1834 till 1863, had not increased in size, having been lopped under some misapprehension, and when paced by the editor in 1863, its dimensions were identical with what he had found in 1834, viz. 100 yards in diameter and 360 in circumference. The banyan seed hardly ever vegetates on the ground, but its figs are eaten by birds, and the seeds deposited in the crowns of palms, where they grow, sending down roots that embrace and eventually kill the palm, which decays away. Had the Calcutta tree been growing in 1849 over the great palm-stove at Kew, only 30 feet of each end of that vast structure would have been uncovered. When the banyan tree embraces a date or palmyra or coconut tree, and the latter are seen growing out of it, this is called by Hindus a marriage of the trees. These are encouraged, and many are to be seen near the Kistna river, on the left bank to the N. of Karnal. As the banyan tree gets old, it breaks up into separate masses, the original trunk decaying, and the props becoming separate trunks of the different portions. Lady Falkland, writing from the western coast, tells us that about 8 miles from Wace was a banyan tree, covering a space of ground of 3½ acres. The shade was complete; and separate picnic parties might take place under it, and not interfere with each other. There were countless avenues, or rather aisles like those of a church, the pale-grey stems being the columns, which, as the sun fell on them, glittered in parts like silver; and here and there were little recesses like chapels, where the roots from the boughs formed themselves into delicate clustering pillars, up and down which little squirrels were chasing each other, while large monkeys were jumping from bough to bough, the boughs cracking and creaking as they leaped. At Mhuwa, in the Sattara collectorate, were two trees, one 450



yards in circumference, the other 350 yards. They were known to be 200 years old, and may be double that age.—*Hooker, Him. Jour.* ii. p. 246; *Osceley's Travels*, i. p. 80; *Pennant's Hindoostan*, ii. p. 31; *Postels' Western India*, i. p. 182; *Lady Falkland's Chow-Chow*. See *Ficus Indica*.

**BAN ZARDAK**, a fortress in Kirmanshah, immediately overhanging the town of Zohab. This is the stronghold of Kolwan, to which Yazdejdird, the last of the Sassanian kings, fled after the capture of Ctesiphon by the Arabs. It is a noble specimen of the labour bestowed.—*Rawlinson*.

**BAOBAB**. ENG. *Adansonia digitata*. One was seen near Gumer in Fashol, 95 feet in circumference. Its inner bark, stripped off, beaten and dried in the sun, can be made into paper. They are to be seen in the Peninsula of India, growing as curiosities. In Western Africa, the trees grow to an enormous size. The fruit resembles a gourd in form, and contains a pleasantly acid pulp. Trees are found, especially between the Senegal and Gambia, with a circumference of 70 to 90 feet. One seen by Humboldt was estimated by him as being 1550 years old.

**BAO CHAN**. DUKH. *Psoralea corylifolia*.

**BAORI**. HIND. A well, corruption of Baori; also an ear ornament.

**BAONEE**, is the only Mahomedan state in Bundelkhand. Nawab Ghazi-ud-Din Khan, grandson of Asaf Jah Nizam-ul-Mulk of Hyderabad in the Dekhan, received from the Peshwa a grant of 52 villages near Kalpi, of 49 of which, at the time of the British occupation of Bundelkhand, his son Nasir-ud-Dowla was in possession. In 1863, as a reward for various liberal measures adopted by the ruling Nawab, and particularly the abolition of transit duties within the limits of his state, Government sanctioned an addition to his complimentary titles. The state is said to cover an area of 127 square miles, with a population of 20,000 souls, and to yield a revenue of one lakh of rupees.—*Treaties*, p. 231.

**BAORA**, a predatory vagrant tribe on the Bhutti territory and western parts of Delhi. They resemble the Kanjar and Gundheela, and subsist chiefly by stealing. Baora of Gujranwala are also called Hujra.

**BAORI** of the Jangle Mahal are a low caste of cultivators and palanquin-bearers. The Baori has the heron as the emblem of their tribe; its flesh must not be eaten by them. Colonel Dalton considers that the fact of Baori being still in possession of Ghatwali tenures as ancestral, shows that they had once a proprietary interest in the soil.—*Wils. Gloss.*; *Dalton, Ethnol.* p. 327.

**BAP**, HIND., father. Bap-re, the British say Bobbery, an exclamation of pained surprise.

**BAPAI-PANDU**. TEL. *Carica papaya*.

**BAPANABURI**. TEL. *Ehretia buxifolia*, *R.*

**BAP'ANS**, also Bapaoti. HIND. Paternal inheritance.

**BAPARITI**. MALEAL. *Thespesia populnea*.

**BAP'CHI**, seed of a small bush found near Ajmir; very mucilaginous, cooling, and demulcent; taken in sherbet.—*Gen. Med. Top. of Ajmir*.

**BAPIALILI**. HIND. *Convolvulus pluricaulis*.

**BAPHIA NITIDA**, the African camwood dye.

**BA-PHOLA**. Dr. Stewart gives 'Ba-phola' and Baphor as the vernacular names of a species of colechicum in the Salt Range; the seeds, he says, are called 'isafgol,' which seems the ordinary

*Plantago*.—*Masson's Journeys*, ii. 338; *Stewart; Honigberger*.

**BAPOTA** is from Bap, father, and the termination 'ot,' of or belonging to, and by which clans are distinguished, as Kurran-sot, descended of Kurran; Mansin-got, descended of Man Sing. The ryot (cultivator) is the proprietor of the soil in Mewar. He compares his right therein to the a'khye d'hurba, which no vicissitudes can destroy. He calls the land his bapota, or patrimonial inheritance. He has Menu in support of his claim, in the text, 'Cultivated land is the property of him who cut away the wood, or who cleared and tilled it;' an ordinance binding on the whole Hindu race, and which no international wars or conquest could overturn. A Brahman may spill his blood on the threshold of his dwelling, or in the field in dispute, which will be relinquished by the owner but with his life. The Pat Rani, or chief queen, on the death of prince Umra, the heir-apparent of Mewar, in 1818, bestowed a grant of 15 bighas of land, in one of the central districts, on a Brahman who had assisted in the funeral rites of her son. With grant in hand, he hastened to the Jat proprietor, and desired him to make over to him the patch of land. The latter coolly replied that he would give him all the prince had a right to, namely, the tax. The Brahman threatened to spill his own blood if he did not obey the command, and gave himself a gash in a limb; but the Jat was inflexible, and declared that he would not surrender his patrimony (bapota) even if he slew himself. In short, the ryot of Mewar would reply even to his sovereign, if he demanded his field, in the very words of Naboth to Ahab king of Israel, when he demanded the vineyard contiguous to the palace: 'The Lord forbid it me, that I should give the inheritance of my fathers unto thee.'—*Rajasthan*, i. 494, 510.

**BAPPA**, son of Nagadit, when only three years old, was conveyed to the fortress of Bhandar, where he was protected by a Bhil of Yadu descent. Thence he was removed for greater security to the wilds of Parassur. Within its impervious recesses rise the three-peaked (tri-enta) mountain, at whose base was the town of Nagindra, the abode of Brahmans, who performed the rites of the 'great god Siva.' In this retreat passed the early years of Bappa, wandering through these alpine valleys, amidst the groves of Bal, and the shrines of the brazen calf. Several of the twenty-four Gehlot tribes issued from the founder, Bappa. Shortly after the conquest of Chitore, Bappa proceeded to Saurashtra and married the daughter of Esupgol, prince of the island of Banderdiva. With his bride he conveyed to Chitore the statue of Vyana-mata, the tutelary goddess of her race, who still divides with Eklinga the devotion of the Gehlot princes. The temple in which he enshrined this islandic goddess yet stands on the summit of Chitore, with many other monuments assigned by tradition to Bappa. Bappa signifies merely 'a child.' He is frequently styled Syeel, and in inscriptions, Syeel Adhes, 'the mountain lord.' The Mori prince, from whom Bappa took Chitore, was of the Tak or Takshac race, of whom Nágnechá or Nágini Mata was the mythic mother, represented as half woman and half serpent, the sister of the mother of the Seythic race, according to their legends. According to Sir H. Elliot, when Mahomed bin Kasim, the general of Walid,

overran Gujerat about A.D. 718, and advanced to Chitore, Bappa met and entirely defeated him, and after this he was raised to the throne of Chitore, where his descendants still reign. After a long and prosperous reign, Bappa abdicated and departed to Khorasan. In the reign of Khoman, his great-grandson, Mahmud, governor of Khorasan, invaded Chitore, but was defeated and expelled by Khoman after 24 engagements.—*Elliot, Hist. of India; Tod's Rajasthan*, i. p. 594.

BAPUNGA. TEL. *Psoralea corylifolia*.

BAQLA, from Baqa. ARAB. Beans. Baqlat-ul-Malek, fumutary; *Fumaria officinalis*.

BAQUAIS. FR. of *Mauritius*. *Pandanus odoratissimus*. See *Pandanus*.

BAR. PERS., HIND. A Mahomedan court, a tribunal. Bar-i-am, public audience-hall. Bargah, place of audience. Bari, a hedge, an enclosure for a garden; a dwelling-house; a home-stand. Bariah, a married woman. Bar-kanya, a bride.

Bar, an intoxicating liquor prepared in western India from the *Calotropis gigantea*.

Bar. PERS., HIND. A load; an occasion. Bargir, a trooper not providing his horse, but serving on one supplied by the State or by a contractor; also infantry soldiers.

Bar. HIND. *Ficus Indica*, the banyan. Of Murree hills, *Quercus dilatata*. A solid bamboo, the *Bambusa stricta*. Bar of Hazara hills, the cotton plant.

Bar. PANJ. Large sandy wastes between the several rivers of the Panjab, cultivation being confined to belts on each bank. The plants growing on them resemble those found on the wastes bordering on the Caspian Sea; and most of the genera which abound in the southern steppes of Russia have representatives on the Bar. Species of *salsola*, *salicornia*, and *sueda* cover every patch of saline land in the Panjab, and are largely used for the manufacture of sajj, or impure carbonate of soda; kurreel (*Capparis aphylla*), jhau (*Tamarix Indica*), the furash (*Tamarix orientalis*), *Zizyphus vulgaris*, which compose almost the whole tree vegetation of the Bar, have analogous species on the shores of the Black Sea and the banks of the Volga.

BARA. HIND. Wind; metaphorically, *Cholera morbus*.

BARA-BANKI, a town and district in Oudh. The district is of 1769 square miles, with a population of 1,112,165. The district has been fought over from prehistoric times, between professors of Buddhism, Brahmanism, Mahomedanism, and the British, the latest efforts being in 1857-8, when the queen of Oudh took refuge amongst its people. 'I have seen,' then wrote the British general, 'many battles in India, and many brave fellows fighting with a determination to conquer or die, but I never witnessed anything more magnificent than the conduct of these zamindars.' A remnant is there of the ancient dominant Bhar, with Ahir 96,857, Pasi 74,303, Kurmi 134,687. The poppy is largely grown; in 1873, 7111 acres were under cultivation. The average yield of opium, 1400 maunds or 1025 cwt., for which the Government paid, at 10s. the seer, £2800. Other races are the Chamar, Khasathen, Brahmans, Mahomedans.

BARABAR. In Bengal, at 19 miles to the north of Gaya by the road, there are several groups of granite hills, called Kauwa-Dol, Barabar, Nagarjuni, and Dharawat. All of these possess

some Buddhistic remains; but the most interesting are the caves of Barabar and Nagarjuni, which have been hewn out of the solid rock. The Barabar caves are now known by names connected with Brahmanism. The Lomas Rishi and Sattgurra are the largest; next in size, Gori Koobha or Nag Arjun, Vivamitra, Karna Chopra or Kurn Chopar, the Sudama or Nigop; they are seven in number. The largest, the Nagarjuni, is 46 feet by 19 feet 5 inches. Next to it are the Lomas Rishi and Sudama. Six of them have inscriptions, in the oldest form of the Pali character, identical with that used in Asoka's lata. They all seem to have been completed between B.C. 252 and 214, during a great part of Asoka's reign. The Lomas Rishi has no inscription, but it seems to have been formed in the 3d or 4th century A.D. On Barabar highest peak is a temple with a lingam sacred to Siddheswar. At the base of the rugged peak of Kauwa-Dol is an enormous figure of Buddha.—*Dr. Fergusson*. See *Baratgaon*.

BARA BATSALI. TEL. *Vitis setosa*, Wall.

BARA-BHAO. HIND. Lit. largest price rate, a form of loan, by which a cultivator, borrowing, undertakes to repay with interest at the highest rate of the season. Suppose a farmer, at the beginning of the season, when wheat is at 20 seers the rupee, borrows 10 rupees on bara-bhao at 5 seers interest; and supposing grain subsequently at any season range up to 25 seers, he will have to pay 1½ man as interest added to 6½ man as principal, in all, 7½ man, having borrowed only a few months previously what was equal to 5 man. This rate of interest is about 33 per cent. for the short loan.

BARA-BRAHMAN, also styled Maha-Brahman, a class of Brahmans in northern India, in humble avocations, performing the funeral rites of strangers.

BARADARI. HIND., from barah, 'twelve,' dari, 'a door.' A house having twelve doors, an open building, a summer house, pavilion.

BARA GALI, a small sanatorium in the Hazara hills, on the road from Abbotabad to Marri.

BARAGOZA, the modern Broach. A native of this city was in the embassy from King Pandyon to Augustus at Antioch. His name is given as Zarmano Chidus or Zarmanochegus. He accompanied Augustus as far as Athens, and there immolated himself before the emperor.—*Cal. Rev.*

BARAHA or Varaha. BENG., HIND. The boar avatar of Vishnu. See *Varaha*, a hog.

BARAHAT and Gopesvara, two towns in Garhwal, from which were obtained two bronze tridents, with inscriptions of about the 7th century.

BARAH BHUIYA, a dynasty which Colonel Dalton believes once ruled in Assam. The country to the north of the Brahmaputra, from one end of the valley to the other, is full of great works ascribed to this people. Buchanan Hamilton, in his account of Dinajpur, narrated a tradition that twelve distinguished persons of the Bhuiya race came to the Koladyne river, the boundary between Kamrup and the ancient Matsyadesh, took up their abode there, extended their away, and executed great works.—*Dalton*.

BARAH-SADAT, a powerful tribe of Syuds on the eastern parts of the Muzaffurnuggur district. Some of their ancestors served Humayun, Farokhsir, and Aurangzeb.

BARAH-SINHA or Burdiya of Bengal, eastern

and northern skirts of India, the twelve-tined stag, *Rucervus Duvaucelli* of Cuvier.

**BARAH-THAKURA.** Twelve small hill states between the Jumna and Sutlej. See Baraich.

**BARAK.** HIND. A flag planted on land newly taken up.

**BARAK,** amongst the Hazara, a cloth of camel's hair.

**BARAK,** the horse on which Mahomed ascended to heaven in his dream.

**BARAK** or **Surma**, a tributary to the Brahmaputra. It is an offset from the Jiri, which leaves in lat. 24° 43' N., long. 93° 13' W., through Cachar and Silhet, S.W. into the Megna. Length 200 miles. Banks low and marshy along the valley of the Cachar. The Barak is navigable for steamers, and is the chief means of communication between Cachar and Silhet. Its affluents, the Jiri, Chiri, Jatinga, Chengar, Khol, and Kato-Khal, are navigable for country boats.

**BARAK,** one of the three sons of Zirak, the ancestor of the Barakzai, of which tribe Dost Mahomed Khan, of Kabul, was the head.

**BARA KUTA,** a fish of the Arabian Sea, with numerous teeth.

**BARAL.** HIND. *Artocarpus lakoocha*.

**BARA-LACHA,** a pass in the Kangra district, lat. 32° 49' N., long. 77° 28' E., and 16,500 feet above the sea, but can be crossed by ponies and laden yaks. The Bara-lacha range of mountains, which forms the watershed between the Indus and its first affluents, is regarded by Alexander Cunningham as the western continuation of the Himalaya. The Eastern Himalaya divides the waters of the Tsang-po from those of the Ganges and its tributaries. The Western as well as the Eastern chain separate the great Hindu family of India from the Bot of Tibet. Some mixed races are found to the south of each chain; the Lahuli and Kanawari to the west, and the Gurkha and Bhutani to the east. The inferior mountains of the eastern chain generally run at right angles to its axis, whereas those of the western chain are mostly disposed in subordinate parallel ranges. There are thus two distinct and independent ranges to the south of the Western Himalaya, both stretching in the same general direction from north-west to south-east, which may be termed the Mid-Himalaya, and the Outer and Sub-Himalaya,—the term Siwalik being that applied to the lowermost sandstone ranges.—*A. Cunningham*.

**BAR-AMADAH.** PERS. A vestibule, an entrance hall, a verandah.

**BARA-MAHAL,** a fertile district in southern India now known as the collectorate of Salem. It contains soils impregnated with soda. It is a plain elevated about 800 feet above the sea.

**BARA MARECA.** MALEAL. *Dolichos cultratus*; *Canavalia gladiata*.

**BARAMOOLA,** a pass into Kashmir leading through the valley, and by which the Jbelum leaves the valley. It is open all the year round for horses and foot-passengers. It is in lat. 34° 10' N., long. 74° 30' E., and is the only pass into Kashmir practicable for an army. The town is on the right bank.

**BARANDA,** a hill deity.

**BARANGAN.** MALAY. Sulphuret of arsenic.

**BARANGI.** HIND. *Clerodendron infortunatum*.

**BARANGIA,** a genus of mammals of the family

Mustelidæ, tribe Semi-plantigrada, and order of the Carnivora. *B. Nipalensis*, Gray, is of Nepal. *Lutra barang*, of the Malayan islands, has been placed by Dr. Gray into the genus *Barangia*, otters with hairy muzzle, rather long toes, and rudimentary claws.

**BARANI**, land dependent on the rains. *Barani*, a rain-coat, so called from *baran*, rain; an overcoat; generally pronounced in southern Persia as *baroon* and *barooni*. Both *Barani* and *Oima* are overcoats; the former, confined to men of some rank, is an ample cloak, with large sleeves, that shrouds the whole person, and is made, according to the fancy and means of the wearer, of coarse or fine broad-cloth, of shawl, or even of velvet, lined with every kind of material, from the richest furs down to the coarsest chintz, and embroidered, often very richly, with silk, gold, or silver. The *Oima* is more commonly used, and is more exclusively calculated for riding. It somewhat resembles a lady's riding habit, fitting tight to the shape from the neck to the waist, where it is gathered into plaits, and swells out above the girdle, falling in ample folds to the feet. It is generally made of broad-cloth, varying in quality.—*Onseley's Tr.* ii. p. 94; *Fraser's Journey into Khorasan*, p. 69.

**BARANKI CHETTU.** TEL. *Butea superba*.

**BARANO,** of KAGHAN. *Quercus annulata*.

**BARANUS.** HIND. *Rhododendron arboreum*.

**BARAPATALU.** TEL. *Indigofera glandulosa*, Willd. It abounds in the north-west parts of Rajahmundry; also *I. trifoliata*, W. and A.

**BARAR.** HIND. A blight which affects rice crops.

**BARARI,** of CHENAB. *Capparis spinosa*, L.

**BARAS.** ARAB. A kind of leprosy so called.

**BARAS.** HIND. A year. *Baras-Ganth*, annual knot; birthday, on which day a knot is tied on a cord kept for that purpose.

**BARAT.** ARAB. Marriage procession. The *Shab-i-Barat*, or night of record, is a Mahomedan festival held on the night of the 14th of the month Shaban. In the north of India, lamps are lighted and prayers said in behalf of deceased ancestors.—*Wilson*.

**BARATGAON,** near Gaya, is the ancient Nalanda. It was celebrated for its monastery, now a mass of brick ruins, 1600 feet long by 400 feet deep. Ten thousand monks and novices of the eighteen Buddhist schools here studied philosophy, law, science, medicine, and practised devotion. It was three times destroyed by opposing sects.—*Imp. Gaz.* See *Barabar*.

**BARAT-KHAND.** The channel which separates the island of Dwarica from the mainland. It is filled up, except in spring tides.

**BARA-WAFAT.** ARAB., HIND. The great death; a solemn festival on the 12-13th of the Mahomedan month Rabi-ul-Awal, on which date, A.H. 11, Mahomed died; also called *Weadat-i-Sharif*, otherwise called the 'day of death,' or 'death day.' In some large towns, especially those in the north, where there are educated men, daily meetings are held from the first to the twelfth day of Rabi-ul-Awal, when the more learned deliver lectures on the different events that occurred during the lifetime of their great and esteemed master and friend, which events are contained in the Koran. On the eleventh day, the ceremonies, etc., are performed with great magnificence, and the whole hall in which the party is assembled

is beautifully lit up for the occasion. Every fact of the prophet's life is then rehearsed by the lecturer, in order to excite their feelings at the loss of their great master. In the evening, a very grand procession, resembling that of the Maharram, passes through many of the streets in the town. During the procession may be seen a good display of fireworks of every description. The following day the richer Mahomedans light their houses up very beautifully, and sit up the greater part of the night reading the Koran, etc. Much food is also distributed to the poor.

BARAYI, of Benares, betel-leaf and betel-nut sellers.

BARBADOES ALOES. See Aloes. Barbadoes or Bourbon cotton, *Gossypium Barbadense*. Barbadoes Flower Fence, *Poinciana pulcherrima*.

BAR-BAGAL. HIND. *Pteropus Edwardii*.

BARBARA, a Kaolin used in Dehli for making porcelain.—*Powell*.

BARBARAMU. TEL. *Acacia Arabica*.

BARBARIAN.

Fan, E. . . . .	CHIN.	Gya, . . . . .	TIBET.
Barbaros, . . . .	GR.	M'hlecha, . . . .	SANSK.
Alienus, . . . . .	LAT.		

The Greeks applied the term Barbaros to everything foreign, and to every race not speaking Greek, and it was afterwards taken up and used by the Romans. It was a term similar to the Gentile of the Jews, to whom every person not circumcised was a Gentile; to the Hindu, every man not twice born is a M'hlecha; to the Mahomedan, every man not believing in Mahomed is a Kafir; to the Chinese, every one not a Chinese is a Fan or E. Arabs observe that Indians, unless brought young into the country, never learn its language well; and they have a term to express the vicious pronunciation of a slave or Indian,—Barbarat-ul-Hunud, the barbarism of the Indian. The Greek 'Barbaros' appears to be derived from the Sanskrit Varavaraha, an outcast, a barbarian, a man with curly hair. Ajam in Arabic literally means foreign; but in the southern part of Arabia, Al Ajam is applied to the opposite part of the coast of Africa. By the Turks, Persia is Bald-ul-Ajam, or Ajamistān; and the north-eastern coast of Africa is Bar-cl-Ajam. The Arabs divide the world into two great bodies,—first themselves, and secondly 'Ajami,' i.e. all that are not Arabs.

E means barbarian or foreigner, and it is almost certain that the term was formerly applied by the Chinese strictly in this sense. Dr. Morrison, an eminent Chinese scholar, rendered the letter E as foreigner; but in subsequent translations he changed, and rendered it Barbarian. Mandarins of Fu-chu-fu, however, distinctly stated that the word was equivalent to, and synonymous with, foreigner, and that there was nothing whatever offensive in the term. At Ningpo, on Mr. Lindsay objecting to being called E, he was called 'Yuen,' another term for a foreigner. The Chinese also called the British 'Hung Mou Yin,' literally Red-bristled Man. The gentlemen of Lord Macartney's embassy were frequently asked by the Mandarins if they were Hung Mou Yin. The British were also called by the Chinese 'Quoi,' which means devil or spirit. The Si-fan races of western China get their China name from the words meaning western aliens, and is applied

by them to the people of Sakyul, Ando, Tho-chu, Gya-rung, and Manyak.

Gya, in the Tibetan, means a stranger, a foreigner, hence Gya-filing, a Frank foreigner.

The Arab, the Persian, and the Moghul races, who speak the Urdu tongue, designate the natives of India as the Kala-Admi, or black men.—*Playfair's Aden*; *Burton's Mecca*, ii. 26, 254; *Muller's Lectures*, p. 84.

BARBARIKE EMPORIUM is supposed to be the ruined town of Bambhara or Bhambūra, on the head of the Ghara creek, the site of the most ancient seaport of Sind.—*Cunn. Anc. Geog.* p. 294.

BARBARY, a region of Africa, between the Atlantic Ocean, the Mediterranean Sea, and Egypt. It is 2200 miles in length and 500 in breadth, containing the countries of Barca, Tripoli, Tunis, Algiers, Fez, Morocco, Tafflet, and Bald-ul-gerid. It was known to the ancients by the names of Mauritania, Numidia, Africa Proper, and Libya.

BARBECUE, drying grounds for coffee.

BARBER.

Hajjam, Isla-Saz, . . . .	HIND.	Margalan, Mangali, TAM.
Nai, Nnavi, . . . . .		Mangala, . . . . . TEL.

Amongst Hindu barbers there are many different sections. They are considered a low caste of Sudras. A Hindu poet says, 'Among the sages Narad, among the beasts the jackal, among the birds the crow, and among men the barber, is the most crafty' (Ward, iii. p. 122). The barbers' wives cut the nails and dye the feet and the hands of the Hindu women, and are midwives. The castes of Teling barbers in Madras are the Reddi Bummala, Natum Mungala, Sree Mungala, Chāta Cooroo, Pongkanatu, Saljara Mungala, Arava Mungala, Palay Mungala, Beree Mungala.

BARBERRY, plants of the Himalaya and Neilgherries, species of the genus *Berberis*. Russout, which is used among natives for sore eyes, is extracted from the roots. Its virtues have of late been much extolled as a remedial agent in fevers, but beyond being a good tonic in weak digestion consequent on fever, it possesses no antiperiodic powers, and will never be equal to quinine or the bark of the Bibiree green-heart tree of British Guiana, a large forest tree attaining an altitude of 60 feet, and found on the rocky hill-sides on the borders of the South American rivers, and belongs to the Laurel tribe. The active principle in Warburg is extracted from the Bibiree, and forms the essence of the drops given in those severe forms of jungle fever seen at Mysore and in the Wynad.

BARBET, birds of the family Megalaimidæ, comprising the genera *Megalaima*, *Cyanops*, and *Xantholæma*. The species in S.E. Asia are *Megalaima virens*, the great barbet; *M. lineata*, *Viell.*; *M. caniceps*, *Franklin*; *M. viridis*, *Gm.*; and *M. Hayi*; *Cyanops Asiatica*, *Lath.*; and *C. Franklinii*, *Blyth*; *Xantholæma Indica*, *Lath.*; *X. Malabarica*, *Blyth*; and *X. rubricapilla*, *Gm.* In the Tenasserim mountains it awarms from 3000 to 5000 feet elevation, not higher nor lower; and from the first level it suddenly and entirely supplants *M. lineata*, the Pokoung of the Burmese. As long as day lasts, the woods amongst the Danna hills resound with its cry—Piow, piow, piow, etc. etc. Another barbet, resembling apparently *M. Indica*, is also pretty common from 1000 to 3500 feet, but it settles solely on the summits of the highest trees, calling

out Tapral, tapral, tapral, by the hour together. The greater red-headed barbet (*Megalaima Indica*, *Lath.*; *M. Philippensis*, var. *A. Lath.*) gives out from its throat an incessant din, in sounds which resemble the blows of a smith hammering a caldron, and is known by the British in India as the coppersmith.—*Tennant's Ceylon*, p. 242; *Tickell*.

**BARBOSA.** Odoardo Barbosa was a cousin of Magellan, was with him at the capture of Malacca, and accompanied him in his circumnavigation of the globe. In 1515 he wrote a book, entitled *The Coasts of East Africa and Malabar*, in which he describes these coasts, also Bijanagar, Bengal, Orissa, Further India, the Indian Archipelago, and China, and the trade of the eastern seas as it was found by the Portuguese on their first entering them. He gives a detailed account of the trade in rubies, diamonds, emeralds, and other precious stones; also of the drugs and spices, the perfumes and dyes. He describes Cambay as a remarkably well built city, in a beautiful and fertile country, filled with merchants of all nations, and with artisans and manufacturers like those of Flanders. He speaks with much precision of Sumatra. On the death of Magellan, he was elected joint commander of the Spanish Expedition.—*Elph.* p. 427; *Marsden's Hist. of Sumatra*, p. 8.

**BARBUS**, a genus of fishes. *B. mosal*. *B. Ham.*, and *B. Neilli*, *Dag.*, of the south of India, are known as the Mahaseer.

**BARCHA.** HIND. *Quercus floribunda*.

**BARCH-HA.** HIND. A spear or lance with a wooden stock, carried by fakirs; also the lance of cavalry soldiers.

**BARD.**

<i>Barde</i> , Poète, . . . FR.	<i>Bhat-Raj</i> , . . . HIND.
<i>Bart</i> , Wideshaken, GER.	<i>Vate</i> , poeta, . . . IT.
<i>Bardai</i> , Bardeit, . . HIND.	<i>Poeta</i> , Vardo, . . . SP.

The Bardai of the Rajput is the prototype of the bard of the Saxon races, reciters of warlike poetry, of whom Tacitus says, 'With their barbarous strains they influence their minds in the day of battle with a chorus of military virtue.' The Bards of India are the Bhat and the Charun. The Bhat are found all through Peninsular India, where they are respected, though not revered. The Bhat or Bards of Central India are of three sorts,—the Magadha or historian, the Sata or genealogist, and the Bardi or court minstrel, whose duty in older times it was to salute the king or chief in the early morning, wishing him long life and prosperity. Bards from their sacred character are often employed as convoys of travellers, and of their property in tandas or caravans. Throughout Rajputana they are regarded as a sacred order, and as the hereditary guardians of history and pedigree. They chant their own verses, or legends from the mythology of India. Bhat-Raj claim to be Kshatriya, whose occupation is to proclaim the titles of kings and be their eulogists. In Malwa and Gujerat, it was usual for travellers to hire a Charan to protect them, and if robbers appeared, he stepped forward waving his long white garments, and denouncing in verse infamy and disgrace on all who should injure travellers under the protection of the holy members of Siva. If this failed, he stabbed himself with a dagger in the arm, declaring that his blood was on their heads; and if all failed, he was bound in honour to stab himself to the heart. Elphinstone mentions that the Bhat and Charan of the

west of India were revered as bards, and in some measure as heralds, among the Rajput tribes. In Rajputana they conducted caravans, which were not only protected from plunder, but from legal duties. In Gujerat, they carried large sums in bullion through tracts where a strong escort would be insufficient to protect it. They were also guarantee of all agreements of chiefs among themselves, and even with the government.

Their power is derived from the sanctity of their character and their desperate resolution. If a man carrying treasure is approached, he announces that he will commit traga, as it is called; or if an engagement is not complied with, he issues the same threat unless it is fulfilled. Malcolm mentions that Charans, particularly of the Maru class, who are mendicants, attended at feasts and marriages in great numbers, and were in the habit of extorting large sums, at the latter, by threats (if not satisfied) of sprinkling their blood on the parties met on this joyous occasion; and these threats had been too often carried into execution to make them be deemed idle by the superstitious Rajputs. The Charan women are distinct from all the other population, both in dress and manners. They often resided in separate villages; and the traveller was surprised to see them come out in their long robes, and attend him for some space, chanting his welcome to their abode. The Charans are everywhere treated by the Rajputs with great respect, the highest rulers of that race rising when one of this class enters or leaves an assembly. Brahmins are less esteemed than the bard.—*Tod's Rajasthan*, i. 39, 67, 540; *Burton's Scinde*, p. 302; *Malcolm's Central India*, ii. p. 135; *Elphinstone's Hist. of India*, p. 364; *Hindu Theatre*, ii. p. 275; *Infanticide*, p. 78; *The Hindoos*, p. 75.

**BARDWAN**, a town in Bengal, in lat. 23° 14' 10" N., and long. 87° 53' 55" E., built on the left bank of the Damodar. It gives its name to a revenue division of 12,719 square miles, with a population of 7,286,957, and through which the rivers Damodar, Dhakesor, Khari, and Ajai flow. In the 16th, 17th, and 18th centuries, it was successively held by Mahomedans, Hindus, and Mahrattas, but it was ceded to the East India Company in 1760, and since the close of the 18th century it has been under a permanent settlement. Its coal mines at Raniganj, about 44 in number, its sari and dhori silk fabrics, its iron, gold, silver, and brass wares, and its agricultural produce, form its sources of wealth. Its coal area is about 500 square miles. About 564,933 tons of coal are yearly raised. The Maharaja of Bardwan is the oldest and wealthiest of the Bengal zamindari chiefs, and the family keep up a regal state. They have been uniformly friendly with the British.

**BAREILLY**, a city in the Rohilkhand division of the N.W. Provinces, in lat. 28° 22' 9" N., and long. 79° 26' 38" E., which gives its name to a British revenue district. The district has an area of 2982 square miles, and, in 1872, a population of 1,507,139 souls. It is a level plain just below the last slopes of the Himalaya. During the 17th and 18th centuries, it changed hands amongst Mahomedan and Mahratta chiefs, but in 1801 was ceded to the British. In 1805, 1816, 1837, and 1842, there were disturbances, and in the Mutiny it was in rebellion from the 31st May 1857 to the

7th March 1858, when the city was retaken. Its best cultivators are the Kurmi, Lodh, Murai, Jat, and Chamar. Mahomedans number about 306,682 souls. Hindus, 1,197,583,—Brahmans, 76,442; Rajputs, 44,669; Baniya, 30,726; Ahor, 47,238; Chamar, 132,798; Kurmi, 166,280.—*Imp. Gaz.*

**BARG.** PERS. A leaf of a tree, hence—

Barg-i-amrit-phal, leaf of *Citrus limonum*.

„ i-anab, leaf of *Zizyphus jujuba*.

„ i-bart, leaf of *Calamus draco*, or *Pterocarpus draco*.

„ i-hanna, leaf of *Lawsonia alba*.

„ i-gul, also Gul-barg, rose leaf.

„ i-murad, leaf of *Myrtus communis*.

„ i-tambul, Pers., Betel leaf.

„ i-wasma, *Indigofera tinctoria*.

**BARGAH.** HIND. A royal court. Bargahi, an attendant or servant at court, or at the houses of Hindus of rank. There are many in Gorakhpur and Mirzapur. See Bar.

**BARGIL.** HIND. Ortolan.

**BARH.** An effigy placed upon the funeral pile, when a Hindu woman burns herself, after her husband's decease in a distant place.

**BARHADRATHA.** According to Chevalier Bunsen, a dynasty of 17 kings of India, who ruled 220 years, viz. B.C. 866 to B.C. 647. One of them, Brihadratha, was father of Jarasandha. The kings of Magadha were of six dynasties; the first was that of Barhadratha, of the line of Pandu, the first of which was Jarasandha, a contemporary of Yudistira and Krishna.—*Bunsen*, iii 547.

**BARHAI.** HIND. A carpenter. The carpenters of British India are mostly Hindus, and, with the goldsmith, stonecutter, blacksmith or iron-smith, and brazier, form the five Hindu artisan classes. Only in the Presidency towns a few Parsees and Christians are employed on the finer and more elaborate work.

**BARHANDL.** HIND. *Microdonchus divaricata*.

**BARHANG.** PERS. A medicinal substance sold in all the bazars of Persia, useful in dysentery. It somewhat resembles linseed, and is made into a tea like linseed tea, with the addition of a teaspoonful of oil of sweet almonds. Diet is restricted to rice and a mash of almonds and sugar.

**BARHOUL.** a town of Rajputana belonging to the Barholia, Bhri-ga-bansi Rajputs.—*Wilson*.

**BARH.** HIND. Manured land near villages. An enclosure, a tower. Any enclosed piece of ground; a plot for kitchen garden, sugarcane, or other produce.

**BARH.** a Hindu race in Woon. In Oomraoti there are 17,240 of them, a thirtieth part of the ion.

**BARH** of Chenab. *Gossypium Indicum*, *Lam.*

**BARH.** a caste of men employed to make spear torches. They also act as barbers, and in the Oudh service had the character of good soldiers.

**BARH** or Baria, a Koli tribe of cultivators in Rewa Kanta, Gujerat, Dekhan, and Konkan, on both banks of the river Mahi. They work the mica and cornelian mines, and manufacture catechu.—*Ind. Ant.*

**BARH.** HIND. Lapidaries' polishing paste.

**BARHARA.** HIND. *Sida cordifolia*; *S. acuta*.

**BARH-DOAB.** a district of the Panjab, in which Multan, Lahore, and Amritsar are situated. It has the sanatorium of Dalhousie, near which is the large forest of Kala-top. Montgomery district, south of Lahore, is also in the Bari-Doab. It is between the Beas and Gharra on the east, and the Ravi and Trimab on the west. The

Bari-Doab consists of an elevated central dorsal plateau, called Ganj-i-Bar, or bald tract, in the Manja or middle part. This, on both sides, makes a sudden drop, there called dhaya, down to a flat alluvial tract of several miles in width, running along either river, and producing tamarisk and jhand. The soil of the Ganj-i-Bar is intensely arid, and often saline, and produces only jal and some salsolaceous plants, with a few bushes of jhand. On the occasion of heavy rain in its upper part, the Ravi and Beas become flooded, and injury results to the low-lying land on the borders of the latter river. The Ravi, in July 1873, rose 12 feet in two days, and came down at 7½ miles an hour. The Bari Doab canal is 212 miles in aggregate length. It cost £1,251,443.—*Cal. Rev.*

**BARID SHAHI**, a dynasty which ruled at Beder from A.D. 1498 to 1572. The kings were—  
Kasim I., A.D. 1498 A.H. 904 | Kasim II., A.D. 1569 A.H. 997  
Amir I., „ 1504 „ | 910 | Mirza Ali, „ 1572 „ 1000  
Ali, „ 1549 „ | 945 | Amir II., „ ?  
Ibrahim, „ 1562 „ 990

**BARIJ.** SANSK. Lotus.

**BARIJAMU** or Barjapu chettu. TEL. Erythrina Indica, *Lam.*; moochy wood.

**BAKIK ERANDI.** HIND. Small-seeded var. of *Ricinus communis*.

**BAKIKI.** TEL. *Adiantum lunulatum*, *N. L.* *Burm.* *Sapium cordifolium*, *R.* *Hirza Indica*, *R.*

**BAKIK TIL.** DUK. *Sesamum orientale*.

**BARH-KUDU-VADU**, also Barki. TEL. A village menial, servant, messenger, watchman, scavenger.—*W.*

**BARILIUS RUNGOSUS.** Day. A fish in the rivers below Kotagerry, called the Indian or spotted trout. *B. barilla*, *Buch. Ham.*, of the rivers of Bengal and Hind, is the bhola or trout. *B. barna*, *B. Ham.*, is also called Bali bhola, Bahri, Bareli, and Barna.

**BARILLA**, soda, kelp.

Kali, . . . . .	ARAB.		Barrilha, Solda, . .	PORT.
Soude, Barille, . . . .	FR.		Socian, . . . . .	RUS.
Sajikhar, Khar, GUJ.,	HIND.		Applacaram, . . . .	TAM., TEL.

Barilla, kelp, salsola soda, and natron are all carbonates of soda. Barilla is prepared by burning sea-weed and the plants that grow in the marine lagoons or salt-water lakes of most of the seaboard of South-Eastern Asia. In the Archipelago, quantities are produced by the settled populations or by migratory fishing races, and it is largely brought to India from the Persian Gulf. In India, barilla is obtained from *Salicornia Arabica*, *W.*, of Sunderbuns and the Coromandel coast, and from *S. Indica*, *W.*, of Malabar. The genus *Mesembryanthemum* is rich in alkaline carbonates, and usually frequents the seashore. Dr. Roxburgh was of opinion that the two species of *Salicornia* and one of *Salsola*, which are extremely abundant on the Coromandel coast, might be made to yield barilla sufficient to make soap and glass for the whole world. There are now more economical processes for procuring this substance from dhobi's earth (native carbonate of soda), and from sea salt. But Dr. Helenus Scott received the gold medal of the Society of Arts, for sending from Bombay the mineral alkali, the Saji Matti of Bengal, the Applacaram of the Tamil people, which occurs in immense quantities in many parts of Bengal, especially in the districts of Monghir, Purnea, and Cawnpur. It contains from 40 to 50 per cent. of carbonate of soda, with organic

matters, clay, sand, and oxide of iron. The salts can be extracted by washing the mineral without incineration, but the organic matter is dissolved at the same time, and gives a deep brown solution from which pure crystals cannot be obtained. The firing destroys this substance, and then the solution is colourless; but care must be taken not to push the heat beyond low redness, for the alkali at a higher temperature combines with the sand and clay, and the whole runs into a green glass, insoluble in water. The earth of a large tract of unproductive land in the Puttoocottah and Trevandy taluqs of Tanjore is greatly impregnated with impure carbonate of soda, and a small export trade goes on of dhobi's earth. In the years 1826 to 1830, the late Mr. Hart and Dr. Macleod worked it on the large scale, and about 1000 tons of barilla, containing 25 per cent. of pure alkali, and equal to the best Spanish, was the estimated produce. In Europe, this salt is prepared either by burning sea-weeds and lixiviating the ashes, the product being termed kelp and barilla, or by decomposing common salt by sulphuric acid, and then roasting the resulting sulphate with chalk, sawdust, and fragments of iron. The mass when washed gives the carbonate of soda. The celebrated lake of Loonar produces six principal varieties of natron salts, to which the natives give the following names:—1. Dulla; 2. Numuck Dulla; 3. Khuppul; 4. Pappree; 5. Bhooskee; and 6. Mahd Khar. Dulla and Numuck Dulla are used for dyeing silks, fixing colours,—also as medicines, and in the manufacture of bangles. Of Khuppul, there are two kinds, one of greater value than the other, and this salt is used in fixing the red dyes of cloth. Pappree is used in the manufacture of bangles, of which there are two manufactories near the lake. When these are in full operation, bangles are manufactured in large quantities, each man being able to manufacture from 600 to 700 daily. The eyesight of these men fails soon, owing to the entire want of protection from the glare of the furnaces.—*Scientific Records of the Madras Government; O'Shaughnessy.*

BARI-MAL. HIND. Galls of Tamarix Indica.

BARING. HIND. Myrsine Africana.

BARINIKA, also Bari-venka. TEL. *Trophis aspera, Retz.*

BARINKA. TEL. *Epicarpurus orientalis.*

BARISAL, a town in the district of Bakarganj, in Bengal, 136 miles from Calcutta, to the north of the Twenty-four Parganas. Barisal guns, a term applied to thundering noises which are heard occasionally in the delta of the Ganges and Brahmaputra.

BARJ, of Kangra; *Zizyphus flexuosa, Wall.*

BARJALA. BENG. *Sida cordifolia, Linn.*

BARJAPU CHETTU. TEL. *Erythrina Indica.*

BARJURI, root bark of a climber found in Rajwara; tasteless. One-fourth of a tola is a dose; is given to women after child-birth, in 'luddoo;' said to augment the secretion of milk, to relieve the after-pains, and to strengthen.—*Gen. Med. Top.*

BARK.

Kusker, . . . . .	ARAB.	Scorza, . . . . .	IT.
Pattaya, . . . . .	CAN.	Kulit Kayu, . . .	MALAY.
Eoorce, . . . . .	FR.	Patta, . . . . .	MALEAL.
Baumrinde; Barke, GER.		Barco, Corteza, . .	SP.
Chal, Post, Patta, HIND.		Pattay, Patta, TAM.,	TEL.

The barks of trees are largely in use in medicine and the arts in all parts of the world. In the

arts, the bark of the oaks, of species of *Rhus*, of the *Acacia Arabica*, of species of *Eucalyptus*, are largely used in tanning; and that of one of the oaks furnishes the cork of commerce. The wattle bark of Australia is largely used; in India, that of the *Acacia leucophloea* is employed as an ingredient in the distillation of arrack, and that of *A. Arabica* in tanning. Many barks of the plains of India furnish useful basts for cordage, and cloth is obtained by extracting the layers of cellular tissue which form a tubular sheath enclosing the woody parts of other plants. Species of *Grewia*, *Hibiscus*, and mulberry of the East Indies furnish these most abundantly, as also do the *Eriodendron anfractuosum* and the *Acacia robusta*, some of them being woven into cloth. The barks of species of cinchona, now introduced into India, have long been employed in medicine, as also that of *Michelia champaca*. See Bast.

BARK of Kabul, a soft fabric of camel's hair. Bark shutri, camel-hair cloth.

BARKA, a non-Aryan race of India.

BARKALA, an inferior tribe of Rajputs in Balandshahr.

BARKAT. HIND. A blessing. Ap-ke-dua-ki-barkat-se, By your prayers and blessing.

BARKER, LIEUT. I. N., wrote on the Volcanoes in the Red Sea. Altitudes near Tadjoura Groups. Bom. Geo. Trans. 1844.—On the Islands of Mushakh, in Eastern Africa, when visited in 1840, with map of the Somali coast. Lond. Geo. Trans. 1848, vol. viii.—On the Eruption of the Volcanoes of Saddle Island in 1846. Bom. Geo. Trans. 1847, 1849, and 1851; Lond. Geo. Trans. 1846.—On the Geographical and Geological Characters of the Gulf of Tadjoura, with a chart. Lond. Geo. Trans. 1849.—*Dr. Buist's Catalogue.*

BARKHAN, a district of Baluchistan, occupied by the Khidraui.

BARKHAST. PERS. The breaking up of an assembly; the departing of a visitor.

BARKHAUSIA REPENS. *Smith.*

Hu-hwang lien, . CHIN. | Ko-ku-lu tseh, . CHIN.

A plant of Kan-suh and Shen-si, in China; root used as an astringent.—*Smith*, p. 33.

BARKING DEER of Nepal, *Cervulus moschatus*.

BARUK. PERS. *Armeniac vulgaris*.

BARLAAM and Josaph or Josaphat, a story supposed to have been written by Joannes Damascenus to give a simple exposition of the principal doctrines of the Christian religion, and a disquisition on the merits of the principal religions of the world,—Chaldaean, Egyptian, Greek, Jewish, and the Christian. It is a novel, and the story was taken from the Lalita Vistara, the legendary life of Buddha. He gives in it the four drives of Buddha, so famous in Buddhist history. The pillars or towers raised to commemorate these drives were still standing at Pataliputra at the times of Fa Hian's and Hiwen Thsang's visits to India. The story became a most popular book during the middle ages. In the east it was translated into Syriac, Arabic, Ethiopic, Armenian, and Hebrew; in the west it exists in Latin, French, Italian, German, English, Spanish, Bohemian, and Polish. As early as 1204, a king of Norway translated it into Icelandic; and at a later time it was translated by a Jesuit missionary into Tagala, the classical language of the Philippine Islands. In the Eastern and Western Churches, Barlaam and Josaphat have both risen to be saints; in the

Eastern Church the 26th of August is the saints' day of Barlaam and Josaphat, and in the Roman Martyrologium the 27th November is assigned to them.—*Max Müller, Chips*, iv. p. 186.

**BARLERIA**, a genus of plants of the natural order Acanthaceæ. The following species occur in the East Indies—*bispinosa*, *ciliata*, *cœrulia*, *cristata*, *cuspidata*, *Courtallia*, *dichotoma*, *Hochstetteri*, *polytrichæ*, *longifolia*, *prionites*, *nitida*, *obovata*, *hirsuta*. Some of these are cultivated as flowering plants. *B. Roxburghii* grows in the northern parts of Bengal. *B. dichotoma* is the *sada jati* of Bengal.

*Barleria cœrulia*, *Roxb.* iii. 80.

Dasi, . . . . . BENG. | Nilambaram, . . . TEL.

A shrub cultivated for its numerous large and beautiful light blue flowers. It is a native of the moist, shady valleys amongst the mountains of the Northern Circars, Bengal, Nepal, and Burma.

*Barleria cristata*, *Linn.*

Tadrolu of . . . JHRLUM. | The leaves—Bansa, SIAH.

A very large ramous shrub of the Panjab and Silhet.

*Barleria longifolia*, *Linn.*

Gooshura, . . . . . HIND. | Neermooli vayr, . . . TAM.  
Itchoora, . . . . . SANSK. | Neergobbi vayroo, . . . TEL.

Generally found growing in moist situations. The root is supposed to have virtues similar to the root of the *Solanum Indicum*.—*Linn.*; *Ains.*

*Barleria prionites*, *Linn.*

Kant'ha jati, . . . . . BENG. | Mulu-goranta, . . . TEL.  
Koletta vitla, . . . MALEAL. | Konda golbi, . . . "  
Kuruntaka, . . . . . SANSK. | Pachcha mula-gor-  
Shem muli, . . . . . TAM. | anta, . . . . . "

One of the most common and at the same time most elegant of the small shrubby plants of India. It is in flower all the year round, and every soil and situation seem to suit it. The juice of the leaf is slightly bitter, and rather pleasant to the taste, and is a favourite medicine of the Tamil practitioners, in those catarrhal affections of children which are accompanied with fever and much viscid phlegm; it is generally administered in a little honey, or sugar and water.—*Ainslie*.

# BARLEY.

Shair; Dhourra, . . . ARAB.	Dasawrie; Jao, HIND. PERS.
Chama (unhusked), . . . BHOT.	Orzo, . . . . . IT.
Grim, Nas (husked), . . . "	Ma-jo (unhusked), . . . KASH.
Meh, Mau-meh, . . . CHIN.	Hordeum, . . . . . LAT.
Ryg, . . . . . DUT.	Fatschma, . . . . . RUS.
Orge, . . . . . FR.	Cebada, . . . . . SP.
Shoreh, . . . . . HEE.	Surmo; Zezi; Sowa, SITT.

Barley is largely cultivated in Europe, Asia, Africa, and America; but there are several species, viz. *H. cœleste*, *distichon*, *hexastichon*, *jubatum*, *maritimum*, *murinum*, and *vulgare*, some one or other of which is preferred in different localities. It is extensively grown in the north of India, occasionally on the Neigherry mountains, and in the hill regions in the south. Two kinds are grown in Oudh on light soils, and not irrigated. The kind called Jau is grown everywhere; the other, called Dasawrie, is grown on the banks of rivers. It is there sown in October, sells for 2 or 2½ maunds for 1 rupee, and in Gujerat was for many years one of the cheapest grains. In the Panjab, in the Sutlej valley, *Hordeum cœleste* and *H. hexastichon* are grown at an elevation of 15,000 feet, the beardless variety of *H. cœleste* being most esteemed. Barley constitutes one of the Burmese seven kinds of saba or cereal grasses. *Hordeum distichon*, or two-eared barley, is that

commonly cultivated in Britain. As met with in commerce, the seeds or grains are usually enclosed in the paleæ or husks; denuded of these they form 'Scotch or pot barley;' when rounded they constitute 'pearl barley;' and this again reduced to powder is called 'patent barley.' In 100 parts the following were found in Bombay bazar barley, unhusked:—Moisture, 8·00 per cent.; Nitrogenous matter, 10·94 per cent.; starchy matter, 77·14 per cent.; fatty or oily matter, 1·65 per cent.; mineral constituents (ash), 2·27 per cent.

The best test of barley is its fitness for malting; and breweries now exist in full working order at Murree, Kuesowli, Simla, Naini Tal, and also in the Neilgherries. The native indigenous barley of the Neilgherries is unfit for making malt, and it yields only ten bushels per acre; whereas the English seed barley yielded on the Neilgherries thirty-five bushels per acre. The barley of Afghanistan has always been remarkable for its good quality, being rich in flesh, muscle, and bone forming elements, as proved by the strength, bone, and muscle of the Afghan horse, galloway, and powerful ponies or yabooos. Tibet barley sent from India to Scotland was 'not considered worth the trouble and expense of culture. One hundred pounds of good barley judiciously malted will yield 8 lbs. of malt. The bushel of malt weighs 55 lbs.; and the distiller of pure malt whisky calculates on obtaining 2 gallons of proof spirits from 1 bushel of malt in average years. Hence a block of Indian compressed malt, weighing 105 lbs., represents 6 gallons of proof whisky.—*Hassall; Mason's Teasserie; McCulloch; Cleg-horn's Panjab Report*.

# BARLEY SPROUTS.

Meh-ya, . . . . . CHIN. | Meh-nieh, . . . CHIN.

BARLOW, SIR GEORGE, BARONET, a Bengal civilian, succeeded Lord Cornwallis as Governor-General, from the 10th October 1805 to the 31st July 1807. He was afterwards Governor of Madras, and during his administration the officers of the Madras Army mutinied. He wrote *Ten Tracts on his Government in India*.

BARMA. CHENAB. *Taxus baccata*.

**BARMECIDES.** The Beni Barmek, an old noble Persian family, who, before they embraced Mahomedanism, had been the custodians of the sacred fire. Khalid-ibn-Barmek became wazir to Ibn-us-Safah, the first of the Abbassi khalifs, and his son Yahya succeeded him in that office. His grandson Jafar was the constant companion of Harun-ur-Rashid. The vicissitudes of this family were very great, even in oriental life. They were Dehgans or heritors of the land. Jafar was the constant companion of Harun-ur-Rashid, abroad in all Harun's nightly walks, and at home along with Abu Nawaz the jester-poet, and Masrur the black headsman. Jafar was distinguished for his eloquence, his gentleness, his generosity, and high intellectual attainments. Harun gave his sister Maimunah to Jafar as a wife, under a promise of continency, which was not kept, and Arzu, a slave of Rashid's wife Zobaidah, told Rashid that children were born. How Jafar fell is variously related, but all the stories show that Harun's jealousy of Jafar's power induced him to assassinate his friend. Harun slew Arzu; ordered Masrur to bring reasons in the evening, then slew his sister, buried her in her own rooms, and ordered Masrur to kill



and put the masons in sacks, and throw them into the Tigris. On Thursday, when Jafar waited on Rashid he was graciously received, and allowed to return home; but Masrur was sent to recall him, to take him into a tent and behead him. Jafar seeing the object of it, pleaded with Masrur, and induced him to go for fresh instructions, but finding Rashid determined, Masrur returned and beheaded Jafar while praying, and flung the bleeding head at Rashid's feet. Rashid wept sorely, but he sent to Medina for the two sons of Jafar and Maimunah, wept over but killed them too, and buried them in a pit with the box with their mother's remains. Yahya, Jafar's father, and Al-Fadhl, Jafar's brother, were imprisoned, all their property was confiscated, and more than a thousand of the Barmecides were slain.

**BARMHOTAR.** HIND. A free grant given to Brahmans for religious purposes. Barmhpuja, land given to Hindu priests, resumable at will.

**BARNA.** HIND. *Cratævia tapia*; *C. religiosa*.

**BARNACLES** belong to the genera *lepas*, *otion*, *balanus*, and *scalpellum*.

**BARNAK**, an opprobrious name given by the Turks to their Christian converts. The word is derived from *Burmak*, to twist, to turn.—*Burton's Mecca*, i. p. 93.

**BARNAK BRAHMAN.** BENG. A Brahman who performs ceremonies for the lower castes.

**BARODA**, a city in lat. 22° 17' 30" N. and long. 73° 16' E., is the capital of the territory of the Gaekwar, to which it gives its name, and includes all the parts in Gujerat belonging to the family. The area is 4399 square miles, and its population 2,000,223, 91·27 per cent. being Hindus, with 46,544 Srawak or Jains, 8·3 per cent. Mahomedans, and the Parsees are 7238. Other races are Bhatela Brahmans, Kunbi, Rajput, Koli, Bhil, Bhat, and Charan. Its lands are much intermixed with British territory. The principal rivers are the Saraswati, Sabarmati Mahi, Nerbadda. The ancient name of Baroda is Chandanavati, having been, it is said, founded by Chandun, raja of the Dor tribe of Rajputs, not unknown to legendary lore. But, like all ancient cities of India, it has borne various names. Chandanavati, 'the City of Sandal-wood,' was changed to Viravati, or 'Abode of Warriors'; and again to Barpotra, or 'Leaf of the Bar,' perhaps from some fancied resemblance in its circumvallation to the shape of the leaf of the sacred banyan tree. From this the transition to Baroda was simple, and the Gaekwars seem inclined to let it rest under its present designation. This family sprung, in 1720, from Damaji Gaekwar, Sirdar Bahadur. He was an officer under Khandi Rao Holkar. The family title is Sena Khas Khel Shamsheer Bahadur. The population of Baroda city is 112,057.—*Tod's Travels*, p. 245.

**BAROLLI**, in Central India, not far from the falls of the Chambal, has three Hindu temples, one with a pillared porch. It has also a chori, or nuptial hall, in which a Huna (Hun) was married to a Rajputni.—*Fergusson*, iv. p. 50.

**BAROS**, Tapas, and Singkel are three Dutch settlements on the north-west coast of Sumatra, south of Acheen. Baros is a place of some trade, in lat. 1° 56' N. Its principal exports are camphor and benzoin. Baros camphor is much prized by the Chinese.

**BAROTHI**, a tribe of Ahirs in Mynpuri.

**BAROZA** or ganda barosa, the oleo-resin exuding from the 'chil,' or *Pinus longifolia*.

**BAROZHI**, residents in the town of Koork in Sibi, a semicircular bay, 25 miles across, in the hills N.E. of Dadur, and irrigated by canals from the Narra river.

**BARPHALLI.** HIND. *Euonymus fimbriata*, E. Hamiltonii.

**BAR PUSHTUN**, the upper, higher, or western Afghans dwelling west of the Khaibar pass.

**BARPYAL.** HIND. of Sealkote. Land left for a year fallow after an exhausting crop.

**BARQANDAZ** or Burkandaz, HIND., PERS., from Barq and andaz, literally lightning-thrower. An armed policeman, a matchlockman, a peon armed or unarmed.

**BARRA.** HIND. A rope used on the Banta Chaudas day, the 14th of the Kooar Sudi.—*Ell.*

**BARRA.** HIND. Large, great. Barra masur, *Ervum hirsuta*. Barra elachi, *Elettaria cardamomum*. Barri bach'hali, *Vitis setosa*.

**BARRACKPUR**, a civil and military station in the Twenty-four Parganas of Bengal, in lat. 22° 45' 40", long. 88° 23' 52", on the left bank of the river Hughli, 14 miles by rail from Calcutta. It has a residence for the Viceroy. Lord Auckland, when Governor-General, endowed a native school at this place. Its population, 9591. The natives call it Chanak, after Job Charnock, who founded Calcutta. In 1824, the 47th B.N.I., when ordered for Burma, mutinied here; and in 1857, 29th March, the sepoys of the 34th Bengal N.I. openly mutinied.

**BARRACKS** for soldiers in India are built of stone or brick, and those of Burma and Singapore are of wood, raised on piles above the ground. Barracks generally had, from the first, been ground-storied, but latterly the principle has been adopted of building them of two storeys, with verandahs, and using the lower storeys for day purposes.

**BARRADA** or Baradi, the Chrysorrhœa or 'Golden Stream' of the ancient geographer, is the river of Damascus. As soon as it issues from the cleft in the mountains, it is immediately divided into three smaller courses. The largest, which is the middle one, runs directly to the city, and is there distributed to the different public fountains, baths, and cisterns; whilst the other two, branching off right and left, contribute mainly to the luxuriant vegetation which adorns the environs. South-east of the city their scattered waters unite again into one channel, and, after flowing towards the eastern hills for two or three hours, are finally lost in a marsh, which, from one side view, appears like a small lake.—*Robinson's Travels*, ii. p. 115.

**BARRAGE**, a great dam constructed at the point of the delta of the Nile, near Cairo, with the object of distributing the waters of that river throughout Lower Egypt. It was a conception of Mahomed Ali, and was executed by a French engineer, and has proved one of the most successful forms of artificial irrigation. It has raised the waters of the Nile by 15½ to 21 feet, and has irrigated 100,000 acres of Lower Egypt. There was in 1863 a heavy rise in the Nile, under which several parts of the Barrage gave way; but these were repaired, and the Barrage strengthened, and it resisted a heavier rise which occurred in 1866.—*C. Millet*, p. 23.

**BARRAL.** HIND. *Artocarpus integrifolia*.

**BARRAL.** HIND. Himalayan sheep, the Ovis

ammon; the wild snow sheep of Kamaon and Garhwal. See Capra; Ovis.

BARRANKI. TEL. *Trophis aspera*, Retz.

BARRE. HIND. Safflower seed.

BARREN ISLAND, in lat. 12° 16' N., long. 93° 54' E., in the Bay of Bengal. It is a volcano of small extent, and covered with trees, except near the crater. It is a conspicuous object, and white scorias are always visible, and sometimes smoke is to be seen. The cone is 975 feet above the sea level. The diameter of the island is 2970 yards, or 1½ mile.

BARRIER REEF is a term usually applied to the vast reef which fronts the N.E. shore of Australia, also to that on the W. coast of New Caledonia; but the same kind of reef occurs off Tahiti, in the Society Archipelago and Caroline Archipelago. The great barrier reef, which runs north and south, at a distance of 7 to 18 miles, from the Queensland coast, is submerged in parts generally to a shallow depth, with here and there a sandbank or island with vegetation, or a channel open to the sea. The water within the barrier reef is everywhere studded with islands, islets, coral banks, and hidden reefs. The Australian reef extends, with a few interruptions, for about 1100 miles, at from 20 to 90 miles distant from the land. The enclosed sea is from 10 to 60 fathoms deep, with a sandy bottom.

The barrier reef on the W. coast of New Caledonia is 400 miles long, and for many leagues seldom approaches within 8 miles of the shore. A barrier reef 33 miles long lies about two miles off the northern shore of Rossell Island.—*Darwin; Moreshay*, p. 3.

BARRINGTONIA ACUTANGULA. Gærtn.

*Stravadium rubrum*, D.C. | *Eugenia racemosa*, Linn.  
*Meteorus coccineus*, Lour. | „ *acutangula*, Linn.  
*St. coccineum*, D.C.

Hijjul, . . . . BENG. *Sjeria Samstravadi*, MAL.  
Tiwur, . . . BOMBAY. *Ella-midella-gass*, SINGH.  
Kyai-tha, . . . BURM. *Kadami*, . . . TAM?  
Samandar Phal, . . HIND. *Kanapa*, Kanagi, TEL.

This large, handsome tree, with dark, scarlet-coloured flowers, belongs to the natural order Myrtaceæ. In appearance it is like a well-shaped, regular, middle-sized oak; it flowers about the beginning of the wet season. It is met with in the hotter parts of Ceylon, up to no great elevation. It grows in Saharunpur, the Morung hills, Bengal, Chittagong, in both the peninsulas of India, and is plentiful in the Tharawaddy district. The wood is of a red colour, hard, of a fine grain, used in constructing carts, and equivalent to mahogany, but tough to work, and short-grained. Dr. Mason says the tree is very abundant in the Tenasserim forests, of which it is a great ornament. The seeds are used in native medicine.—*Drs. Royle, Voigt; Roxb.; Th. Zeyl.* ii. p. 119.

BARRINGTONIA RACEMOSA. Roxb.

*Butonius sylvestris alba*, R. | *Eugenia racemosa*, L.  
*Samudra pu maram*, MAL. | *Dayamidolla*, . . SINGH.  
*Samstravadi*, . . . „ | *Samudra pallam*, . . TAM.

This stout timber tree is a native of Ceylon, where it grows in the warm, moister parts of the island up to an elevation of 1500 feet, also in the Moluccas, Penang, the delta of the Ganges, and Malabar. Its root is slightly bitter, and is considered by the Hindus to be aperient, cooling, and febrifuge.—*Flora Andhrica; Voigt; Thwaites; Roxburgh.*

BARRINGTONIA SPECIOSA. Linn.

*Butonica speciosa*, Lam. | *Maumes Asiatica*, L.

Kayai-gyee, . . BURM.

This large beautiful tree is a native of Ceylon, on the sea-shore between Galle and Matura; of the Tharawaddy districts of the Pegu forests, the Tenasserim Provinces, the Malay Archipelago, Singapore, the Moluccas, and the South Sea Islands. It is very plentiful in Pegu. Its wood is red, hard, of a fine grain, and equivalent to mahogany, and used in making carts. Ainslie says its seeds are employed in Java for intoxicating fish.—*Drs. O'Sh., McClell., Roxb., Voigt.*

BARRI TUAR. HIND. *Cajanus Indicus*.

BARROW, a monumental heap erected as a grave mound over the dead of the Celtic and Scythic races. The Romans styled this a tumulus. But it is not known that any such have been found south of the mountain range that runs from the Caspian sea to China. Raised to a considerable height, the barrow was a noble, and has been the most enduring, sepulchral monument. In such the remains of the departed were placed on the surface of the ground, and the earth heaped up. The Scriptures tell us that the body of the king of Ai, slain by Joshua, was placed at the entrance of the city, and over it was raised a great heap of stones. Herodotus mentions the barrow of Alyattes, king of Lydia, which has been identified by modern travellers. It was 1300 feet broad, and nearly a mile in circumference. Burial-places, surrounded by circles of stones, are found in the Nagpur province, in the Nizam's territories, in the Coimbatore, Madura, and Neilgherry districts, in the hilly country of Chutia Nagpur, and in many places in great numbers. Those opened near Kamptee contained iron implements, with broken pieces of pottery. The stones of those of Europe and India have similar cup marks.—*North American Review.*

BARROW, JOHN, author of *Travels in China*.

BARSANGA. BENG. *Bergera Konigii*, Linn.

BARSAT. HIND., PERS. Rain, rainy season.

Barsati, scrofulous sores which break out on horses in the rainy season.

BART. HIND. of Kaghan. *Prunus padus*.

BARTAKOO. BENG. *Solanum melongena*.

BARTAM. MALAY. *Eugeissonia tristis*, Griffith. A palm growing on the hills about Ching, Malacca, and Penang, used in Penang in making mats for the sides of houses, also for thatch, and for all the purposes to which those of the *Nipa fruticans* are applied.

BARTANG. HIND. *Plantago major*.

BARTH. HIND. A kind of alloyed metal.

BART'H or BART, a Hindu fast-day, during which certain grains and pulses, called phalaba, are lawful food.

BARTHEMA. Ludovico Barthema (Vartoma), a native of Bologna who travelled in the east. He began his travels and visited Mecca in A.D. 1503, and in 1505 he visited Malacca.

BARTHOLOMEW DIAS had a squadron fitted out for him by John II. of Portugal, and, setting sail in August 1486, was the first who rounded that famous cape to which, from the storms he encountered, he gave the name of Cabo dos Tormentos, or Cabo Tormentosa.—*India in the 15th Century.* See Dias.

BARTHUA. HIND. *Hymenodictyon excelsa*.

BARTOLOMEO. Fra Paulino da San Bartolomeo, born at Hof, in Austria, A.D. 1748, a bare-

footed Carmelite, a member of the Academy of Velitri, and Professor of Oriental Languages in the Propaganda at Rome. He resided in different parts of the East Indies between 1776 and 1789, and wrote his *Yoyage to the East Indies*, with an Account of the Manners, Customs, etc. of the Natives, and a Geographical Description of the Country, which was printed at Rome in 1796, a German edition at Berlin in 1798, and in London, by W. Johnston, in English in 1800. His name prior to embracing a monastic life was John Philip Wesdin. He published a Sanskrit Grammar at Rome in 1794. His travels were chiefly along the Coromandel coast.

BARTONDI. MAHR. *Morinda citrifolia*.

BARTONIA AUREA, one of the *Loasaceae*, a beautiful garden flower of a yellow and white colour, opening at night, effusing a sweet odour.

BARTRIHARI, the author of a metrical Sanskrit grammar. His aphorisms are entitled *Karika*.

BARTUNG, seed of a bush, brought to Ajmir from Delhi, considered cooling and astringent, used in sherbets in diarrhoea.—*Med. Top.*

BARU. MALAY. KAWI. JAVAN. A gossamer-like substance, found at the base of the petioles of the gomuti palm, the *Arenga saccharifera*. It is imported into China, where it is applied like oakum for caulking, also for tinder.

BARU. HIND. Reed.

BARUGADAM. TEL. *Indigofera glandulosa*.

BARUKZAI, an Afghan tribe, an offshoot from the Abdalla; the Mahammadzai, one of its clans, furnish the present sovereigns to Afghanistan.

BARUL, in the Bardwan district, has a great deposit of iron ore of excellent quality. Mr. Smith estimated that 6½ millions of tons of iron could be obtained from each square mile.

BARUN. SANSK. *Crataeva tapia*.

BARUNGI. HIND. *Quercus dilatata*; *Quercus ilex*.

BARUT, also Daru. HIND. Gunpowder.

BARUZAI, an Afghan tribe N.E. of Dadar.

BARWAIK, a class of hereditary watchmen or Chaukidars, introduced into the S.E. extremity of the Bhabar to guard and patrol that region.

BARWAR, a class of people in the North-West Provinces of India employed in cleaning and selling rice; also a tribe of Rajputs in Gorakhpur and the adjacent Zillahs.

BARWA SAGAR, a small town in the Jhansi district of the North-West Provinces, so called from an artificial lake (sagar), formed by an embankment about 1200 yards long, and containing two craggy islets. It was constructed in 1705 to 1737 by Udit Singh, raja of Orchha.

BARWEZA. TRANS-INDUS. *Heteropogon contortus*, *R. and S.*

BARWUTTIA, in Kattyawar, is one expatriated, from 'bar,' out of (bahir), and wattan, a country; and it means either an exile or an outlaw, according to the measure of crime which caused his banishment from his country.—*Tod.*

BARYALA. Baryara, HIND. *Sida cordifolia*.

BARYTA, Sulphate of, or Heavy spar, occurs near Kurnool in the Ceded Districts, and at Landour.

BARZAD. HIND. Galbanum; gum-resin.

BARZHA. HIND. *Armeniac vulgaris*.

BARZ-KATUNI. ARAB. Spigel seeds.

BARZUYEH, physician to Khusru Nushirwan,

king of Persia, contemporary of the emperor Justinian. He translated into Pehlevi the Panchatantra or Hitopadesa, the source of the Kalila o Dumna. He travelled to India, got the book, and also brought back translations of medical books. He declined all rewards except a dress of honour, and only stipulated that an account of his life and opinions should be added to the book. The account is a kind of 'religio medici' of the 6th century, and shows us a soul dissatisfied with traditions and formularies, striving after truth. Fardusi, in his Shah Namah, gives a somewhat different account of Barzuyeh. In a preface of later date by Ali, son of Alshah Faresi, the names of Bidpai and king Dabshelim are mentioned.—*Chips*, iii. and iv. p. 168.

BAS. HIND. A perfume, or a disagreeable odour. Basi, smelling, putrid, stale. Badbas, bad smell.

BASAL. MALFAL. *Embelia basaal*, *D. C.*

BASALT, a rock of the older volcanic series, of a black colour, and homogeneous in appearance, containing 91-2 per cent. of silica, alumina, and oxide of iron. It occurs, columnar, in several parts of British India, in the great volcanic tract of the Dekhan, at the hill fort of Gawilghur, and on the banks of the Nerbadda. That vast volcanic formation extends over more than 200,000 square miles, and conceals, breaks up, or alters all the other rocks from beneath which it has forced its way. South of the Godavery, basaltic dykes burnt through granite, argenite, porphyry, gneiss, hornblende, slate, generally with an east and west direction.—*Colonel Sykes; Carter's Geol.; Western India.*

BASANT or Basanta. HIND. The spring-time. The Snevi, or Suiones, erected a celebrated temple at Upsala, in which they placed the statues of Thor, Woden, and Friya, the triple divinity of the Scandinavian Asi, the Tri-murti of the Solar and Lunar races. Thor, the thunderer, or god of war, is the analogue of Har, or Mahadeva, the destroyer; Woden is Budha, the preserver; and Friya is Oomia, the creative power. The grand festival to Friya was in spring, when all nature revived; then boars were offered to her by the Scandinavians, and boars of paste were made and eaten by the peasantry. Similarly, Vasanti, or spring personified, the consort of Har, is still worshipped by the Rajput, who opens the season with a grand hunt, led by the prince and his vassal chiefs, when they chase, slay, and eat the boar. Personal danger is disregarded on this day, as want of success is ominous that the Great Mother will refuse all petitions throughout the year. In Tamil countries, on the day that the sun enters Aries, bands of twelve young women, of the non-Hindu races, perambulate the streets. They have a basket of shavings which they surround, and bending low they circumanubulate, clapping their hands and singing; in this they represent the twelve signs of the zodiac, with the sun in the centre.—*Tod.*

BASANTI. HIND. A bright, pale lemon-yellow colour, the favourite colour of Krishna; also the yellow garment worn by Hindu religious mendicants, also by Rajputs when about to sacrifice themselves in a hopeless conflict. This forlorn hope is termed the jauhar.

Basanti-mail Surkhi, yellow colour with crimson tint. Basant-Panchmi, a Hindu seasonal festival

about the 9th February, in honour of Basanth, the spring, in Hindu mythology personified, and an attendant of Kama, the god of love. The basanth or spring songs, and the megh or cloud songs of the monsoon, are full of melody. A spring festival is observed at Lucknow. See Vassanth.

**BASAT.** HIND. Goods, property. Basati, pedlar's wares, pins, looking-glasses, antimony, pumice boxes, etc.

**BA-SAUH.** TIB. A cross between a bull and a yak cow.

**BASAVA.** In the south-west of the Peninsula, about the 12th century, there sprang up a new Saiva sect, between whom and the followers of Ramanuja a religious war was carried on, during which the raja of Kalyan was killed, and his capital destroyed. The founder of the new sect was Basava, son of a Saiva Brahman. While yet a boy, he refused to assume the sacred thread, because the initiatory rites required adoration of the sun; and in A.D. 1135 he fled from his home, accompanied by his sister, to Kalyan, the capital of Karnatika, whose ruler was of the Jaina religion. Here he joined his maternal uncle, a Brahman, and the raja's minister, who gave him employment, also gave him his daughter in marriage, and Basava became prime minister on his uncle's death. He had great influence over his king, to whom he is said to have lent his sister. He spared no efforts to extend the views of his sect, and the bulk of the people from north of Kalyan to Mysore adhered to him. But king Bajal opposed the movement, and was assassinated by two fanatics, on which the Kalyan kingdom closed. The views put forward by Basava were to change the worship of Siva. The linga, as an emblem of Siva, was always to be worn on the person, and called Jangama Linga, or locomotive linga, or living linga, in contradistinction to the linga erected in the Saiva temples, called Sthavara Linga, or the stationary linga. Basava inculcated the doctrine of the equality of all men; that the distinctions of castes were brahmanical institutions; that man is the living temple of the deity; that women should be protected, and permitted to teach their doctrines, unchasteness alone causing her to forfeit her claims to respect. Basava is said to have disappeared at a Saiva lingam temple, at the Kapila confluence of the Kistna and Malparba, but his sister's son, Chinna Basava, extended the sect. His followers are known as the Jangam sect, also Lingaet, Lingadhara, Lingawant, and Linghamat. They are Vira-Saiva Hindus, holding the doctrine of the Aradhya Brahman, and carry the lingam enclosed in a gold or silver casket suspended from the neck, or bound round their arms, folded in a cloth or handkerchief. Nearly all the Hindus speaking Canarese are of this sect, and their numbers may be estimated at about 6,000,000. They are almost exclusively engaged in civil vocations, and are rigid vegetarians. They are perhaps the most bigoted of all the Hindu sects. In their early career they persecuted the Jaina sect.—*Dousson; Garrett.*

**BASAVA,** the name of Nandi, the sacred Vahan bull of Siva, in Canarese.

**BASAVI.** TEL. The Murlī of the Mahrattas; Deva-Dasa women devoted to the gods in the Hindu temples. The Basavi women are usually devoted to the god Siva, and become prostitutes.

But they are also called Linga Basavi, or Garudu Basavi, according as they are devoted to one or other deity. They are called also Jogni, also Murlī, and are married sometimes to a knife, sometimes to an idol. In many parts of the south of India, the low non-Aryan castes thus devote their young women, in order that they may follow prostitution openly, under the cloak of a religious rite, and they are very numerous in the Canarese, Mahratti, and Telugu countries. It is not easy to trace the origin of this custom; but at the Myletta festivals, which were connected with the worship of Baal or Moloch, the women, as slaves to the goddess, were obliged to purchase exemption from being sacrificed, by prostitution. Almost all the Jewish prophets down to Jeremiah complain that this service was carried on in the high places by the Jews.—*Bunsen*, iv. p. 21Q. See Deva-Dasa; Jogi; Murlī.

**BASDEO,** a kinsman of Krishna.

<b>BASELIA ALBA.</b> <i>Linn.</i> White basil.		
Badruj-ul-abiaz, . . .	ARAB.	Canjang kire, . . . TAM.
Poi, Safed poin, . . .	BENG.	Kuka tulasi, Bat-
White nightshade, . . .	ENG.	salla-kura, Alla-
Safed Tulsi, . . .	HIND.	batsalla, . . . TEL.
Wahlea, . . .	MAHR.	Pedda, Karu, Polam,
Viabwa-tulasi, . . .	SANSK.	Bach-chali, . . . "

This is a twining plant, with succulent stems and leaves. It grows all over India and Burma, and is much cultivated. Natives of the Coromandel coast reckon five varieties of it, three of which are cultivated, and two wild, the Yerra or Potabatsalla, the Matu-batsalla, and the Pedda-batsalla. Roxburgh regarded these as varieties of one species, and B. Japonica *Burmam*, another.—*R.*

<b>BASELIA CORDIFOLIA.</b> <i>Lam.</i> Red basil.		
B. lucida, <i>Linn.</i>		B. rubra, <i>var.</i> cordifolia.
Puin-Shaq, Pui, . . .	BENG.	Buttu-Passalei Kirai, TAM.
Rakto-Puin,		Alla batsalla, . . .
Malabar nightshade, . . .	ENG.	Bach-chali kura, . . . TEL.
Upo'daki, . . .	SANSK.	Poti batsalla kura, . . . "
Ma-pat-niwiti, . . .	SINGH.	

Flowers small, rose-coloured. Much cultivated all over India; its excellence as a vegetable is celebrated in the Sanskrit slokam: When the upo'daki appears along with its minister, the tamarind, away! away! ye other vegetables.—*Fl. And.*

**BASEND.** HIND. An edible root in the hills of Rohilkhand.

**BASGI,** a tribe whose men and women are singers at the temples.

**BASH.** TURK. The head of a man.

**BASH.** PERS. Living. Bud-o-bash, means of living. Khush-bash, in easy circumstances.

**BASHA,** the female of the Accipiter nisus, *Linn.*, used in hawking, a native of Khorasan, with gulab eye, small. The male is called Bashin, also Bishia.

**BASHA,** the highest civil and military title in Turkey; a governor of a province, a counsellor of state; there are now many grades. It is the Turkish form of Pasha.

**BASHAHIR,** a tributary hill state in the Panjab, area 3320 square miles, population 90,000. The interior hills are covered with the finest forests of decidars. At Nachar the size of the trees is immense. Many cedars may be seen over 20 feet in girth, and from 100 to 150 feet high. It is ruled by a Rajput family whose dominion also extends over Kunawar. It commences a very little north of Kotgarh, and occupies the south side of the river Sutlej and the mountain slopes above

it, as far east as the confines of Kunawar. The valley of the Sotlej, in the western part of Bashahir, from Rampur downwards, has an elevation of little more than 3000 feet, Rampur, 140 feet above the bed of the river, being 3400 feet above the level of the sea. The river at the height of the rains is an impetuous torrent of great size.—*Thomson's Travels*.

BASHAN of Scripture, the modern Hauran.

BA-SHARRA. ARAB., HIND. According to law, a sect of fakirs.

BASHI. TURK. A commander, Minbashi of 1000, Oubashi of 10, and Yuzbashi of 100 horsemen. Bashi-bazouk, irregular cavalry, called Hyta along the valley of the Tigris and at Mosul, and Bashi-bazouk in Roumelia and Anatolia. They are collected from all classes and provinces. The Hyta-bashi, or chief of the Hyta, is furnished with *tazkara* orders for pay and provisions for from four or five hundred to a thousand or more horsemen. They find their own arms and horses, although sometimes they are furnished by the Hyta-bashi, who deducts a part of their pay until he reimburses himself. The best Hyta are Albanians and Lazes, and they form a very effective body of irregular cavalry. Their pay at Mosul is small, amounting to about eight shillings a month. They are quartered on the villages. When a Hyta-bashi has established a reputation for himself, his followers are numerous and devoted.—*Layard, Nineveh*, i. p. 38.

BASHKARA-CHARYA, a Hindu mathematician, born A.D. 1114.

BASHO. TIN. Sweet currants.

BASI, a drink prepared in the Philippines from sugarcane.

BASIAN, a branch of the Gaur taga tribe.

BASIL, *Ocimum basilicum* and *O. minimum*. Herbs used in salads and soups; raised from seed; require little care in the culture.—*Jaffrey*.

BASILEUS, a Greek title assumed by the Bactrian kings. See *Baliyus*.

BASILISK, a Saurian reptile belonging to the Iguanian family, and comprises only two species. One of these, the crested basilisk, the *Basaliscus Amboiensis*, *Daudin*, *B. cristatus*, *Bory*, of Amboyna and the islands of the Indian Archipelago, is upwards of three feet long, of a green colour, marked with white lines on the head and neck, brown on the back and tail, and silvery white on the belly, irregularly dotted with numerous white points. It keeps in the vicinity of rivers and fresh-water ponds, where it loves to bask on the branches of the trees which overhang the stream. On the first appearance of danger it drops into the water, and conceals itself beneath some rock or stone, whence it may be taken with the naked hand or a noose, for it is a timid animal. Its flesh is white, and as tender as chicken, and in taste is said to resemble venison. The female deposits her eggs in the sand, and leaves them to be hatched by the sun, paying no attention afterwards to her young progeny.

BASIM, a town in Berar which gives a name to a revenue district of 2958 square miles, with a population of 301,284, mostly Hindus of the Kunbi caste. The Hatkar or Bargi-Dhangar race, in the hills north of the Pain Ganga, a robust race, with a bold, independent bearing, furnish the Naiks of the district. Their power was broken by Brigadier Sutherland, who ordered to be hung

all who failed to surrender within a given date. They allow the hair on their face to grow. If a man die in battle or the chase, his body is burned with his feet to the east, otherwise he is burned sitting, with his legs crossed, and a small piece of gold in his mouth. Widows can contract a pat marriage. A man has only one lagan, but can have several pat wives. They worship Khandoba. They do not eat the cow or pig. The town is in lat. 20° 6' 45" N., long. 77° 11' E., and is 1758 feet above the sea.

BASING, a diadem used by Hindus of the Bombay Presidency at their weddings. It is an ornament peculiar to weddings. Both bride and bridegroom wear it as a head-dress. It is invariably made of tin, and coloured and decorated with false pearls. The richest Hindus, from Parbhush downwards, wear them, as religion prescribes it. It is tied with silk or cotton at the back of the head. Brahmans wear them made of flowers, and they are then called Mundöl. The rich have the centre made of silk, flowers, and cotton braid, the pendants on each side being always made of flowers, particularly of the Mogri plant (*Jasminium sambac*), which is white, and the ends are set off with red. The poorer classes decorate their Basing with paper. It is placed on the heads of the bride and bridegroom on the second day of the marriage ceremony, to avert or counteract the evil eye.—*W*.

BASKANOS OPTHALMOS. GR. Evil eye.

BASKETS.

Tavon; Teng, . . . BURM.	Kuta, . . . . .	MALEAL.
Tokra, . . . . . HIND.	Canasta, . . . . .	PORT.
Bakul; Kranjang; . . . . .	Canastas, Canastos, . . .	SP.
Ambung, . . . . . MALAY.	Kude, . . . . .	TAM.
Ragu; Bronong, . . . . .	Gampa, . . . . .	TEL.

In use in most countries, made of various shapes, and from such materials as the district can furnish, —bamboo, rattans or canes, leaves, and midribs of the coconut, the date palm, and the palmyra tree, also those of the *Vitex negundo*; *Ferreola buxifolia*, *Elate sylvestris*, are in use in S.E. Asia. *Arundinaria falcata*, *A. donax*, *Bambusa stricta*, *Cotoneaster obtusa*, *Phoenix sylvestris*, *Indigofera heterantha*, *Melica sp.*, *Parrotia Jacquemontiana*, *Pinus Gerardiana*, *P. longifolia*, *Rhus cotinus*, *Saccharum sara*, *Salix alba*, *S. Babylonica*, *S. viminalis*, *S. vitellina*, *Tephrosia purpurea*, *Vitex negundo*. Throughout British India, basket-weaving and mat-making are trades with humble non-Aryan races, as the Yerka, the Kurchi Korawa. A basket in Arabia and Burma (Teng) is a dry measure.

BASKING SHARK, *Selache maxima*.

BASL. ARAB. *Allium cepa*; an onion.

BASMA. HIND. *Indigofera tinctoria*.

BAS-MATI. HIND. The finest quality of rice; that of Kangra is celebrated; but fine rice in other districts, also, is called bas-mati. It is a very white, long, thin grain, and fragrant when boiled. The name seems to be from two Hindi words,—bas, smell, odour; inarna, to give out.

BASNA. HIND. *Agati grandiflora*.

BASOKA. BENG. *Adhatoda vasica*.

BASOTI. HIND. *Colebrookia oppositifolia*.

BASPA RIVER, an impetuous stream, a feeder of the Ganges. It runs in a beautiful valley. The climate is intermediate between the dry one of Spiti and the moist one of Garhwal.—*Cleg. Panj. Rep.* p. 41.

## BASRAH.

**BASRAH** or Bassora, in lat. 30° 30' N., long. 47° 33' E., a town in the province of Baghdad, on the right bank of the Shatt-ul-Arab. It has about 12,000 inhabitants. It is built on a canal, about 1½ miles from the river. The banks are fringed with walnut, apple, mulberry, apricot trees. It is called by the Arabs Al-Sura, from Be-al-Sura, signifying the stony soil on which it is built. Khalif Omar, in A.H. 15, wishing to combine the commerce of India, Persia, and Arabia, and secure that of Sind and Gujerat, laid the foundation of this place near to the confluence of the Euphrates and Tigris. The united stream, called the Shatt-ul-Arab, empties itself at the distance of 80 miles into the Persian Gulf, and commands the navigation of the surrounding countries with the coast of India. The site of Basrah is low, and from this circumstance is much subject to inundation when the river overflows its banks. Caravans of Persia and Arabia, and merchants from all nations, resorted here for the sake of traffic,—Greeks, Jews, Armenians, Banyans, and Moors.

**BASSAD. ARAB. Coral.**

**BASSADORE POINT** is the N.W. extremity of Kishm, in lat. 26° 39' N., long. 55° 22' E. It was once a flourishing settlement of the Portuguese. It was made the headquarters of the Indian Naval Squadron in the Persian Gulf in 1824, and continued so until 1864, when that service was abolished.—*MacGregor*, iv. p. 67.

**BASSANA. HIND. Agati grandiflora.**

**BASSANT DENDLU** of Beas. *Hypericum perforatum*, L.

**BASSAR. HIND.** of Kanawar and along the Sutlej. *Capparis spinosa*; European caper.

**BASSARI MARA. CAN. Ficus infectoria.**

**BASSEIN**, a town on the banks of the western branch in the Irawadi delta, in lat. 16° 46' N., and long. 94° 48' 10" E. It names one of the revenue districts of British Burma, with an area of 6517 square miles, pop. 322,689 souls. The Bassein creek is subject to the bore; the creek joins the Rangoon and China Buckne rivers.

**BASSEIN** (properly Wasi), a town and port in India, in long. 72° 51' 20" E., lat. 19° 20' 20" N. The mouth of the river is in lat. 19° 18' N., long. 72° 49' E. Bassein is an ancient and now desolate city, 30 miles from Bombay, on the Gora Bunder river. The old fort of Bassein was built by the Portuguese in the early part of the 16th century; it was taken after a protracted siege by the Mahrattas in 1739, and by them utterly devastated. In 1780 it was captured by General Goddard, but in 1782 restored; and in 1818, on the defeat of Baji Rao, it was again resumed. Pop. 9356.

**BASSES.** The Great Basses, called Raman-Paaj by the natives of India, is the name of a ledge of silicious limestone rocks, nearly a mile in extent, elevated a few feet above water, on which the sea breaks very high in bad weather. According to native tradition, a pagoda of brass was formerly erected thereon; but at present only a long flat rock appears, which is completely covered when the surge runs high. This dangerous ledge is about 9 miles from the shore, in lat. 6° 10' 5" N., long. 81° 28' E. There is a safe channel between it and the main, with about 7 to 14 fathoms. The Little Basses are in lat. 6° 24½' N., long. 81° 54' E., and 21 miles N.E. ¼ E. from the Great Basses. They consist of a ledge of rocks

## BASSIA LATIFOLIA.

a little above water, with others contiguous, and straggling rocks projecting under water a great way from the dry ledge. It is distant from the shore 6 or 7 miles; the channel inside the Little Basses is not safe for large ships. The Basses are believed to be the remnants of the great island of Giri, swallowed up by the sea (Mahawanso, ch. i. p. 4). They may possibly be the Basse of Ptolemy's map of Taprobane.—*Horsb.*; *Tennant, Ceylon*, p. 309.

**BASSIA**, a genus of plants of the natural order Sapotaceae. *B. Parkii*, Don, is an African tree; *B. sericea*, Bl., is a tree of the Mauritius; and *B. cuneata*, Bl., a tree of Java.—*Dr. Mason*.

**BASSIA BUTYRACEA, Roxb.**, Butter tree. *Falwa*; *Phalawara*, HIND. | *Yel-pote*, . . . LEFCHA.

This tree has smallish white flowers, grows on the Almora hills, in Nepal, and also in the lower hills and warm valleys of eastern Kamaon. Extreme height 30 feet, with large umbrageous foliage. Timber light and useless. Its fruit is eaten by some. The product that has commercial value is the solid oil which is expressed from the kernels,—a beautiful white, solid fat. The kernels are bruised into the consistence of cream, put into a cloth bag, and a stone put on the top to express the oil, which immediately hardens, and is of a delicate white colour, but melts at a temperature above 120° Fahr. It is used as a lubricant in rheumatism. It keeps for months. In Rohilkhand sugar is obtained from this tree.—*Roxb.*; *O'Sh.*; *Royle, Ill. Him. Bot.*; *Ezh.*, 1862; *Voigt*; *Hooker, Him. Journ.* See Shea Butter; Vegetable Butter.

**BASSIA ELIPTICA, Dalzell.** Indian gutta. *Isonandra acuminata. Cleghorn*.

*Pachonta*, . . . CAN. | *Pauchontee Pala*, . . . TAM.

A majestic tree, 100 feet high, and up to 12 feet in girth, common in all the moist sholas of the Western Ghats of Madras, up to 3000 or 4000 feet. The timber is hard, not unlike sand in its grain, and takes a good polish. It is much employed by planters for building purposes, and might be used for furniture. A sort of gutta exudes from the trunk, which is known as Pala gum, or Indian gutta-percha. It might be used as a bird-lime, or for encasing telegraph wires.—*Cleghorn's Forests*; *Beddome, Fl. Sylv.* p. 43.

**BASSIA GRANDIS, Thunb.**

*Isonandra grandis, Thunb.* | *Meeria*, . . . SINGH.

A very large tree in Ceylon, Central Provinces, and Saffragram district, at an elevation of 36,000 feet. The seeds yield an oil similar to that of *Bassia longifolia*.—*Beddome, Fl. Sylv.* p. 254.

**BASSIA LATIFOLIA, Willd.** Mahwa tree.

<i>Mahula</i> , . . . BENG.	<i>Maduka</i> , . . . SANSK.
<i>Mahwa</i> , . . . BENG., HIND.	<i>Kaat Illipi</i> , . . . TAM.
<i>Moho</i> , . . . MAHR.	<i>Epi, Ippa</i> , . . . TEL.
<i>Poonam</i> , . . . MALKAL.	<i>Ippa chetiv</i> , . . . "

This tree grows in the mountainous parts of the Circars, in Bengal, the Terai, Oudh, Gwalior, Panjab, Malwa, Nagpur, and Gujerat. It is planted near the Oudh villages in groves. The tree is common all over the Bombay jungles, both on the coast and above the ghats. It is abundant in parts of the Nurpur pargana of the Kangra district, where the two small talukas of Mau derive their name from the prevalence of the tree. This tree attains a height of 50 feet and a girth of 12 feet. A cubic foot unseasoned weighs 77 to 80 lbs., and 60 lbs. when seasoned; its sp. gr. 1.056. In the Circars it is never felled

by the natives, and it is also preserved in Nagpur, on account of its large fleshy flowers, which are dried and eaten raw by the hill tribes, and are fermented and used in distilling mahwa arrack. The flowers in the Panjab sell at 50 seers the rupee for this purpose. The flowers are sweet-tasted. It flowers in the hot season. Jackals are particularly fond of them. They fall spontaneously as they ripen, and are gathered and dried by a few days' exposure in the sun; when thus prepared, they much resemble a dried grape, both in taste and flavour. Either eaten raw or dressed, they afford a wholesome, strengthening food.

*Mahwa oil*, obtained from the kernels of the fruit, is solid at 95°, is an article of common consumption in India, and may often be met with under the names of Mowha or Yallah oil in the London market. The cost of the oil extracted is 3 rupees per maund. The proportion of oil yielded by native process is about half the weight of the seed; it so much resembles ghi, or clarified butter, that, being cheaper, it is often mixed with that commodity, and used in victuals. It is burned in lamps, and applied externally as a remedy for wounds and all cutaneous eruptions. The timber in Nagpur is from 10 to 20 feet long, and in girth 4 or 6 feet; and attains its full size in 80 years. The character of its wood seems to vary in different localities. In the Panjab, its wood is described as of a cinnamon colour, hard, close-grained, heavy, and durable, and good for building purposes. Captain Sankey says that in Nagpur it is of a pinkish colour, and weak; while, from being invariably rotten at the heart, 4 to 6 inches square of really good sound timber is all that can be reckoned on, and it is eagerly devoured by white ants. Dr. Gibson, however, says that the wood, particularly the large logs brought from the Baria forest and Kuperwunje hills, is extensively used for house and cart purposes in Gujerat, but seldom appears in the market in Bombay. Mr. Powell says that the tree gives a good and durable wood, but small; and though not abundant in the Panjab, the wood is hard and strong, and in request for naves of wheels, carriages, &c.—*Roxb.*; *Voigt*; *Birdwood*; *Erh.*, 1862; *Powell's Panjab*; *Cleghorn's Report*.

BASSIA LONGIFOLIA. Willde. Wild sapota.

Kan-Zau, . . .	BURM.	Ennai Kairaimaram?	TAM.
Ellupi, . . .	MALEAL.	Yappa? Ippa;	Pinna, TEL.
Mi-gass; Tel-mi, . . .	SINGH.	Oodooga of	WYNAD.
Illupa; Elupa, . . .	TAM.		

This good-sized tree attains to a height of 50 feet and 6 feet in girth. It grows in the hotter parts of Ceylon, especially in native gardens, in Coimbatore, on the Malabar coast, in the Wynad, in the Bombay forests north of the Goa border, and in plantations along the southern coast of Coromandel. It is a good deal like *Bassia latifolia*, but its leaves are narrow, and its flowers much more fleshy. It flowers in the month of May, and the seed ripens in August and September. The oil stains linen or woollen cloth as animal oil does; the fatty substance of *B. butyracea*, when rubbed on cloth, leaves no trace behind. The wood is as hard and durable as teak-wood, but not so easily worked; nor is it procurable of such a length for beams and planks, except on clay ground, where it grows to a considerable height, but in such a soil does not produce so many branches, and is less fruitful than when in a sandy or mixed soil. They require

little attention and watering, and being of so great use, there should be plantations of them on high and sandy grounds, where no other fruit tree will grow. A cubic foot when unsensoned weighs 70 to 75 lbs., and when seasoned 60 lbs.; sp. gr. 0.960. Mr. Rohde says that Ippi wood of the Telugu country is valued for keels of ships, and for planking below the water line. Exposed to the wind and sun in the log, it rends into strips, but it is considered a good wood for treenails, for platform carts, and for the more substantial parts of furniture, and it is comparatively free from the attacks of the *Teredo navalis*. In the Wynad it is an ordinary-sized tree, and its wood is much used on the Malabar side for building and spars. Dr. Wight says, in Coimbatore it is much used in the construction of carts, where great strength is called for. In Ceylon its wood is said to last from 25 to 80 years, weight 61 lbs. to the cubic foot; and is there used as keels for dhonies, for bridges, and in house-building. The seeds contain about 30 per cent. of oil of a bright yellow colour; 12½ lbs. of seed, in the ordinary native rude way of expressing, produce 2 gallons (English) of oil. The oil or its seed might form an important article of export. It makes excellent candles and soap. Its chief use is, however, for burning in lamps, and when fresh, as a substitute for butter in native cookery. In medicine, the oil is used externally to cure cutaneous disorders; and the leaves, milk of the green fruit, and bark, are boiled in water and used as a remedy in rheumatism.—*Dr. Wight, Cleghorn, Roxb.*; *Thur.* iii. p. 175; *Reddome*.

BASSIA PARKII, the Shea tree or Stea tree of Africa, called also the African butter plant, might be introduced into India. A solid oil is obtained from its fruits by drying them in the sun, and then boiling the kernels in water.—*Veg. King*.

BAST. PERS. From bâstin, to fasten, a sanctuary, a refuge. Like Kedesh of Galilee, Shechem of Samaria, and Hebron in Juden, the sanctuaries of Kum, and the Great Mosque in particular, are famous places of refuge (or bast, as it is termed) for all persons who have committed crimes, or fallen under the royal displeasure. Such is the sanctity of the holy Fatima's mosque, that the king himself dare not arrest a criminal who has there sought protection. The Persian custom of bast somewhat resembles that of the Jewish cities of refuge, the Alsatia of London, the precincts of Holyrood at Edinburgh and Westminster, etc. The custom prevailing in the East, of having places of asylum, owes its origin probably to the Mosaic law concerning the six cities of refuge. Formerly the whole mahalah, or quarter of Bidad, was reckoned bast, or sacred. The principal mosque, the stables of the king and nobles, and other places, are asylums. Kum, in lat. 34° 45' N., long. 50° 29' E., is a ruined town in Irak-i-Ajam, in Persia, 80 miles on the road from Teheran to Isfahan. It was taken by the Afghans in 1772. The tomb of the sister of Imam Raza is there, its bars of solid silver and gates gold plated. Kum is the most celebrated of the sanctuaries of Persia, and Shias frequently fly to it for shelter.—*Morier*; *Kinneir*; *K. Abbott*; *Malcolm*; *Ouseley*; *Taylor*; *MacGr.* iv. p. 276; *De Bode's Tr.*

BAST is the Sha of the Burmese, and Nar, HIND., TAM., TEL. The bast of plants is the liber or cellular tissue, consisting of tough elongated vessels,



which can often be separated and converted into fibrous material, and made useful for cordage and matting. That best known to Europe is a product of Russia, and obtained from the lime or linden tree, the Tilia Europea, and converted into mats and shoes. In the East Indies, species of grewin, of hibiscus, and of mulberry, are remarkable for this product; and the Theng-ban-sha, the Pa-tha-you-sha, the Sha-phyu, the Ngau-tsoung-sha, Sha-nec, and Eegw-ot-sha are basts of Arakan. The basts of Akyab and Burma are Heng-kyo-sha, Dam-sha, Thanot-sha, Wapreeloo-sha, and Sha-goung, and others, all used in preparing cordage for boats, nets, etc.; wholesale market price, 2 rupees 8 annas per maund, and all are of the inner bark of large trees. The Sha-nec, Sha-phyu, and Theng-ban-sha of Akyab are more plentiful, and used in preparing cordage for boats, nets, etc., and wholesale market price, 1 rupee 12 annas per maund. The Guand-young-sha of Akyab is used for cables and strong nets, the wholesale market price being 3 rupees 4 annas per maund; and all these fibres are much used by the inhabitants of that province.

The Glam tree bark is from the Melaleuca viridiflora, Malacca. The Talee trap (*Artocarpus*, *sp.*) is used for fishing-nets at Hassang.

The Talee Taras is of Singapore; and there is a bast used as twine in Siam.

The bark cloth of the Malay Peninsula and Keda is manufactured by the Semang, an oriental Negro tribe; and that of the Celebes (Kaili) is made from the bark of the paper mulberry. Mr. Jaffrey, at the Madras Exhibition of 1857, exhibited a very powerful bast from the *Eriodendron anfractuosum*. A bast or nar from *Acacia robusta*, has been used for all purposes to which Russian bast is applied in gardens in Europe. The material is strong, tough, and durable, also pliable when wetted; this bast could be procured cheaply and in large quantities, as the roots, when the trees are cut down, throw up numerous young shoots to the height of from 6 to 12 feet in one year. The bark of this tree is also a powerful tan.

BASTAR, a feudatory state, situated between lat. 20° 37' and 17° 46' N., and long. 80° 18' and 82° 21' E., is 170 miles long and 120 miles broad, with an area of 13,062 square miles, and 78,856 souls. The people chiefly Gond. The raja is of a very ancient family, and claims to be of the purest Rajput blood. In Bastar, the leaf-ordeal is followed by sewing up the accused in a sack, and letting him down into water waist deep; if he manage in his struggles for life to raise his head above water, he is finally adjudged to be guilty. Then comes the punishment. The extraction of the teeth is said in Bastar to be effected with the idea of preventing the witch from muttering charms; but in Kamaon the object of the operation is rather to prevent her from doing mischief under the form of a tiger, which is the Indian equivalent of the loup-garou. The people are little advanced in civilisation. The Gond are the most numerous; the deities are Danteswari or Mauli, also Mata. Human sacrifices were made to the former, but since 1842 arrangements to prevent such have been adopted. The dress of the Gadwa women is very peculiar.

BASTARA. HIND. *Callicarpa lanata*.

BASTARD, an Anglo-Indian term employed to designate some plants and animals which have resemblance to others;

Bastard Aloe, *Agave vivipara*.

Bastard Cedar, *Cedrela tuna*; *Guazuma tomentosa*; *Chickrassia tabularis*; *Soymeda febrifuga*.

Bastard Ebony, in Ceylon, is their Kademb-beriy, probably a species of *Dalbergia*.

Bastard Floriken, one of the smaller species of bustard, the genus *Otis*.

Bastard Mahogany, *Cedrela toona*.

Bastard Poon, *Sterculia foetida*.

Bastard Sago Palm, *Caryota urens*.

Bastard Teak, Chiri Teku, TEL., is a term applied to the *Erythrina indica*, Lam., or 'Moochy wood,' on the Nagari hills. The Yánádi give it to *Dillenia* (now *Wormia*) *bracteata*, W. Ic. 358, and it is given also to *Butea frondosa*; in Bombay the Ban-Teak or Ben-Teak (literally wild teak), being the *Lagerstrœmia microcarpa*.

BASTI. HIND. A hamlet, a village, a town, from Basna, to inhabit; a Jain temple.—*Elliot*.

BASTINADO, the Fellek of Egypt, or Chob-Khürdan, literally stick-eating, of the Persians.

BASTRA. HIND. *Callicarpa lanata*.

BASU. BENG. An honorific suffix in Bengal to Kayasth families, which Anglo-Indians pronounce Bhose. See Kayasth.

BASUK. BENG. *Adhatoda vasica*.

BASUNTEE. BENG. *Hiptage madablota*.

BASWAPUR. See Diamond.

BAT.

Pien-fuh, Tien-shuh,	Sham Gadhal, Bar-
Fuh-Yih, . . . . CHIN.	bhagul, . . . . HIND.
Crosier, . . . . FR.	Trazza, Papistrello, IT.
Fleder Maus, . . . . GER.	Vespertilio, . . . . LAT.
Nukteris, . . . . GR.	Taoca Pachi, . . . . TAM.
Ataleph, Othelaph, HEB.	Gabbi Lal, . . . . TEL.

The bat is mentioned in Lev. xi. 19, Deut. xiv. 18, Isa. ii. 20, and Baruch vi. 22, and is generally referred to as an unclean animal, or as illustrative of unsightly things. With the Chinese the bats are regarded as creatures of good omen; and they believe that by eating preparations made of the bat, the eater will acquire the long life and excellent eyesight of the animal. The fruit bats (*Pteropus*), or flying foxes, as they are often called, constitute a well-marked section of the bats belonging to the warmer parts of the old World. They are frugivorous, and do great damage in gardens and plantations. The families and genera of the Chiroptera of South-Eastern Asia are arranged by naturalists as under:—

- FAM. *Pteropodidæ*; *Genera*, *cynopterus*, *pteropus*.
- FAM. *Vampyridæ*; *Genera*, *cælops*, *hipposideros*, *megaderma*, *rhinolophus*, *rhinopoma*.
- FAM. *Noctilionidæ*; *Genera*, *nyctinomus*, *taphozous*.
- FAM. *Vespertilionidæ*; *Genera*, *barbastellus*, *kerivoula*, *lasiusurus*, *murina*, *myotis*, *noctulinia*, *nyctophilus*, *nycticejus*, *plecotus*, *scotophilus*, *vespertilio*.

Some bats of Ceylon, as *Rhinolophus affinis*, *var. rubidus*, *Kelaart*, *Hipposideros murinus*, *var. fulgens*, *Kelaart*, also *H. speoris*, *var. aureus*, *Kelaart*, have brilliant colours,—bright yellow, deep orange, and a rich ferruginous brown inclining to red. The *Pteropus Edwardsii*, *Geoff.* is eaten by natives of India and Ceylon, and its flesh is said to resemble that of the hare.

Of nine species of bats sent by Captain Hutton from Missouri, four were European, and included in the Fauna Britannica. These were *Barbastellus communis*, *Gray*, *Myotis murinus*, *Geoff.*, *M. pipistrellus*, *Schreber*, and *Scotophilus scrocinus*, *Schr.* See Chiroptera; Mammals.



BAT. SIAMESE. A Siamese coin, to which foreigners apply the term Tikal.

BATA of Sutej, *Fluggea virosa*; in Hindustan, *Andropogon muricatus*.

BATA BANG, a province between lat. 12° and 19° N. on the western bank of the Mekong. All the rest either forms part of Cochin China or is tributary to it.—*Moor*, 193.

BATABI NEBOO. BENG. *Citrus decumana*.

BATAGUR, a genus of tortoises of the family Emydidae, order Chelonia. *B. lineatus*, *Berdmorei* *dhongoka*, *occlata*, *Thurgii*, and *trivittata* occur in India. See Reptilia.

BATAI. HIND. From Batna, to divide. The division of a crop between the cultivator and the landlord; any share into which the crops may be divided on the Metayer system. The landlord's share varies from one-sixth to one-half. There is the *batai-kankut*, the *batai-khaliani*, *batai noasia*. At the *batai-khaliani* all entitled to shares or perquisites (Anjali) assemble. These participators are almost the same as the Baluti of the Mahrattas, and are—

Fatwari or watcher.	Fakir or religious mendicant.
Taula or weighman.	
Dehwal or Holi burner.	Lohar, blacksmith.
Purohit or domestic priest.	Barhai, carpenter.
Pandit or astrologer.	Nao, barber.
Bhat or bard.	Dhobi, washerman.

BATAN, one of the Bashee group of islands. The natives are well-proportioned, of a copper colour, and medium stature. They are very ugly; their hair is black, and cut short. Their usual dress consists of a piece of cotton passed round the loins, and a peculiar-looking conical hat, surmounted with a tuft of goat's hair. In rainy weather they wear a cloak of rushes, through which the water cannot penetrate. The sole covering of the women is a piece of cotton cloth, fastened below the bosom, and reaching down to the knee.—*Murray*, *Ind. Archip.* p. 26.

BATANA. HIND. The pea; *Pisum sativum*.

BATANGI, of Hazara and Murree hills, *Pyrus variolosa*, wild pear.

BATAR NIBU. BENG. *Citrus decumana*.

BATAS, HIND., also Batasa or Batasha. A kind of light sweetmeat, so called from being made with potash (batasha). Sugar cakes; little cakes of refined sugar, much used in India in the ceremony of marriages. In Hindu mythology, Ganesha is often represented eating batasa.

BATAS-MUNDLEE. BENG. *Robinia candida*.

BATATAS, a genus of plants, of the natural order Convolvulaceae. *B. cissoides*, *edulis*, *paniculata*, *pentaphylla*, and *viscida* have been cultivated in India; *B. bignonioides* of Cayenne and *B. heterophylla* of Cuba are also known. Four small roots of a batatas were sent from Australia by Mr. Dowdeswell, and planted by Mr. Rohde at Guntur, whence it was largely distributed, and has been in daily use as a vegetable, preferred to the common sweet potato, as being less sweet and more farinaceous.—*Juries' Reports*, *M. E.*; *Voigt*; *Hogg*, *Veg. King*. 536.

BATATAS EDULIS. *Choisy*. Sweet potato.

<i>Convolvulus batatas</i> , Mich.
<i>Ipomoea batatas</i> , Lam.
<i>Convolvulus esculentus</i> , Spreng.
<i>edulis</i> , Thunb.
<i>Ipomoea catesbii</i> , Meyer.
Var. <i>a. erythrorhiza</i> , red-rooted.
<i>β. leucorhiza</i> , white-rooted.

Shakr-kand-alu, . . . BENG.	Sharkar Kanada, . . . HANSK.
Ka-Zwon, . . . BURM.	Rakt-alu, . . .
Ka-Zong-oo, . . .	Gagar-Lahori, . . . SINIH.
Thim-bo-Nyan, . . .	Batata Kaka (yellow), . . .
Ghenasa, . . . CAN., TEL.	Valli Kalangu, . . . TAM.
Kissing Comfits, . . . ENG.	Sukkarai-vulli, . . .
Natr-alu, Ratn-alu, HIND.	Chella gadda dampa, TEL.
Pend-alu, . . .	Chiragadam, . . .
Batatas, . . . MALAY., MEX.	Mohanam (var. erythrorhiza), . . .
Katela? Kastila, MALAY.	Sukkarn-valla, . . .
Kappa kalenga, MALEAL.	Gea-Sugadde, . . .
Zardak Lahori, . . . PERS.	

This is a perennial plant with creeping stems, originally a native of the Malay Archipelago, but has been distributed all over the warm parts of the world, and cultivated for its edible roots. These are long and cylindrical, and are often eaten raw by the people of India, but Europeans boil them and fry them, and they become mealy and sweet. Shakespeare makes Falstaff, in the *Merry Wives of Windsor*, say, 'Let the sky rain potatoes and hail kissing comfits;' for in the reign of Elizabeth, before the introduction of potatoes, the sweet potato received that name, the kissing comfits being a conserve. There are two kinds, those with red and those with white roots, the red being most esteemed. In Brazil they yield a spirit called Vinto de Batatas. There are two or three varieties cultivated in the Tenasserim Provinces; they are very abundant, but inferior both in size and quality to the sweet potato of the southern states of America.—*Mason*; *Merry Wives of Windsor*; *Roxb.* i. 483; *Voigt*; *Hogg*.

BATATAS PANICULATA. *Choisy*.

<i>Convolvulus roseus</i> , H. B.	<i>I. mauritiana</i> , Jacq.
<i>C. paniculatus</i> , L.	<i>I. quinqueloba</i> , Willd.
<i>C. gossipifolius</i> , Spreng.	<i>I. gossipifolia</i> , Willd.
<i>C. insignis</i> , Spr.	<i>I. eriosperma</i> , Beauv.
<i>Ipomoea paniculata</i> , R. B.	<i>I. insignis</i> , And.
Bhuin Kumra, BENG. HIND.	Chiri gummu, . . . TEL.
Phal Modeka, . . . MALEAL.	Nalla nala gummu, . . .
Bhu-chakra-gada, . . . TEL.	Gummu tige, . . .
Nela gummu, . . .	Deo Kanchanam, . . .

Grows all over India, the Archipelago, New Holland, the tropical parts of South America. Roots are purgative.—*Roxb.*; *Voigt*.

BATATAS PENTAPHYLLA. *Ch.*

<i>Convolvulus hirsutus</i> , R.	<i>O. aphyllus</i> , Viviani.
<i>C. munitus</i> , Wall.	<i>Ipomoea pentaphylla</i> , Jack.
Konda gummada gadda; Pala Nela gummu, TEL.	

Grows all over the south of India, in the Archipelago and islands of the Pacific.

BATAVIA, the ancient Jakatra, situated on the banks of the large river Tji-li-wung in Java, has always been the capital of the Dutch possessions there. The islands of Java and Madura in 1880 had a population of 19,797,077 souls, 19,542,835 being islanders, 10,528 Arabs, and 206,914 Chinese; and Batavia district, 941,347. Batavia town is in lat. 6° 9' S., long. 106° 51' E., 60 miles E.S.E. of the Straits of Sunda. Batavia was founded by the Dutch in 1619. It was taken by a British force from India in 1811, but restored in August 1816. It is the residence of the Governor-General of Netherland India, is defended by a citadel and a large garrison, and has an extensive marine arsenal. The bay and harbour are well adapted for commerce, and a considerable trade is carried on in pepper, rice, sugar, coffee, indigo, spices, hides, and teak-wood. The chief imports are opium and piece-goods. The anchorage is sheltered by the islands at the mouth of the bay.—*J. Ind. Arch.*; *Bikmore*, p. 56.

**BATCHIAN**, a large island fronting the S.W. part of Gilolo. It is about 52 miles long by 20, and is separated from Gilolo only by a narrow strait. Obi, Batchian, and the three southern peninsulas of Gilolo, possess no true indigenous population. The Batchian Malays differ very little from those of Ternate. Their language, however, has more of the Papuan element in it, with a mixture of pure Malay, showing that they are formed from stragglers of various races. The Orang Sirani (qu. Nasrani or Suryani) are Christians of Portuguese descent, like those of Ternate. Many of these have a Portuguese physiognomy, but their skin is generally darker than that of the Malays. They speak Malay, with a large number of Portuguese words and idioms. A third race is the Galela men from Gilolo; and a fourth race is a colony from Timor, in the eastern peninsula of Celebes. They have a very light complexion, open Tartar physiognomy, low stature, and a language of the Bugis type. They are an industrious agricultural people, and supply the town with vegetables. They make a good deal of bark cloth, similar to the tapa of the Polynesians. A cylinder of bark is taken off and soaked and beaten till it be as thin and as tough as parchment. It is used for wrapping up clothes; also dyed with a bark dye, and sewed into jackets. The Orang Sirani are very fond of dancing. In three hundred years they have changed their language and lost all knowledge of their nationality, but in manners and appearance they are almost pure Portuguese. Everywhere in the east, where the Portuguese have mixed with the native races, the offspring are darker in colour than either of the parent stocks. This is the case with the Orang Sirani, and with the Portuguese of Malacca. This is not the case in South America, where the Mameluco, the offspring of the Portuguese and Indian, is often fairer than either race, but always fairer than the Indian. Batchian is the most eastern point in the globe inhabited by any of the quadrumana. *Cynopithecus nigrescens*, found all over the Celebes, is abundant in some parts of the forest of Batchian. *Cuscus ornatus*, *Gray*, the *Belideus ariel*, or little flying opossum, and the civet cat, *Viverra zibetha*, *Wall.*, are found in Batchian. *Carpophaga perspicillata* is the great green pigeon. *Semioptera Wallacei*, *Gray*, is a paradise bird; the general olive plumage of the male is very sober, but it has a pair of white feathers about six inches long sticking out straight from each shoulder, and the crown of the head is glossed, and pale metallic violet. *Lorius garrulus*, a red lory; *Charmosyna placentis*, little lorikeet; *Goffroyus cyanicollis*, a green bird of the parrot tribe; *Eurystomus azureus*, a deep blue roller; *Nectarinea auriceps*, a golden-capped sunbird; *Tanyptera isis*, racquet-tailed kingfisher. Nicobar pigeon occurs in Batchian, New Guinea, the Kaioa islands, and in small islands near Macassar and Borneo. *Batrachostomus crinifrons*, a goat-sucker of Batchian and Moluccas. Among insects, the *Pieris aruna*, a fine butterfly of a rich chrome colour. *Megachile pluto*, *Smith*, a wasp-like insect with immense jaws, like a stag beetle.

Batchian has gold, copper, and coal; hot springs and geysers occur in it. It consists of sedimentary and volcanic rocks and coralline limestone, with alluvial plains. The hills are abrupt, and mountains lofty; the climate moist, and a grand

and luxuriant vegetation.—*Bikmore*, 299; *Wallace*, ii. 19, 23.

**BATE**, also written Beyt, or Pirate's Isle, a low island of considerable size, forming the extreme northerly point of the Saurashtra peninsula, in lat. 22° 24' N., and long. 69° 20' E. Even at the Greek invasion, the Sangara of Bate were daring, reckless pirates, notorious men steeped in crime, and hardened in defiance of all human law. According to the mythological hero-worship of the Hindus, it was in Bate that Krishna or Kanya acted the part of the Pythian Apollo, and redeemed the sacred books, slaying his hydra foe the Takshac, who had purloined and concealed them in one of those gigantic shells whence the island has its name.—*Poetans' Western India*, ii. 4, 5.

**BATELA** or Botilla, on the Malabar coast, a coasting (one-masted) sloop of 30 to 85 tons burden; the Batela of Sind is described as a flat-bottomed boat.

#### BATHING.

Sar Nahana, Ghussal, HIN. | Sth'nanam, . TAM., TEL.  
Hamam lena, . . . . . | Abhi-angana, . . .

Bathing amongst the Jews, Mahomedans, and Hindus, is a religious rite; and in Turkey, Egypt, and Persia, public baths are established in the principal cities. Mahomedans have two kinds of ablution, or lustration; the 'Ghussal,' or legal washing, is for all classes, after any kind of bodily uncleanness, such as the pollutio nocturna, menses, coitus or child-birth, for until purified it is unlawful to eat, pray, touch the Koran, or go to the mosque. If the legal Ghussal be not needed, nevertheless, before prayer, the Wazu or washing, in a prescribed manner, of the face, hands, and feet is indispensable. It occupies two or three minutes. The Wazu is only adopted when any minor cause of impurity, as in performing the natural functions, has occurred. Where water is not to be had, the Teyamum, or rubbing the face, legs, and hands with fine dust or dry sand, suffices. In Persia, periods are allotted for women to go to the bath. Ouseley notices that the bath-horn, Buq-i-Hamam, is sounded to announce that the city baths are heated and open for the reception of women,—this bath trumpet being sometimes a horn, sometimes a conch shell. In British India there are no warm baths, either for Hindus or Mahomedans; in the larger towns, and in club-houses, there are a few private swimming baths for Europeans. Hindus generally resort to a river-side or tank; and Mahomedans and the Christians bathe in their own enclosures.

The priests of ancient Egypt purified themselves by bathing in the morning in the waters of the Nile. The lustration of the Jews is described in Mark vii. 2-5, where he mentions that when the Pharisees saw some of the 'disciples eat bread with defiled (that is to say, with unwashed) hands they found fault; for the Pharisees and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders. And when they come from the market, except they wash, they eat not; and many other things there be, which they have received to hold, as the washing of pots and pans, brazen vessels, and of tables.' And up to the present hour the Hindu ritual is almost identical.

The Hindu purification, after child-birth is performed on the 16th day; Mahomedans adhere to the Hebrew forty days. The Hindu

Sth'nanam is ordinarily performed once daily, in the early morning, their evening ablution not involving the head, but from the neck. The Abhiangana Sth'nanam of the Hindus is that, generally twice a week, in which the head is anointed with oil, and corresponds to the anointing of the Jewish ceremonial, and to the Indian Mahomedan's Sar-Nahana, or head-washing, of which perhaps the initiatory head-washing rite of certain craftsmen in Great Britain is a remnant, as possibly may, similarly, be the feet-washing as a marriage ceremony. In Britain, the bride's feet are washed; and in the south of India the engaged son-in-law performs the ceremony (palal-kal-kazhu-viradu, TAM.) of washing his intended father-in-law's feet. Along the banks of the Ganges at every large place, crowds of nude men and women are to be seen at certain hours of the day, bathing close together. Mr. Layard tells us that amongst the Tiyyari of the Nestorians, the girls and women bathe, unrestrained by the presence of men, in the streams or at the doors of their houses. In Japan there are bathing-houses, in which, at Hakodadi, both men and women of the lower ranks assemble. Mr. Hodgson tells us that on one occasion, at Yedo, the bathers of both sexes indiscriminately sallied out to see them pass. When Mr. Alcock went, preceded by a band of music, to the Governor's Yaman, all the bathers of both sexes came out, to gratify their curiosity by a good long gaze on the novel spectacle. Amongst the Maori of New Zealand, both sexes bathe together in the hot waters of the volcanic region.

The functions of the skin cannot be preserved in healthy activity, nor the changes of climate effectually guarded against, without the frequent use of the bath. The warm, tepid, cold, or shower bath, as a means of preserving health, ought to be in as common use as a change of apparel. On a large scale, baths are economically heated by steam. The sickly, the aged, the weak, and the intemperate should avoid the use of the cold bath, which should seldom be used in the higher table-lands of India, even by the strong.—*Somnerat's Voyage*, p. 161; *Hodgson's Nagasaki*, 252; *Layard's Nineveh*; *Robinson's Travels*, ii. 149; *Ouseley's Travels*, i. 301.

BATHO, a deity of the Cachari race.

BATHU, also Bathua. HIND. *Chenopodium album*, much grown in the hills of the W. Himalaya. In the Panjab, *Amarantus frumentaceus*.

BATIN. Each Jakum tribe is under an elder, termed the Batin, who directs its movements, and settles disputes.

BATIR. HIND. Quail.

BATKAR. HIND. *Celtis Caucasica*.

BATMAN, a weight of Asiatic Turkey, equal to 20½ lbs.

BATN-BAD-BATN. ARABO-PERS. From generation to generation; a form of granting land.

BATNULKAR, a tribe of weavers in the Madura and Tinnevely districts, who speak a slang dialect.—*Wils.*

BATOO BARRA, a river of Sumatra, in lat. 3° 14' N., and long. 99° 37' E. Its people have been found treacherous to ships. They catch turtle, collect their eggs, and prepare fish and eels.

BATOOLA. HIND. *Cicer arietinum*.

BATOR NIBU. BENG. *Citrus decumana*.

BATOTI. HIND. Diseased pulse, caused by the east wind.

BATRACHIA, a sub-class of animals of the class Reptilia, including all the frogs. It is arranged by some naturalists into three orders, (1) *Batrachia salientia*, (2) *B. gradienta*, and (3) *B. apoda*. The order *B. salientia* has the families Ranidae, Discoglossidae, Rhinodermatidae, Bufonidae, and Polypedatidae; the order *B. apoda* has but one family, Cœciliidae. Mr. A. R. Wallace arranges the Amphibia into the orders (1) *Pseudophidia*, (2) *Batrachia Urodela*, and (3) *B. Anoura*, the last comprising the frogs and toads. A few Batrachians, such as the Siren of Carolina, the Proteus of Illyria, the Axolott of Mexico, and the Menobranchus of the North American lakes, retain their gills during life; but although provided with lungs in mature age, they are not capable of living out of the water. Such Batrachians form an intermediate link between reptiles and fishes.—*Tennant's Ceylon*, p. 320; *A. R. Wallace, Distribution*, i. 101. See Frogs; Reptiles.

BATRACHUS GRUNNIENS. Linn. The natives attribute poisonous qualities to these fishes, and reject them even as manure. The creaking sound they emit has been noted by Buchanan. They are capable of living a considerable time out of their element.

BATSALI-KURA. TEL. *Portulaca quadrifida*.

BATSNAB BISH. BENG. *Aconitum ferox*.

BATTA. HIND. Difference or rate of exchange, extra allowance. A mutiny occurred in the Bengal army in consequence of an order, dated 1st January 1766, abolishing double batta for the officers of the army. They were ordered to send in their resignations by the 1st May 1766. The mutiny was suppressed by Lord Clive.

BATTA or Battak, a collection of tribes inhabiting the interior of that part of Sumatra which lies between Aceh and the now decayed empire of Menang Kabou. They are under separate chiefs. The Batta in the north of Sumatra occupy from the country of the Rawa on the river Rakan on the east side, Natal on the west side, as far north probably as the latitude of Diamond Point on the east, and Gunong Abong-Abong on the west, and border on the Achinese. Their total number is 357,860, but others have estimated it at 1½ million. The Battas of Mandhelung and Rertibi are muscular, square-built, and strong, but averse to all severe labour. The men are generally better built than the women. Real beauty amongst the women is rare. The Batta have a true and keen memory, and in their assemblies have now a grave and now a lively eloquence, which generally remains free of bombast. Insanity is hereditary in many families. They have polygamy; young and married women are chaste. The Batta loves palm-wine, is honourable, humble to superiors without being slavish; he will not suffer defamation or insult. He is frugal, but hospitable. But he is fond of gambling; is covetous, and exceedingly lazy. He is intrepid and courageous in the chase.

The more barbarous and indolent tribes are in the interior of Batu-bara, Assahan, Beclah, and Panci. The Batta alphabet has nineteen letters, and they write from the bottom to the top, in the reverse of the Chinese way. Their language bears a great resemblance to Malay. To a considerable knowledge of letters, of useful arts, and tolerable

industry, some tribes add cannibalism. Moor, Leyden, Marsden, and Crawford first brought to notice that they are cannibals. Sir Stamford Raffles mentions in his *Memoirs*, p. 427, that he had been informed that the old people quietly suspended themselves by their hands from the branch of a tree, and then children and neighbours danced around them, exclaiming, 'When the fruit is ripe then it will fall.' And when the old, unable to hold on longer, fell to the ground, they all cut them up and eat them. Most writers, but lately Captain Low, in No. 3 of *Journal of Royal Asiatic Society*, describe them as cannibals. The Karau Karu tribe in the districts bordering on Acheen are not cannibals. The Padimbola tribe (Mr. Anderson terms the tribe *Perdim-banan*) were the most barbarous and most addicted to eating human beings. Other Battak eat prisoners of war and criminals as a punishment, also eat their aged and infirm relatives; but the Padimbola waylay travellers, kill and eat them. A chief stated as the manner of eating the criminals and prisoners, that three posts were fixed in the ground; to the middle one the body of the prisoner or criminal is fastened, and his arms and legs are extended to the two others, in the figure of a St. Andrew's cross. On a signal being given, every one entitled to share in the feast, rushes on him with hatchets and knives, and many only with their teeth and nails; he is thus in a few minutes entirely cut or torn to pieces; and so keen are the guests, that they often wound each other's hands and fingers (Moor, p. 128). The lives of criminals are redeemable. Polygamy is practised to a great extent, but each wife has a separate hearth in the one-roomed house. Women and children can be sold by the husband and father. Their dead are buried with much ceremony; the bodies of persons of rank being retained for a long time, and finally buried with a sacrifice of animals.—*Memoirs*, p. 427; *Newbold, Brit. Settlements*, ii. 370; *Moor*.

BATTAL. HIND. *Euonymus fimbriata*, or *E. Hamiltonii*; in Kaghān, it is *Pyrus aucuparia*.

BATTAR. HIND. A person who performs the ritual worship of a Hindu idol.

BATTEDOMBE. SINGH. *Calyptanthus caryophyllifolia*.

BATTEE SAL. HIND. *Dipterocarpus alatus*.

BATTI. HIND. A candle, a pastille; a roll or stick of sealing-wax, lacquer, or any other substance made up in this form.

BATTIA, a Hindu sect who worship Vishnu and his incarnations, as Ballaji at Panderpur and Tripati. They have a great reverence for their guru, whom they style maharaja, and place at his disposal tan, man, and dhan,—body, mind, and means,—and recently in Bombay scandalous immoralities regarding, and carelessness of, their women were disclosed. They are generally merchants, and some give annually 5 or 10 per cent. of their profits. In Bombay, in 1881, there were 9417. See Ballaji; Bhattia; Vallabha-Charya.

BATTICALOA, a small town on an island, long. 81° 49' E., and lat. 6° 42' N., on the east coast of Ceylon. Its estuary abounds in crocodiles.—*Yule, Cathay*, ii. p. 451.

BATTLE-AXE of Thor is the cross. Pattee is the swastika cross of the Buddhists, and the monogram of Vishnu and Siva. Thor's symbol of governance was the last letter of the Samaritan

alphabet, the tau or tao in its decussated form. It is the mark which the prophet Ezekiel (ix. 4) was ordered to place on the foreheads of the faithful in Judah; and Indian women still place it on their stores of grain. It is placed on the jars of the water from the Ganges and Indus, and in the south of India is the emblem of disembodied Jain saints. It is the mystical Tao Sze of the Chinese Buddhists, is the chief ornament on the sceptre of the Bon-pa deities of Tibet, and is expressed on the Artee or musical bell borne by Bal-govind.

BATTLES OF INDIA. Anciently, the Sodha and Rahtor Rajput and the Jharija of Gujerat dismounted in the presence of the enemy, and fought on foot. After the fatal battle of Kadasiya, the Persian general Takharjan dismounted to fight with Zahir, the Arab champion. This was a common practice of Europe in the middle ages. The emperor Conrad's cavalry followed it in the second crusade, and the English when fighting at Northallerton the battle of the standard. Sir John Hawkwood, a knight of Edward III., introduced the practice into Italy; and the English followed it in the battle of Crevant and Verneuil. Of the chief battles and sieges in India from which British supremacy has resulted, are that at Plassey, by Lord Clive, in 1757, against the Mahomedan power in Bengal,—Plassey being the name given to the battle-field, from the circumstance that it was covered with the pulas tree *Butea frondosa*. The siege of Seringapatam in 1799 was of importance; also the battles of Assaye and Argaum, fought by Sir Arthur Wellesley in 1803 against the Mahrattas. In 1803, Alighur and Laswari, both won by Lord Lake and General Fraser against Sindia's battalions of Mahrattas, trained by Perron. The battle of Deeg in 1804; Mahidpore, in 1817, against the Mahrattas; Ashti, in 1818, against the Mahrattas. In 1819, Asirgarh; in 1824–25–26, against the Burmese; and in 1826 Bhurtpur fell. In 1840 and 1842, against the Chinese; 1845, against the Amirs of Sind by Sir Charles Napier. In 1846, against the Sikhs at Sobraon; 1848, Multan; and again, in 1849, against the Sikhs at Gujerat, and in 1856, in south Persia. In 1857 and 1858–59, in northern India, at Delhi, and Lucknow, against the native soldiers in revolt, and nearly the whole of Hindustan and Oudh in rebellion. The war progress of the British in India has been by dissimilar military tactics. When in the field, as with Lord Clive at Plassey, with Sir Arthur Wellesley at Assaye, with Lord Lake at Laswari, Futtchghur, and Afzalgarh; in 1818 at Nagpur; in 1824–25–26, in Burma with Sir Archibald Campbell; in China, 1841–42, under Lord Gough; against the Sikhs, at Gujerat, under that commander; and against the Persians, in 1856, under Sir James Outram; in 1880, by Sir Frederick Roberts at Kandahar,—the battles were won by boldly throwing the stable British troops, however few in numbers and after long marches, against the less coherent native levies, however numerous; and in the siege operations against Seringapatam, against Gawilghur, and against Bhurtpur both in 1805 and 1826, by persevering determination. Lord Clyde's operations of 1858–59, however, were marked by the wary methodical movement of vast bodies against the revolted soldiery and rebellious races; by the measured, ponderous, but slow tramp of splendid infantry, with the cavalry

and artillery in aid. The only cavalry movement of note that occurred, was after the battle of Cawnpur, when, on the 9th December 1858, Sir Hope Grant, with the 9th Lancers, some native cavalry and horse artillery, moved 25 miles to the Sheo-rajpore ghat on the Ganges, and attacked the flying rebels, defeating them, and capturing all the guns, without, on his side, a single casualty. Sir H. Rose had defeated the army of Gwalior before that city on the 20th; and on the 21st June 1858, Sir Robert Napier, with the 14th Light Dragoons, some native cavalry, and a battery of artillery, not 600 in all, went in their pursuit, and came up with the 6000 rebel sepoys, with their 30 guns, at Jowra Alipur, where he charged into the thickest of the enemy, and completed their dispersion. But of the 100,000 native soldiers who revolted in May and June 1857, though many died from disease, probably not more than 40,000 from first to last were killed or wounded. In that revolt, from May till the 30th September of 1857, the British soldier, aided by the few native troops who remained staunch, in all 45,000 British and 60,000 native, had to struggle for their lives against 120,000 sepoy troops and an equal number of civil rebels, every one of whom in Oudh and Rohilkhand had been born a soldier. The first aid that the British got was from the Sikh levies sent by Sir J. Lawrence from Lahore. In all, the British and native troops rose to about 150,000 before the end of 1857; and before July 1858 there were 80,000 British soldiers in India. But up to September 1857, the smaller number of 45,000 British and 60,000 natives had to combat for their lives against not less than 300,000 combatants, 120,000 of whom had been regularly trained soldiers or partially trained police. Before the end of September 1857, Delhi had fallen, and the part relief of Lucknow before the receipt from Great Britain of other aid than a wing of the 5th Fusiliers and the 90th Light Infantry.

The real relief of Lucknow took place on the 6th December 1857. After Lord Clyde's arrival, Lucknow remained to be besieged, and captured, Cawnpur to be released from the Gwalior Contingent, and Oudh and Rohilkhand cleared from the armed rebellion; and under Sir Hugh Rose, Central India was restored to British supremacy. Towards September 1857, and from that time onwards, British troops came in (and amongst the first of these came Lord Clyde), at first in small bodies, and then in large, until the entire reinforcement of 50,000 men had arrived from Britain to re-establish in the east British supremacy. As a matter of history, it may be well to record here the strength of British soldiers in India in the years preceding and succeeding the revolt.

Year.	In India. British Soldiers.	Year.	In India. British Soldiers.	Year.	In India. British Soldiers.
1852	48,709	1859	106,290	1865	71,880
1853	46,933	1860	92,866	1866	65,764
1854	47,146	1861	84,294	1867	65,467
1855	46,093	1862	73,174	1868	61,897 <sup>2</sup>
1856	45,104	1863	76,085	1869	64,858
1857	45,527 <sup>1</sup>	1864	74,961	1870	62,939
1858	54,000				

<sup>1</sup> Of these, 5000 in Persia. <sup>2</sup> Of these, 4000 in Abyssinia.

Throughout British India generally, the object of those with whom the British from their first

entry on the arena had come in contact,—the Mahomedans, Mahrattas, Sikhs, Sindians, and Afghans,—had been personal, either to gain new lands, or to hold such as were in their possession; and impressed by the habits and customs of age, they have mostly been ready to yield or retreat when pressed, with the belief that they could regain or return when opportunity recurred; for, except the Sind Amirs, not one of all the ruling powers in India and its borders, with whom the British came in contact, had possessed authority in the country longer than the British themselves.

The battles fought by the British in the 18th century were chiefly for existence and a standing ground, and the names of the great Lord Clive, Colonel Lawrence, Sir Barry Close, Lord Cornwallis, General Harris, General Wellesley, Sir David Ochterlony, General Gillespie, Lord Lake, Lord Gough, Sir Donald Stewart, Sir Frederick Roberts, have been conspicuous amongst others of their countrymen.

The Karnatic came into the British possession, partly by gift, partly by treaties, and in part as the result of battles fought in the 18th century against Mahomedan and Hindu princes and chiefs, whom the French aided. Amongst these may be enumerated Sholinghur, taken 27th September 1781; Negapatam, surrendered 18th November 1781; battle of Cuddalore of 13th June 1783.

The taking of Bangalore from Tipu Sultan on the 21st March 1791, gave a permanent position in Mysore, but it was eight years later, when Seringapatam was stormed, on the 4th May 1799, that the country came under British control, by the replacement on the throne of the relative of former Hindu rulers.

The campaign of 1803 commenced on the 7th August. It was directed against Sindia and Perron and the Bhonsla raja of Berar. These two Mahratta powers had 72 regular battalions officered by Frenchmen, and 200,000 troops untrained, but from the sources whence they were drawn, such took even a higher social standing than their soldiers of the line. Before the end of December there were gained by the British four battles, amongst which were Assaye, and Argaum, and Laswari; the British completed eight sieges and storms, and effected the almost total destruction of the 72 trained battalions, the dispersion of the rest of their armies, the capture of 738 pieces of cannon,—the British force being about 55,000 regular troops, amongst which were 10,000 British soldiers. To effect these results, Sir Arthur Wellesley had been moving northwards, taking Ahmadnaggar the key of the Dekhan, taking Gawilgarh in the Vindhya, also Asirgarh; while Lord Lake moved southwards, fighting the battle of Laswari, against the battalions of Sindia and Perron. At that time, also, Jeswant Rao Holkar, when he opposed the British in 1803, had 100,000 regular troops, amongst whom were 60,000 light horse, and 130 guns, with the fortress of Chandore and Galinghur. From the tactics adopted, this moveable force baffled the British commanders and all the military power of India from April 1804 till the 15th February 1805. On the 2d April 1805, Jeswant Rao Holkar was again defeated by Lord Lake, who marched all night, and at daybreak entered Holkar's camp, which he completely broke up. In this, in going and coming, Lake marched 50 miles. Lord Lake

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subsequently, in December 1805, marched in his pursuit 405 miles in 43 days, from Secundra to the Beas river at the Rajghat. In Jeswant Rao Holkar's final overthrow, Lord Lake marched 350 miles in a fortnight to reach Dehli, which Sir D. Ouchterlony was defending against Jeswant Rao Holkar. But on Holkar's abandonment of Dehli on the 14th and 15th October 1804, Lord Lake followed him, and at length, with a small body of 3000 British horse and artillery, amongst which were the 8th and 27th dragoons, made a forced march of about 48 miles, defeated the forces of Holkar, about 60,000, near Farrakhabad, followed 10 miles in pursuit, and returned to camp, making a journey of about 70 miles in 24 hours, with a loss of 22 dragoons killed, and 20 Europeans and natives wounded.

Amir Khan, the Rohilla chieftain of Rohilkhand, forsook the raja of Bhurtpur, but was followed by General Smith, whom Lord Lake sent in pursuit. After a march of 700 miles in 43 days, Amir Khan's army was overtaken and defeated at Afzalghar, at the foot of the Himalayas, on the 2d March 1804, and Amir Khan was conveyed across the Ganges and Jumna in March, but he rejoined Holkar's camp under Bhurtpur.

Dehli, battle of, . . . . . 11th Sept. 1803  
Alighur, assault of the fortress of, . . . 4th Sept. 1803

The Jat rulers of Bhurtpur were inclined to side with Jeswant Rao Holkar. Bhurtpur is on the borders of the desert of Rajputana. When besieged by Lord Lake in 1805, with 10,000 regular soldiers, four determined assaults were made on January 9th and 22d, and February 20th and 21st, but in each instance repulsed, though at the close, the besieged, on the 10th April 1805, yielded to terms. In those four fruitless attacks, the British loss was 3203 killed and wounded, of whom 103 were officers. In 1825, however, during the Burmese war, puffed up by the belief that their mud fort was impregnable, they again drew down the anger of the Indian Government, and it was again besieged, and, on the 18th January 1826, successfully stormed by Lord Combermere. Agra city was taken on the 17th, and the fortress on the 19th October 1803. Sir David Ouchterlony, a general officer of the Bengal army, for 8 days defended Dehli against the Mahratta Jeswant Rao Holkar, repulsing repeated assaults, though with open breaches, till on the night of the 15th October 1804, on the approach of Lord Lake, Holkar withdrew. From that time the Moghul emperor of Dehli became a stipendiary of the British. The Nepal war ended on the 12th March 1816. It was successfully conducted by Sir David Ouchterlony; but there fell General Gillespie, who had relieved Vellore when it was seized by rebels in 1808, and who had distinguished himself in Java in August and September 1811. Several tracts in the mountain valleys of the Himalaya were then ceded to the British Indian Government.

The territories on the north-west part of peninsular India have been chiefly acquired from the Mahratta rulers, as the results of war and victories gained, and fortresses taken. Bombay island came by gift from Portugal, as part of the dower of king Charles the Second's bride. The principal battles were in the beginning of the 19th century, and, in 1817, 1818, and 1819, fought by General Wellesley, Sir Thomas Hislop, and Sir Thomas Munro. Of these—

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Ahmadnaggur, surrender of city, . . . 11th Aug. 1803  
Assaye, battle of, . . . . . 23d Sept. 1803  
Gawilgarh fort.  
Berhampore surrendered, . . . . . 16th Oct. 1803

Ahmadnaggur city was taken by Sir Arthur Wellesley on the 11th August 1803, and immediately afterwards he received the surrender of the fortress, long regarded as the key of the Dekhan.

Poona, city of, taken, . . . . . 19th Nov. 1817  
Seetabuldee, battle of, . . . . . 20th and 27th Nov. 1817  
Nagpur taken, . . . . . 26th Nov. 1817  
Do. re taken, . . . . . 30th Dec. 1817  
Jubbulpur, battle of, . . . . . 19th Dec. 1817  
Mahidpur, battle of, . . . . . 21st Dec. 1817  
Corygaum, battle of, . . . . . 1st Jan. 1818  
Coppauldrug, storm of, . . . . . 14th May 1819  
Chanda, siege and storm of, . . . . . 20th May 1818  
Amulnair, surrender of, . . . . . 30th Nov. 1818  
Asirgarh, siege of, . . . . . 30th Mar. 1819  
Do. surrendered unconditionally, . . . 9th Apr. 1819

Sind fell to the Indian Government, from the Mahomedan Talpur dynasty, after the battles of Meeanee, on the 17th February 1843, and of Hyderabad, on the 24th March 1843, both fought by Sir Charles Napier, and this gave the course of the Indus up to Multan. The Panjab was twice engaged in war with the British Indian Government, in 1845, and again in 1849, after which the entire Sikh dominions were incorporated with those of British India, and a rapid increase of its resources followed.

Moodkee, battle of, . . . . . 18th Dec. 1845  
Ferozshah, battle of, . . . . . 21st and 22d Dec. 1845  
Aliwal, battle of, . . . . . 28th Jan. 1846  
Lahore, annexation to the British, . . . 16th Dec. 1845  
Do., occupied by the British, . . . . . 22d Feb. 1846  
Do., treaty of, . . . . . 9th Mar. 1846  
Sobraon, battle of, . . . . . 10th Feb. 1846  
Multan, city of, taken by storm, . . . . 2d Jan. 1849  
Do., unconditional surrender of  
Moolraj and garrison of, . . . . . 22d Jan. 1849  
Chillianwalla, battle of, . . . . . 13th Jan. 1849  
Gujerat, battle of, . . . . . 21st Feb. 1849

Political difficulties with the Barakzai chief, Dost Muhammad Khan, induced the Indian Government, at the close of 1838, to resolve on displacing him, and replacing the deposed king, Shah Shuja ul Mulk. This was done after a series of successes and severe reverses, in one of which an entire British Indian brigade was destroyed by climate and the sword. It was the greatest disaster that ever befel the army of India. The chief battles fought were:—

Ghazni, capture of, . . . . . 23d July 1839  
Do., re-capture of, . . . . . 6th Sept. 1842  
Kabul taken, . . . . . 7th Aug. 1839  
Do., re-occupation of, . . . . . 16th Sept. 1842  
Khelat, storm and capture of, . . . . . 13th Nov. 1839  
Jalalabad, battle of, . . . . . 7th Apr. 1842

In 1878-79, political difficulties again led to war, and Kabul, Ghazni, and Kandahar were again occupied, and battles fought, in which Sir Donald Stewart and Sir Frederick Roberts were victorious.

The territories held by the British, west of the Indus, consist of a strip on the bank of that river, and, in Arabia, the peninsula of Aden, taken on the 19th January 1839.

The possessions east of the Ganges have fallen to the British arms from two powers. The first to engage in hostile operations were the Burmese, from whom, after a series of operations in 1824, 1825, and 1826, territories in Assam, in Arakan, and in Tenasserim were gained. But war again recurred in 1852, and further territories were annexed at the mouth of the Irawadi; so that

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from the mouth of the Indus to Singapore, almost the entire seaboard became British territory. The principal occurrences were:—

1st War.		
Rangoon taken, . . . . .	11th May 1824	
Choduba, taken from the Burmese, . . . . .	27th May 1824	
Tavoy taken, . . . . .	15th Sept. 1824	
Mergui taken, . . . . .	15th Sept. 1824	
Martaban taken, . . . . .	30th Oct. 1824	
Kemmendine taken, . . . . .	9th Dec. 1824	
Rungapore taken from the Burmese, . . . . .	21st Feb. 1825	
Arakan, capture of, . . . . .	19th Mar. 1825	
Donabew taken, . . . . .	2d Apr. 1825	
Prome, Burmese defeated near, . . . . .	1st Oct. 1825	
Melloon, Burmese defeated at, . . . . .	19th Jan. 1826	
Burman Empire, peace with, . . . . .	19th Feb. 1826	

2d War.		
Rangoon taken, . . . . .	5th Apr. 1852	
Martaban, . . . . .	5th Apr. 1851	
Basscin, . . . . .	19th May 1852	
Pegu, capture of, . . . . .	3d June 1852	
Prome, . . . . .	9th Sept. 1852	

With China there have been two wars, in 1841 and again in 1859 to 1860-1, from which several small districts were ceded to the British. In the earlier war the chief battles were as under:—

Chusan, capture of, . . . . .	5th July 1840
Do., re-capture of, . . . . .	1st Oct. 1841
Chuenkee, taking of, . . . . .	7th Jan. 1841
Bogue Forts, taking of, . . . . .	26th Feb. 1841
Canton captured and ransomed, . . . . .	25th May 1841
Amoy, capture of, . . . . .	26th Aug. 1841
Chinhai, capture of, . . . . .	10th Oct. 1841
Ningpo taken, . . . . .	13th Oct. 1841
Ching-keang-fu, battle of, . . . . .	21st July 1842
Chapoo, capture of, . . . . .	18th May 1842

Ceylon, long a Portuguese and Dutch territory, was taken by the British at different times, viz.:

Colombo taken, . . . . .	16th Feb. 1796
Kandy taken, . . . . .	18th Feb. 1815
Kandian country, British entered the, . . . . .	11th Jan. 1815

The central parts of peninsular India have several times needed coercion. At Kittoor, a battle was fought on the 23d October 1821, and the fort was besieged and taken on the 5th December of that year. Badami fort was taken by storm on the 18th February 1818, and was again captured on the 10th June 1841; and as a continuation of the same events, Punalla and Powanghur were captured on the 1st December 1844.

Kurnool, held by a feudatory Pathan chief, lying between the Ceded Districts and the Hyderabad territory, was surrendered to the East India Company on 15th December 1815, but on the 18th October 1839 was again taken possession of, and on the same day a battle was fought at Zorapore, a few miles off, the nawab of Kurnool taken prisoner, and the territory annexed.

In 1834, cruelties carried on for a long series of years by the raja, brought on him the hand of the Indian Government, and, after a series of operations, Coorg was captured, after a battle, on the 8th April 1831.

In the interval of one hundred years here reviewed, the British India troops, under the East Indian Company's administration, were composed both of European and native soldiery, armed according to the European mode, as artillery, cavalry, and infantry, and similarly disciplined, but aided by levies of horse and foot with a less perfect or less extensive organization, and termed irregular. In the early years there were few or no European soldiery, and but small bodies of native troops; but these gradually increased with expan-

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sion of territory and more concentrated opposition, and the European and native forces in India were in the years

	Europeans.	Natives.	Europeans.	Natives.
1839-40, . . . . .	35,604	199,839	1858-59, 106,290	106,243
1842-43, . . . . .	46,726	220,947	1864-65, 71,880	118,315
1856-57, . . . . .	45,522	232,224		

In 1857, the revolt of the Bengal native army occurred, and the policy since then has been to augment the European arm, remove all sepoys from the scientific corps, and reduce their numbers. The composition of the Indian army in 1857 and 1865 was as under:—

Europeans.							Natives.			
	Artillery.	Cavalry.	Infantry.	Staff H. & C.	Engineers.	Sappers.	Invalids, Veterans, Warrants.	Artillery.	Cavalry.	Infantry.
1857	6,944	3136	33,254					8963	30,473	185047
1865	13,672	6274	48,945	1406	438	1145		1465	14,674	99353
										2823

In their opponents, the British forces have had to encounter clouds of horse, as in the Mahratta camps; brave foot-soldiers, as in the Afghan, Gurkha, Sindian, Sikh, Tartar, and Mongol; and native armies trained by European officers, Italians, French, and Germans. But those with the native rulers have appeared in the field with every weapon and armour of defence mentioned in history, swords and spears, shields, bows and arrows; and up to 1867, in Hyderabad, soldiery with bows and arrows were still to be seen passing in review in the war pageant of the Nizam's Langar, and are the national weapons of several races in the Vindhya and Satpura hills.

The chief sieges, battles, etc., of the British, in S.E. Asia, have been as under:—

Aden captured, . . . . .	19th Jan. 1839
Agra, city of, taken, . . . . .	17th Oct. 1803
Agra taken, . . . . .	19th Oct. 1803
Ahmadnaggar, surrender of city of, . . . . .	11th Aug. 1803
Alighur fortress, assault of, . . . . .	4th Sept. 1803
Aliwal, battle of, . . . . .	28th Jan. 1846
Amoy, capture of, . . . . .	26th Aug. 1841
Amulhair, surrender of, . . . . .	30th Nov. 1818
Arakan, capture of, . . . . .	19th Mar. 1825
Arcot, taken by Lally, . . . . .	4th Oct. 1758
Asingurh, siege of, . . . . .	30th Mar. 1819
Do., surrender of, . . . . .	9th April 1819
Assaye, battle of, . . . . .	23d Sept. 1803
Bangalore taken, . . . . .	21st Mar. 1791
Badami, storm and surrender of fort of, . . . . .	18th Feb. 1818
Do., capture of, . . . . .	10th June 1841
Banda taken . . . . .	9th Aug. 1810
Berhampore, surrender of, . . . . .	16th Oct. 1803
Bassein, . . . . .	19th May 1852
Bhurtpur stormed, . . . . .	18th Jan. 1826
Bogue Forts, taking of, . . . . .	26th Feb. 1841
Bourbon Island taken, . . . . .	9th July 1810
Burman Empire, peace, . . . . .	19th Feb. 1826
Calcutta taken, . . . . .	2d Jan. 1757
Canton captured and ransomed, . . . . .	25th May 1841
Chanda, siege and storm of, . . . . .	20th May 1818
Chandernaggar taken possession of, . . . . .	14th Mar. 1757
Chapoo, capture of, . . . . .	18th May 1842
Cheduba taken from the Burmese, . . . . .	27th May 1844
Chinhai, capture of, . . . . .	10th Oct. 1841
Ching-keang-fu, battle of, . . . . .	21st July 1842
Chillianwalla, battle of, . . . . .	13th Jan. 1849
Chuenkee, taking of, . . . . .	7th Jan. 1841
Chusan, capture of, . . . . .	5th July 1840
Do., re-capture of, . . . . .	1st Oct. 1841
Colombo taken, . . . . .	16th Feb. 1796
Coorg, battle and capture of, . . . . .	6th April 1834
Corygaum, battle of, . . . . .	1st Jan. 1818
Copauldrug, storm of, . . . . .	14th May 1819
Cuddalore, battle of, . . . . .	13th June 1783
Cuttack taken, . . . . .	14th Oct. 1803

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Dehli, battle of, . . . . .	11th Sept. 1803
Donabew taken, . . . . .	2d April 1825
Ferozshah, battle of, . . . . .	21st and 22d Dec. 1845
Fort William taken, . . . . .	5th Feb. 1757
Ghazni, capture of, . . . . .	23d July 1839
Do., re-capture of, . . . . .	6th Sept. 1842
Do., do., . . . . .	1880
Gujarat, battle of, . . . . .	21st Feb. 1849
Hyderabad, Sind, battle of, . . . . .	24th Mar. 1843
Java, . . . . .	Aug. and Sept. 1811
Jalalabad, battle of, . . . . .	7th April 1842
Joudpore taken, . . . . .	29th Sept. 1839
Jubbulpur, battle of, . . . . .	19th Dec. 1817
Kabul taken, . . . . .	7th Aug. 1839
Do., re-occupation of, . . . . .	16th Sept. 1842
Do., do., . . . . .	1879
Kandy taken, . . . . .	18th Feb. 1815
Kandian country, British entered the, . . . . .	11th Jan. 1815
Kemmendine taken, . . . . .	9th Dec. 1824
Do., re-taken, . . . . .	1852
Khelat, storm and capture of, . . . . .	13th Nov. 1839
Kittoor, battle of, . . . . .	23d Oct. 1824
Do., siege and capture of, . . . . .	5th Dec. 1824
Kurnool, surrender of, 15th Dec. 1815, . . . . .	18th Oct. 1839
Lahore, occupied by the British, . . . . .	16th Dec. 1845
Do., annexation to the British, . . . . .	22d Feb. 1846
Do., treaty of, . . . . .	9th Mar. 1846
Manilla taken, . . . . .	27th July 1762
Martaban taken, . . . . .	30th Oct. 1824
Do., . . . . .	5th April 1851
Mahidpore, battle of, . . . . .	21st Dec. 1817
Mauritius surrendered, . . . . .	2d Dec. 1810
Maharajpore and Puniar, battle of, . . . . .	29th Dec. 1743
Meeanee, battle of, . . . . .	17th Feb. 1843
Melloon, Burmese defeated at, . . . . .	19th Jan. 1826
Mergui taken, . . . . .	15th Sept. 1824
Moodkee, battle of, . . . . .	18th Dec. 1845
Multan, city of, taken by storm, . . . . .	2d Jan. 1849
Do., surrender of Moolraj and garrison, . . . . .	22d Jan. 1849
Nagpur taken, . . . . .	26th Nov. 1817
Do. re-taken, . . . . .	30th Dec. 1817
Negapatnam surrendered, . . . . .	13th Nov. 1781
Neral war, end of, . . . . .	12th Mar. 1816
Ningpo taken, . . . . .	13th Oct. 1849
Pegu, capture of, . . . . .	3d June 1852
Pondicherry taken, . . . . .	1761
Poona, city of, taken, . . . . .	19th Nov. 1817
Prome, Burmese defeated near, . . . . .	1st Oct. 1825
Prome, . . . . .	9th Sept. 1852
Punalla and Powanghur, capture of, . . . . .	1st Dec. 1844
Rangoon taken, . . . . .	11th May 1824
Do., . . . . .	5th April 1852
Rungapore taken from the Burmese, . . . . .	21st Feb. 1825
Seringapatam stormed, . . . . .	4th May 1799
Seetabuldee, battle of, . . . . .	27th and 29th Nov. 1817
Sholinghur taken, . . . . .	27th Sept. 1781
Sobraon, battle of, . . . . .	10th Feb. 1846
Tavoy taken, . . . . .	15th Sept. 1824
Zorapure, battle of, . . . . .	18th Oct. 1839

At Waterloo, the total force, British and allied, under the Duke of Wellington, amounted to 69,686, out of which there was a grand total killed of 4·2 per cent.

The Indian returns show the following ratios :—

1803. Assaye, . . . . .	1 to 3	1845. Maharajpore, . . . . .	1 to 6
1804. Dieg, . . . . .	1 „ 4½	1846. Battles of the	
1817. Mahidpore, . . . . .	1 „ 6	Sutlej, . . . . .	1 „ 5
1817. Sitabuldi, . . . . .	1 „ 4½	1848. Chillianwalla, . . . . .	1 „ 7
1818. Corygaum, . . . . .	1 „ 3½		

The loss of the defeated in every affair, except perhaps the last, greatly exceeded that of the British. Seringapatam, in 1799, was stormed and captured by 4376 men, in two columns. The loss in the assault was 1031.

	Killed.	Wounded.	Missing.
European officers, . . . . .	22	45	0
„ N. C. O. and soldiers, . . . . .	181	122	22
Native soldiers, . . . . .	119	420	100

Of the officers, 25 were killed and wounded in the assault. Lord Lake, with an original force of

# BAUHINIA.

9000 men, augmented afterwards by the force from Bombay, according to Major Hough, appeared before Bhurtpur in January 1805. During four successive assaults, each increasing in desperation, Lord Lake was repulsed, with loss of 2910 killed and wounded.

First assault, . . . . .	456	Third assault, . . . . .	894
Second do. . . . .	573	Fourth do. . . . .	987

There were of officers killed 15, and 85 wounded. Major Thorn gives the loss, in all the operations, at 3100 men and 102 officers, killed and wounded. —Major Hough; *War Office Statistical Report; Havelock's Three Main Questions; Material Progress in India*, 1865–66; *The Lancet*, Sept. 10, 1853.

BATU. ARAB. Croton tiglium seed.

BATU BERALA, a stone idol highly venerated by the Dyaks, who suppose the slight elevation on which it is placed to be the residence of a great spirit, in whose honour, once a year, the Dyaks are said, at this spot, to hold a great feast, bringing pigs and provisions from their villages for this purpose. It is the workmanship of a people who had attained to some degree of skill in the art of working stone. One discovered at a point of the river about 6 miles above the town of Sarawak, called Battu Kawa; another on the Samarand river, near Ledah Tanah, and called by the Malays, Battu Berala, or the Idol Stone.

BATUKA BHAIRAVA, in Hindu mythology, an inferior manifestation of Siva, described in the Viswasara-dhara Tantra, and represented as a well-formed naked youth mounted on a dog.

BATU NAKIT. JAP. Bezoar.

BATURI. CAN. Argemone Mexicana.

BATU ZARD. PERS. Amaranthus cruentus.

BATWARA. HIND. The partition or division of an estate held by several joint proprietors.

BAU. HIND., also called Murasa and Mandwach, in N. India, a zamindar's perquisite or fee whenever the daughter of any cultivator in his village is married.

BAU or Ba, a section of the Binjara at the foot of the Himalaya.

BAUHINIA, a genus of plants of the natural order Fabaceæ; the generic name was given to it from the twin form of the leaf, in honour of the twin brothers Bauhin. The number of species is considerable; and some are shrubs, and some are trees which yield useful woods, astringent gums, fibrous barks. Dr. Hooker mentions that a thousand feet above Punkabaree in the Outer Himalaya the prevalent timber is gigantic, but scaled by climbing Bauhinias and Robinias, which sometimes sheath the trunks or span the forest with huge cables, joining tree to tree. In the Tenasserim Provinces, also, a scandent species creeps up to the tops of the highest trees. The flower-buds of almost all the Bauhinias are eaten by the natives of India. The seeds taken from the huge pods of *B. racemosa* are eaten in the hills of the N.W. Himalaya. The pods look like pieces of thick undressed leather, about a foot long and an inch or two broad; they are placed over the ashes of a fire till they roast and split open; the flat soft seeds are taken out and eaten; the flavour is pleasant, but the seed is not wholesome. The woods are often of a dark colour. The following are the principal species :—



# BAUHINIA.

*Bauhinia acuminata*, L., mountain ebony.

*B. Candida*, Ait. not Roxb.

Chitka, Kanchan	Velutta manda-	
Chakta, . . . . . BENG.	rum, . . . . .	MAIKAL.
Ma-lia-hla-ga, . . . . . BURM.	Vellai munthari, . . . . .	TAM.
Cuchunar, . . . . . HIND.	Deo-Kanchana, . . . . .	TEL.
Duolo Kunchun, . . . . . MAHR.		

This handsome shrub, with large pure white flowers, grows in the Mauritius, Ceylon, Assam, both peninsulas of India; is rare in Coimbatore; is cultivated in the Bombay side, as also in the Panjab, the Dekhan, and Tenasserim. It grows rapidly from seeds, and flowers in the second or third year. The flower-buds yield an excellent vegetable for curries. The flowers are very handsome when open, being almost pure white, with a sweet odour. It reaches a fair size, and gives a wood of a good quality, but seldom of scantling sufficient for house purposes.

*Bauhinia brachycarpa*, Wall., the Bwai-jin of the Burmese, attains to nearly three or four feet at Taong-dong and in the Tenasserim Provinces; its wood is white-coloured, and adapted for fancy work and cabinetmaking.

*Bauhinia diphylla*, Buch.

Pa-lan, . . . . . BURM.	Yepi of Nellore, . . . . .	TEL.
Authi, . . . . . TAM.	Apa, . . . . .	"

This small tree grows in Burma, on the banks of the Irawadi at Yen-an-gheun and Taong-dong, also at Masulipatam, Cuddapah, Guntur, and Nellore. Its flowers are pure white, of middling size. The natives make temporary ropes of its bark for securing thatch, matting, or fences. The barks of several other *Bauhinias* are used similarly. *Ara nar* is the bark of *B. parvifolia*, of which matches for matchlocks are made.

*Bauhinia Malabarica*, Roxb., the Bo-ay-gy-in of the Burmese, a native of Malabar, where it blossoms in October and November. It also grows in Assam, and is common in the plains of British Burma, where its wood is used for the cross pieces of harrows, house posts, etc. A cubic foot weighs 42 lbs. The average length of the trunk to first branch is 15 feet, and average girth at 6 feet from the ground is 4 feet.

*Bauhinia parviflora*, Vahl., the Kosundra of the Panjab. A great climber in the Siwalik tract. Timber of a small size, from 5 to 6 feet in length, and 2 to 3 feet in diameter. Its gum is used medicinally.

*Bauhinia purpurea*, L. *B. Coromandeliana*, D.C.

Deva Kanchan, . . . . . BENG.	Shegapu Munthari, . . . . .	TAM.
Sarul-mara, . . . . . CAN.	Bodanta Chettu, . . . . .	TEL.
Chovana Mandaru, . . . . . MAL.	Pedda-are, . . . . .	"

A tree with very large, deep rose-coloured, fragrant flowers, which appear at the commencement of the rains. It grows in the Mauritius, Coromandel, Burma, Assam, and Oudh, the Kheri pass, Garhwal, and Kamaon, also in Canara and Sunda, both above and below; most common near the Gungawallee creek. It attains a large size in the mountains of India. Its timber is hard, close-grained, and very durable, and of a fine reddish-brown colour, and can be had in lengths of 12 to 15 feet, and 30 to 35 inches in girth. It is strong, and good for agricultural implements, but seldom large enough for building.

*Bauhinia racemosa*, Lam. not Vahl.

<i>B. parviflora</i> , Vahl.	<i>Piliostigma racemosa</i> , Hoch.
<i>B. spicata</i> , Kon.	

# BAUHINIA.

Ban-raji, . . . . . BENG.	Myla, . . . . . SINGH.
Bwai-jin; Hpa-lan, BURM.	Atcha maram?, . . . . . TAM.
Mawil Ghila; Malu, HIND.	Malu? Mali-jhun? . . . . . TEL.
Apta; Patwa, . . . . . MAHR.	Patwa Mawal, Are, . . . . .
Murta, . . . . . PANJ.	Adavi avisa, . . . . .
Vanna-raja, . . . . . SANSE.	

This immense climber is found all over British India, all through Burma, and along the forests of the Siwalik hills and the hot valleys of the Himalaya, from the Doons of the north-west to the valley of Assam. Its flowers may be seen hanging in elegant festoons from the tops of lofty trees. The bark when stripped off is of a reddish-brown colour, and the natives of the mountains make ropes of it; the stems are usually cut in July and August; the outer bark, being stripped off, is thrown away, and the inner is used for ropes as wanted, by being previously soaked in water, and twisted when wet. It is also said to be boiled and beaten with mallets, which renders it soft and pliable. The fibre makes very strong ropes, but rots if kept constantly in water. Major Swetenham describes its strong coarse ropes as answering well for suspension bridges. Its bark is also made into matchlock matches. The wood is small, but the heart-wood is exceedingly hard and fine. The leaves are eaten by buffaloes, etc., and are used for packing, and for making umbrellas, being put between strips of bamboo, so as to overlap each other. They are also favourite leaves for the platters, used at the marriages of Brahmans, etc.

*Bauhinia scandens*, Linn., Roß *Bauhinia*.

*B. lingua*, De Cand.

Myouk-hla-ga, . . . . . BURM.	Naja balli, . . . . .	MAIKAL.
Esculapian <i>Bauhinia</i> , ENG.	Gunda gilla of . . . . .	SYLHET.

This trailing, climbing *Bauhinia* has small whitish flowers, which turn to a yellowish colour. It grows in the Konkans, Moluccas, Assam, is not uncommon about Gowhatti, and is a common species at Sylhet, where it runs up over trees of the largest size. It is remarkable for its contorted stem, and is said to have formed the type of the snake rod of Esculapius which he brought with him from India. Its fibrous bark is made into cloth and rope, but the fibres are harsh and stubborn.

*Bauhinia tomentosa*, Linn.

Ma-ha-hla-ga-wa, . . . . . BURM.	Petan, . . . . . SINGH.
Yellow <i>Bauhinia</i> , . . . . . ENG.	Kat-atti, . . . . . TAM.
Kanchana, . . . . . MAIKAL.	Triviatputram, . . . . .
Usamaduga, . . . . . SANSE.	Tiru vala conney, . . . . .

A native of Ceylon, Malabar, and Coromandel; bears a large sulphur-coloured flower; and the upper petal has usually a deep purple spot on the inside. It is a large shrub, never exceeding 12 feet in height. Wood very hard, but too small to be of any great value in commerce. This, like the *B. racemosa*, has a strong, very dark-coloured wood, hence the names Kat-atti, wild ebony. Even the younger branches show the heart-wood very dark brown; the bark of this is also employed as extemporary cordage. Native practitioners prescribe the small dried buds and young flowers in certain dysenteric cases; they have little sensible taste or smell, though the leaves, when fresh and bruised, have a strong but not unpleasant odour. Their astringency is probably due to the presence of tannin.

*Bauhinia Vahlia*, W. and A.

<i>B. racemosa</i> , Vahl, Roxb.	<i>B. scandens</i> , Roxb.
Chamboolec, . . . . . DUK.	Boila, . . . . . NEPAL
Malu, . . . . . HIND.	Adda, . . . . . TEL.
Mahwal, . . . . .	Shynlee, . . . . . URIA.

This is an immense scandent shrub, with a circumference of stem of  $1\frac{1}{2}$  feet, and largish white flowers, that turn yellow. It grows in the Thull Ghats, ravines at Khandalla, Morung mountains, in the Dehra Doon and Kamaon; it abounds in the jungles in the North-West Provinces of India, and near the mountains of Ganjam and Gumsur, and yields a fibre which is extensively used in rope-making. The leaves are a foot in length and breadth, and have rounded lobes; they are used as platters for eating from, and for making the 'tallari,' or small umbrellas worn on the head; also for packing and lining baskets, and for house thatch, and bark for ropes. Legumes pendulous, from twelve to twenty inches long, covered with a brown velvet down. The kernels of the large and broad pods have a sweet astringent flavour, and are eaten like almonds by the natives. When the husks are fresh, the natives roast them to get at the kernels; when old, they open of themselves. The kernels possess tonic and aphrodisiac properties.

*Bauhinia variegata*, Linn., Mountain ebony.

Var.  $\alpha$ . *Bauhinia purpurascens*, Roxb.

"  $\beta$ . " *candida*, Roxb. not Aut.

Irkumbalitha, . . . CAN.	Chovana-mundari, MAL.
Kuchnar, Kuvidara, HIND.	Kuvidara, . . . SANSK.
Kolar, Sona, . . . "	Segapu Manthari, TAM.
Kanchan, . . . MAHR.	Borodha, . . . URIA.

An ornamental tree with variegated flowers. It is sparingly found in the Bombay forests, and there it never reaches a size for a 10-inch plank. The wood, however, is hard and good. In Ganjam and Gumsur it is tolerably common, and used for firewood. Common in Burma and at Ajmir. When in blossom the tree is very splendid, and the fragrance delightful. The flower-buds are eaten as a vegetable. Its buds are sold fresh in the bazar at Lahore as a vegetable, which are eaten prepared with animal food.

Var.  $\alpha$ . *Purpurascens*.

Bidal, . . . BENG.	Ma-ha-hla-ga-ni, . . . BURM.
Rakta-kanchan, . . . "	Segapoo Munthri, TAM.
Kuvidara, . . . SANSK.	

A tree with beautiful large purple flowers, four petals light purple, the fifth deep purple tinged with cream and red. It is one of the most stately of the Bauhinias, and grows in the Peninsula of India, in Serampore, Pateram, Monihari, and Purannya.

Var.  $\beta$ . *Candida*.

Kana-raj, . . . HIND.

A shrub with large flowers, with four white petals in its flowers and one with a sulphur colour within. It grows in Nepal, Oudh, Bengal, Assam, Islamnagar, and Prome. — Drs. Ainslie, Brandis, Cleghorn, Gibson, Hooker, Honigberger; *Madras Museum*; M'Clelland, Mason, O'Sh., J. L. Stewart, Riddell, Roxb., Royle, Voigt, and Wight; Elliot, Fl. Andh.; Jaffrey; Drury, U. Pl.; Madr. Ex. J. Rept.; Capt. Macdonald; Mendis; Beildome.

BAUJHONOO. URIA? In Ganjam and Gumsur, a scarce tree, of extreme height 45 feet, circumference 5 feet, and height from ground to the intersection of the first branch, 22 feet. The wood is strong, and used for bandy wheels.—Captain Macdonald.

BAULEAH, a boat of the Ganges river.

BAULU of Chenab. *Coriaria Nepalensis*.

BAVA-KHANI, a gold coin of Persia, value Rs.5.

BAVENA. CAN. *Melia azedarach*.

BAVER. SIND. *Vachelia farnesiana*.

BAVUNGI. TEL. *Celastrus paniculatus*, Willd.

BAWA. MAHR. *Cassia fistula*.

BAWA. HIND. A son; a mode of address among the fakir or darvesh sects. Bawa Boodun alias Hyat Qulundur. See Baba Boodun. Bawa ud Deen, a venerated saint. Bawa piare ke fuqeeran, a class of devotees.

BAWADA. HIND. A herb of N. India, used in rheumatism.

BA-WA-NET. BURM. *Gendarussa vulgaris*.

BAWANG. MALAY. Onion, *Allium cepa*. Bawang-putih, garlic, *A. sativum*.

BAWAR, a section of the Koli tribe of Rajputana. The Bawar, Bawari, and Baora or Bhaora are possibly parts of some great race, which were dispersed in prehistoric times. The Bawari are predatory, and scattered throughout India. Wilson describes them as robbers by profession, and known in different places by different appellations, but call themselves Bawari, and using a dialect which is said to be spoken in parts of Gujerat. They seem to be the Bhaora of Southern India, who are styled Harn-pardi and Harn Shikari, and are the wild fowlers of the jungles and forests. The Bawari of Central India are excluded from the tribe if 'hey kill a heion or a dog. In regard to the heron, it is the emblem of the tribe, and its flesh they must not eat. A race called Bauri are swineherds.

BAWEAN, or Lubek island, forms a portion of the residency of Sourabaya. It is in lat.  $5^{\circ} 90' S.$ , and long.  $112^{\circ} 38' W.$  (Greenwich), and contains about 44 English square miles. The country in general is very mountainous, and it is only near the sea that some plains are found, on the largest of which, about  $3\frac{1}{2}$  miles in circumference, the principal village, Sangkapura, is situated. The Bawean race are probably descendants of the Madurese, whose language with a few modifications prevails, though they differ from them in dress; but in this respect agree closely with the Bugis. The inhabitants of the Dessa Dipanga employ the Javanese language. The people come every year to Singapore to serve as grooms, labourers, and drivers. Coal is found in Dessa Kalompe; hot springs occur all over the island, one with a temperature of  $125^{\circ}$  Fahr.—*Journ. Ind. Arch.*, No. 7.

BAWR. PUSHT. A leopard.

BAYA. HIND., *Ploceus Philippensis*. JAV., Crocodile. MAHR., *Cassia fistula*. HIND., in the Lower Doab and Rohilkhand, a person appointed in the bazars to measure grain.

BAYAZID, lat.  $39^{\circ} 24' N.$ , long.  $44^{\circ} 20' E.$ , a town in Asiatic Turkey, 140 miles S.E. of Erzerum on the S.W. of Ararat. It gives its name to a province. The reigning family are Kurds of the Zilanli tribe; Russia destroyed what could not be carried off.—MacGregor.

BAYAZID ANSARI, a religious reformer, who founded the Raushenai sect. He appeared among the Yuzufai Afghans about the latter part of the 16th century. He set aside the Koran, and taught that nothing existed except God, who filled all space, and was the substance of all forms. He soon formed a numerous sect, and established his authority in the Suliman and Khaibar hills, and over the neighbouring tribes. His followers were defeated with great slaughter, and he died soon after of grief and vexation. His sons dug up his bones, and bore them in an ark at the head of

their column; but they ceased to be formidable beyond their hills till about A.D. 1585, when Jallala, one of the youngest, assumed the command, and exercised it with such vigour, that the ordinary government of Kabul was found incompetent to resist him. Akbar's action against him was suspended, in consequence of the total rout of the army he sent under Zain Khan and raja Birbal against the Yuzufzai. Jallala took Ghazni A.D. 1600, but was soon driven out, pursued, and killed. The sect, however, survived, and Jahangir and Shah Jahan continued their wars against them. Bayazid was nicknamed Pir-Tarik, or the saint of darkness.—*Leyden's Account of the Rauschenai Sect, As. Res.* vii. p. 363.

**BAYBERRY TREE.** *Eugenia pimenta.*

**BAYENGLI.** HIND. Wool of the Tibet sheep.

**BAYGOONA.** URUA? A Ganjam and Gumsur tree, leaves used in fever.

**BAYLA NAVA MARAM.** TAM. Dinduga tree, Andersonia, sp.

**BAY OF BENGAL.** See Bengal.

**BAZ.** HIND. A falcon.

**BAZAR.** HIND. A market-place. In Egypt and in most cities of Asia, most of the great thoroughfare streets and many others have a row of shops along each side, not communicating with the superstructures, which latter are divided into separate lodgings, inhabited by different families, and seldom by the persons who rent the shops beneath. These streets are called in Arabic 'Sook.' A whole street of this description, or a portion of such street, mostly contains shops appropriated to a particular trade, and is called the Sook of that trade. In general the shop is a small recess or cell, about 6 or 7 feet high, and between 3 and 4 feet wide, the floor of which is even with the top of a raised seat of stone or brick, called 'mastabah,' between 2 or 3 feet high and about the same in breadth, upon which the shopkeeper usually sits. The front of the shop is furnished with shutters, which, when closed at night, are secured by a wooden lock. Those in India are usually held in an open street or open quadrangle, and are attended to by men. Those of Burma are large wooden or iron buildings, and the sellers are almost exclusively women, the women of Burma generally being active commercial agents. In all oriental countries it is the custom for the purchaser to seek out the seller, and to make an offer for what he wants. These two customs are opposed to the practice in Europe; and where the purchaser is a stranger, and ignorant of the ordinary value of the article he is purchasing, that of the East leads him into overpaying, and to his regarding orientals as lying impostors.

**BAZ BAHADUR,** an officer of the Afghan kings, who held Malwa at the time of Akbar's accession (A.D. 1556). He was defeated and expelled by Adam Khan, an officer of Akbar. Baz Bahadur had a Hindu mistress, who is said to have been one of the most beautiful women ever seen in India. She was as accomplished as she was fair, and was celebrated for her verses in the Hindi language. She fell into the hands of Adam Khan on the flight of Baz Bahadur; and finding herself unable to resist his importunities and threatened violence, she appointed an hour to receive him, put on her most splendid dress, on which she sprinkled the richest perfumes, and

lay down on a couch with her mantle drawn over her face. Her attendants thought she had fallen asleep, but on endeavouring to awake her on the approach of Adam Khan, they found she had taken poison, and was already dead.—*Khafi Khan, Tr. of a Hind.* p. 198.

**BAZIGAR** and **Nut**, jugglers, acrobats, and tumblers. The Nut may be considered as the gipsies of Hindustan. Both are wandering tribes, and have each a slang language; they live principally by juggling, fortune-telling, palmistry, and other means, and are alike addicted to thieving. The gipsies are governed by their king, the Nut by their nartlar bouthah. They appear to be equally indifferent on the subject of religion, and in no respect particular in their food, or the manner by which it is obtained. According to a list furnished by Captain Richardson, the languages adopted by these tribes would appear to possess a very strong affinity to each other. The Bazigar are subdivided into seven castes, viz. the Charee, At'bhyc'a, Bynsa, Parbuttee, Kal-koor, Dorkinee, and Gungwar, who intermarry. They say they are descended from four brothers. They practise the Mahomedan rite of circumcision; they regard Tan-Sin as their tutelar deity; consequently they look up to him for success and safety in all their professional exploits. These consist of playing on various instruments, singing, dancing, tumbling, etc. The two latter accomplishments are peculiar to the women of this sect. The notions of religion and a future state among this vagrant race are principally derived from their songs, which are beautifully simple.—*Cole. Myth. Hind.* p. 313.

**BAZIN.** Pere Bazin, a Jesuit, who accompanied Nadir Shah as his physician in the last years of his life. When Nadir was assassinated in June 1747, on the following morning, the Afghans and Uzbaks, 4000 in number, led by Ahmad Shah, Abdali, unaware of their master's death, and in the hope of rescuing him, fell on the Persians, but had to retreat to their native country, which they did in good order. Bazin was a spectator of the action, 'au milieu des balles et des sabres.'—*Lettres Edifiantes*, vi.

**BAZIRA,** Aornis, was the place fixed on by the Greek dynasties for a military garrison. There were military colonies of Macedonians established, at Alexandria ad Caucasum, Arigeum, and Bazira, and garrisons at Nysa, Ora, Massaga, Peuceleotis, and at Aornis, a mountain range, supposed by some to be the mountain of Mahaban in the Pir-Panjal or Mid-Himalayan range. See Awur; Bactria.

**BAZU-BAND.** HIND. Armlet.

**B'DELLIIUM.** ENG., FR.

Aflatun, . . .	MOOGL.	ARAB.	Gugul, . . .	GUJ., HIND.
Kara-wa, . . .	BUSS.		Bedolah, . . .	HEN.
Kia-muh-yoh, . . .	CHIN.		Gugula, . . .	SINGH.
Badleyun, B'dellion, GR.			Kungilam, . . .	TAM.
Madelkhon, . . .	„		Guggilam, . . .	TEL.

This fragrant gum-resin, as met with in commerce, is the product of various trees. Dr. Ainslie, i. p. 29, was not inclined to regard it as a product of any of the trees of India, and pointed to the Darakht-i-mukul of Persia as the plant producing it. That of Africa is from *Balsamodendron Africanum*; the Sicilian B'dellium is obtained from the *Daucus Hispanicus*, *D. C.*; but in all essential properties these are identical with the

Gugul of the Indian bazars, a product of the *Commiphora Madagascarensis*, Lindley, the *Amyris commiphora*, Roxb., the *Balsamodendron commiphora*, Wight and Arnott, and a native of Sylhet, Assam, and Madagascar. At the Madras Exhibition of 1856, two varieties of the B'dellium from the *Amyris commiphora*, were exhibited, the solid gum, and the balsamic fluid, as obtained from the tree. The Indian Gugul much resembles myrrh, and is said to be largely exported as that drug. Dr. Royle considered the Gugul as identical with the B'dellium of commerce, and indicates the Greek names of B'dellium, Badleyun, and Madelkhon, as the Βδέλλιον and μαδελχον of Dioscorides. The B'dellium of Genesis ii. 12 and Numbers xi. 17 is supposed to have been the gum-resin of *Balsamodendron Roxburghii*, Arn. (*B. pubescens*, Stocks? and B. Mukul, Hooker). B'dellium, in Bombay, is imported from Cutch and the Persian Gulf. It is re-exported to China and to England under the name of myrrh. B'dolach of Scripture (Gen. ii. 12, Numbers xi. 7) is supposed to be B'dellium gum-resin of *Balsamodendron Roxburghii* or musk. — *Ansle; Birdwood; O'Sh.; M. E. J. R.; Royle's Ill. Him. Bot.; Paulkner.*

BE. PEES. Without. Be-charagh, without a lamp, deserted. Be-samajh, without discretion. Be-baq, an acquittance in full. Be-dana, a seedless grape; also a sort of mulberry.

BEAD PLANTS. Several plants in India produce bright-coloured seeds, used as beads. Amongst these is the red seed with a black eye of the *Abrus precatorius*, Sweta Koonch, BENG., Gondamani, TAM., which is also used by the Burmese as a weight. The Karen in the southern provinces cultivate one or two species of Job's tears for the seed. The Pwo clan plant a species yielding round seeds, which are used to ornament the borders of the men's tunics, but they are never seen on a woman's gown. The Sgau, on the contrary, cultivate a species bearing an oval seed, and use them merely for embroidering female dresses. In Province Amherst, the Pwo seldom appear in their native costume, and many deny that their tribe ever had any other than that which they now wear, which is Burmese. *Abrus precatorius* seeds are strung together as beads, necklaces, bracelets, and other ornaments, also as rosaries, hence the name *precatorius*. The common variety are red with a black spot, whilst other varieties produce various-coloured seeds. The white sort resemble pearls. Bruised into a fine powder, goldsmiths use it to join together the more delicate parts of golden ornaments. The shining scarlet seeds of the *Adenanthera pavonina* are used as weights by jewellers, and are made into ornaments, in the form of beads, bracelets, etc. The round, hard black seeds contained in the hairy pericarp of the *Canna Indica* are made into necklaces and other ornaments. The *Utratum* beads are the very rough seeds of the *Elæocarpus lanceolatus*, (*Utratum*, TAM.; *Oodraj*, DUK.). They are brought to India from Java, of which country the tree is a native, are about the size of small nutmegs, and are made into bracelets for European ladies. The saiva Brahmans and the pandārams, religious devotees of the saiva sect of Hindus who live by alms, wear them round their heads and necks, and form them into rosaries. The dark-coloured oval seeds of the *Caryota urens* are made into buttons, and are used as beads by Maho-

medans (Koondel-panei munnie, TAM.; Erimpana, CAN.). The dark-coloured roundish seeds (*Kodda-panei munnie*, TAM.) of the *Corypha umbraculifera* are used as beads by the Dassari wanloo, Hindu devotees who live on alms. The Tulasee beads (*Tulasee vayr munnie*, TAM.; *Toolsi kemunke*, DUK.) are made from the root of the holy basil, *Ocimum sanctum*, a plant sacred to Vishnu, and held in esteem by all his worshippers, many of whom wear it round their necks and arms. A very handsome bead is made by polishing the betel-nut, called by the Tamil people Paak munnie.

## BEADS.

Munniara, . . . . .	GUJ.	Kulkuru, . . . . .	MALEAL.
Manke, . . . . .	HIND.	Mano, . . . . .	TAM.
Mani-Mani, . . . . .	MALAY.	Pussala, . . . . .	TEL.

Beads are in general use in all countries for personal ornament, as necklaces, ear and nose droops, and for ornamental work, and are made of glass, ivory, wood, the inferior and the precious gems; cornelians, onyxes, rubies, emeralds, pearls, seeds, alabaster, magnesite, nacre, coral, gold, steel, and date stones are all used as beads; rosaries likewise consist of beads. Glass beads are manufactured in China for export to India and the Archipelago, and are largely exported from England to Africa, sometimes to the value of £10,000 to £20,000.

BEAMI. MALEAL. *Herpestris monniere*.

## BEANS.

Bagla, . . . . .	ARAB.	Fave, . . . . .	IT.
Tau, . . . . .	CHIN.	Faba, . . . . .	LAT.
Faves, . . . . .	FR.	Boobii, . . . . .	RUS.
Phul, . . . . .	HEB.	Habas, . . . . .	SP.
Bohnen, . . . . .	GER.	Peenmas, HIND., TAM., TEL.	

The various kinds of beans cultivated in the gardens of Europe are largely grown in India, — *Vicia faba* or Windsor beans, and the various species and varieties of *phaseolus* or French beans. China is rich in many kinds of bean, some of them indigenous. A bean grown at Shan-tung has its oil and oil-cake largely imported into Shanghai and Ningpo, its oil-cake being used as manure. French beans are of white, black, and yellow colour. The dwarf white bean sooner than the other sort, which require sticks at least six feet high, and strong. The Portuguese bean or *chevaux-de-frise* pod has four fringed angles, the edges jagged. Broad and Windsor beans should be sown in the cold weather, in drills the same as peas, each bean at six inches apart, the rows sufficiently separated to admit a person to pass between them for picking, weeding, etc.

Bitter bean, the Hu-lu-pa and K'u-tau of the Chinese, are small, pale, reddish-brown seeds of a leguminous plant, introduced into the south of China.

Bean-curd, Tau-fu of the Chinese, is largely used as a condiment in China. It is an emulsive preparation of a species of *Dolichos*, *D. soja*. The bean is boiled and skinned, and ground with water to a pulp, which is strained, and water added. In this state it resembles bonny clabber or curdled milk, and is called tau-fu-hwa, or bean curd jam; the water is sometimes all strained off, and it is then sold in slices, or small seeds called hwang-tze are added. The Rev. Mr. Gray says the bean flour is sifted through coarse calico, and then through a finer sort, and is then boiled for an hour over a slow fire, until it

thickens to a consistence suitable as food ; it very much resembles blanc-mange.

Bean-sprout, the Tau-ya of the Chinese, are the germinating sprouts of the Dolichos soja bean, artificially raised by the Chinese in large quantities for wood in winter. — *Smith, Chin. Mat. Med.* ; *Gray*, ii. 136.

## BEAR.

Dub, . . . . .	ARAB.	Ursus, . . . . .	LAT.
Hiung, . . . . .	CHIN.	Riksha, . . . . .	SANSK.
Dob, . . . . .	ETHIOP.	Deep, . . . . .	PERS.
Ours, . . . . .	FR.	Oso, . . . . .	SP.
Arktos, . . . . .	GR.	Karadi, . . . . .	TAM.
Rich ; Balu, . . . . .	HIND.	Gudelgu, . . . . .	TEL.
Orso, . . . . .	IT.		

The bear is of the genus *Ursus*, of the mammalia a plantigrade animal. Four Indian species are known, viz. *U. Isabellinus* of Horsfield, *U. labiatus* of Blainville, *U. Malayensis* of Raffles, and *U. Tibetanus* of Cuvier. *U. Isabellinus* is, according to *Gray*, the *U. Syriacus* of Hemprich and Ehrenberg, and that known to Himalayan sportsmen as the brown, red, yellow, white, grey, silver or snow bear, or Tibetan snow bear, and is the Harput of Kashmir, for it inhabits Tibet and the snowy regions of the Himalaya and high Central Asia generally.

*U. labiatus*, *Blainville*, is found all over India, Ceylon, and Assam, and is the Balu or Reech. It has received several scientific synonyms, attaching it to the genera *Bradypus* and *Melurus* ; and its names in English, five-fingered sloth, sloth bear, and ursine sloth, have corresponded. It is readily domesticated. When wild, it lives on roots and honey.

*Ursus Malayanus* occurs in Arakan, Malay Peninsula, Sumatra, Java, Borneo, and in Indo-Chinese countries generally.

*U. Tibetanus*, the black bear of Himalayan sportsmen, inhabits the forest region of the Himalaya, and is very rare in Tibet, though met with in its eastern forests. It seems identical with *U. Isabellinus*. The brown and black bears never associate, and when they meet, one invariably attacks the other ; the black seems always the assailant.

Bear-gall, *Hiung-tan*, CHIN. In China, a soft, black, sticky bolus-like substance, having a bitter aromatic flavour. It is very costly, but seldom genuine. It is given in homœopathic doses in abdominal and hepatic ailments.

Bear's-grease. To prepare it, cut off the fat in long strips, and put these into empty bottles ; when filled, cork down the bottles, and place them all day in the sun. The fat soon melts, and now looks like oil, but when cool, becomes quite firm and white. Capital for cleaning guns, for it prevents rust ; scented with bergamot, etc., it is much prized for the hair.

Bear's-paw, *Hiung-fan*, CHIN., is regarded in China as a great delicacy. — *Williams' Middle Kingdom*, p. 249 ; *Smith* ; *Gray* ; *Adam* ; *Blyth*.

BEAR. The Great Bear in astronomy is the Dab-i-Akbar of Persian astronomers.

## BEARD.

Bart, . . . . .	DAN., GER.	Barba, . . . . .	LAT.
Beard, . . . . .	DUT.	Reah, . . . . .	PERS.
Darhi, . . . . .	HIND.	Thadi, . . . . .	TAM.
Barbe, . . . . .	FR.	Gadamu, . . . . .	TEL.

The beard is worn by most Mahomedans, and by several of the Christian sects of the East. In Europe, from the 12th to the 15th century, the

Christian clergy wore the beard long, till the laity began to follow the example, when Leo x. ordered the priests and abbots to shave. Most Mahomedans of the Shafeia school, however, clip their moustaches exceedingly short ; some clean shave the upper lip, the imperial, and the parts of the beard about the corners of the mouth and the forepart of the cheeks. In anointing the body, the beard is also attended to ; and in the utterance of any holy name or prayer, Mahomedans rub their hand down over their face and mouth and beard, catching as it were the sacred sound, and filling the beard with it.

The Persians and Afghans have a magnificent growth of hair on their faces. The Sindian and Baluch have also a good quantity. The emperor Akbar so disliked the use of beards, that he would scarcely admit a person into his presence who wore one. Beards are dyed black or red with henna (*Lawsonia inermis*), or blue with indigo. Many of the Sikhs and Rajputs wear the beard, but, generally speaking, Hindus and Burmese shave off the hair of the face. In western Asia, in ancient times, they had figures of bearded women, the symbolical representation of the union of the male and female principles in nature-worship. This is plainly the intention in the statues of the Aphrodite Barbata, which are to be seen occasionally in the museums. The Goddess of Love of Cyprus was Asiatic and oriental. Dr. Bartel calls her a Semitic deity of Assyrio-Phœnician origin, identical at first with the Asâtaroth of these peoples. — *Galton's Vacation Tourists*, p. 351 ; *Burton's Mecca*, ii. p. 333 ; *Elphinstone*, 472.

BEARER. ANGLO-HIND. A palanquin-carrier ; also a house servant.

BEARROOT, hunting eagle of the Kirghis.

BEAR-PIG, or hog-badger, *Arctonyx collaris*.

BE-AR-WOOD or Biar wood, of Meera forest, Abbottabad, Hazara ; *Pinus longifolia*.

BEAS, a river of the Panjab ; this and the Jhelum, Chenab, Ravi, and Sutlej, form the Panjnad, that joins the Indus near the southern extremity of the province. It is the Bibasis of Ptolemy, the Hyphasis of Arrian, and Hyphasis of Pliny ; it was also known as the Beah and Veya, and now locally by its Sanskrit name Vipasa, corruptly Bipasha. It is, however, also said to take its name from a sacred pool at its source, called Vyas Rishi, situated in the Rotang pass, at the head of the Kullu valley. It rises in the snowy mountains of Kullu, on the south verge of Rotang (Ritanka) pass, lat. 32° 24', long. 77° 11', 13,326 feet above the sea, runs south to Sutlej, at Endrasa length 290 miles. Its chief tributaries and affluents are the Parbati ; Sainj, 38 ; Gomati, 55 miles ; Ul ; Gaj. About 10,000 square miles are drained by it. The scenery of the Beas valley is particularly beautiful, and differs from that of the Sutlej and Chenab. Above Sultanpur there is abundance of kail trees (the dhar-chil of Chamba), elm, maple, oak (two species), and walnut. On the Parbati, not far from the sacred hot spring of Mani Karan, there is a considerable supply of box (*Buxus sempervirens*), also of 'Shamshad' of the Cupressus torulosa (twisted cypress), and of the olive (Kahu). A large forest of chil (*Pinus longifolia*) is found below Karsole on the Parbati. In the higher slopes there are dense forests of the less valuable pines, and of the alpine oak, *Quercus semicarp-*

*folia*. There are gold washings in its sands. From Manóli forest to Larji the fall appears to be nearly 60 feet per mile. From Larji to Mandi, a distance of 25 miles, the fall is 1000 feet, or 40 feet per mile. From Mirthal, a distance of 150 miles, the fall is only 1600 feet, or 10·06 feet per mile. Polyandry prevails in the Beas valley, but the general immorality is ascribed to the large numbers of Yarkandi traders.—*Arrian; History of the Panjab*, p. 15; *Hook. et Thom.; Mrs. Hervey's Tartary*, i. p. 85; *Cunningham; Cleghorn's Panjab Report*, p. 84.

**BEAUMONTIA GRANDIFLORA**, *Wall.*, the *Echites grandiflora* of Roxburgh, one of the Apocynaceæ, is a gigantic climbing shrub, growing in Chittagong, the Khassya hills, and Nepal; flowers in February, and is very showy; found by Dr. Hooker in the Terai east of Siligori, ascending the loftiest trees, and clothing their trunks with its splendid foliage and festoons of enormous funnel-shaped white flowers. *B. Jerdoniana*, *R. Wight*, of the Coorg jungles, attains similar heights.—*Roxb.; R. Brown; Hooker, Jour.* i. p. 401.

**BEAVER.**

Hai-Kau, . . . .	CHIN.	Castoro, . . . .	Ir.
Bièvre, . . . .	FR.	Castor, . . . .	Sp.
Biver, . . . .	GER.		

Neither the large nor the little beaver occur in India; but the tails of the latter, the *Ondatra Americana* of Tiedmann, the *Castor Zibethicus* of Linnaeus, *Fiber Zibithicus* of Cuvier, *Ondatra* of Lincepede, the musk-rat of Canada, and musquash of the Cree Indians, form a considerable article of import into India, being regarded by some races as aphrodisiac.

**BEBBEH**, the chief family of the Kurd clan of Kermanj; the members are the hereditary chiefs of the clan, hence their whole territory and the people are now called the government of the Bebbeh or Baban. The clan was originally established at Pizhder in the northern mountains, near Sikeneh, on the frontier of Persia.—*Rich's Kurdistan*, i. p. 80.

**BEBEHAN**, one of the three districts of Fars, the other being Laristan and Fars proper.

**BEBINA**. *HIND.* *Mussaenda frondosa*.

**BEBRANG**. *HIND.* *Myrsine Africana*. *Be-brang* khatai, *Nepeta ruderalis*.

<b>BECHE DE MER</b> . <i>FR.</i> Sea slug, sea worm.	
<i>Sea ginseng</i> , <i>ANGLO-CHIN.</i>	<i>Trepang</i> , . . . . <i>ENG.</i>
<i>Sea cucumber</i> , . . <i>ENG.</i>	<i>Bicho-de-Mar</i> , . . <i>PORT.</i>

*Trepang*, the esculent *Holothuria*, or sea cucumber of the seas of the Archipelago, sells at Singapore at 18 to 70 dollars per pikul. One species, the *H. tremula*, is abundant on the reefs at Raiatea, Tahiti, and is 6 to 8 inches long, and 2 to 4 inches broad. Another species is 3 feet long, with a cylindrical body. A settlement of Sandwich islanders was formed on Fenning's Island in the N. Pacific to collect trepang for the China trade. That of the Torres Straits is assorted into the red fish, which bring £140 per ton at Sydney; the black fish, £120; and the tent fish, £80.—*Moresby*, p. 136. See *Holothuria*; *Trepang*.

**BECHETI**. *HIND.* An Indian variety of the *Camelus dromedarius*.

**BECHIACORI**, a wood of Nepal, called also *Sulla* and *Surrendhool*, or *Dhooobkee*, on account of its resinous quality. Its branches are used as torches; the fragrant turpentine which it yields is employed in sacrifices and in medicated salves;

and its wood is converted into rafters for houses.—*Smith's Nepal*, p. 67.

**BECHNE-WALA JOGI**, a sect of Jogi pedlars and mendicants.

**BECHUNDI** or *Beh-chandee*. *HIND.* In Raepore, this substance, if pulverized, resembles arrowroot, and is made use of by natives on their fast or fast days, prepared in various ways. It is obtained from the glutinous matter which issues from the stems of a jungle plant, after being soaked in running water for some days. The Gond race prepare the *Beh-chandee*. It can be had in any quantity in the Jubbulpur bazar, but most of it comes from Mundla and Seonee. It appears to consist of the dried sections of a farinaceous root containing bassorin, and allied in composition to salep.

**BED.**

<i>Lit. Couche</i> , . . .	<i>FR.</i>	<i>Letto</i> , . . . .	<i>Ir.</i>
<i>Bitt</i> , . . . .	<i>GER.</i>	<i>Cama</i> , . . . .	<i>Sp.</i>
<i>Bichana, Palang</i> , . .	<i>HIND.</i>	<i>Paddu-kai, Kattal</i> , . .	<i>TAM.</i>
<i>Charpai</i> , . . . .		<i>Mancham</i> , . . . .	<i>TEL.</i>

*John v. 8, 9* says, 'And the man took up the bed and walked.' The bed of an oriental is seldom anything besides a carpet or mat, or a felt as thick as a bed quilt. Men carrying such bedding may be seen daily on the highways. The *Hindus* of the south of India usually sleep on the floors of their houses, but all of them have night dresses in which to sleep, that of the women being generally a loin-cloth like a kilt, called *Padawi*, *TAM.*, *Koka*, *TEL.*, made of cotton or of the fibres of one of the hemp plants, though many lie down in their day dress, as in *Exodus xxii. 27*. Mostly all *Mahomedans* in India use coats to sleep on, when able to afford them, and every *Mahomedan* bride takes a cot or charpai to her husband's house, as part of her 'jahez' or furnishings. In Burma the poorest person sleeps on a cot with mosquito curtains.—*Ward, Hindoos*.

**BED.** *HIND., PERS.* *Salix*, *sp.*, the willow, also *Calamus rotang*, the cane rattan.

*Bed-i-Anjir*, the castor-oil plant.

*Bed-i-Mushk*, *Salix Aegyptiaca*, *S. Caprea*.

*Willow-flower water* is the *ark-i-bed-i-mushk*.

*Bed-Khist* is a species of *Salix*.

*Bed-Laila*, *S. tetrasperma*.

*Bed-Majnun* is the *S. Babylonica*.

*Makhan bed* or *pakhan bed*, *Saxifraga ligulata*.

*Bed-ul-Ashar*, *Calotropis gigantea*.

**BEDAK**, also *Baid*. *HIND.* A Hindu physician.

**BEDALI** or *Bedalika*. *HIND.* *Griffithia fragrans*.

**BEDA-TIGE**. *TEL.* *Ipomoea pes-capre*, *Srect.*

**BEDDOME**, *COLONEL*, a Madras military officer, wrote on the snakes, the ferns, and timber trees of the Madras Presidency. His *Flora Sylvatica* of the Peninsular trees, a work of great research, gives also notices of Ceylon trees.

**BEDEE**. Of the Sikh sects, the highest class are the Bedee, as being descended from Guru Nanak, the founder of the sect. They form, by virtue of their descent, the hereditary priesthood. They are to be found in all parts of the Panjab: in the districts lying at the base of the Kangra hills, at Gujranwalla in the middle of the Rechna Doab, at Gogaira on the Ravi, and at Shahpur on the Jhelum, and a few at Rawul Pindi; they are also occasionally to be met with to the south of the Sutlej. But their home and stronghold is at a town named after their founder, *Derah Balas Nanak*, on the Ravi, near Buttalla. So notorious

## BEDER.

had been the crime of infanticide among them, that a Bedee was generally known by the opprobrious title of Koorce Mar, or 'daughter-slayer.' The Bedees adopted as their patronymic the name of the tribe to which their ancestor Nanak belonged. But there are Bedees still of that original tribe, who are not descendants of the Guru, nor, indeed, Sikhs at all. With these men pride alone prompted to the crime. The fear of poverty arising from marriage expenditure would have little weight with them, as, unlike the impoverished Rajputs, they were generally men of wealth and affluence; they held fertile jaghirs, and their priestly coffers were well filled with the offerings and dues of their race. But in defence of the unnatural custom, which they did not attempt to deny, they, like the Rajput races, were ready with a traditional obligation laid upon them by an indignant ancestor. The story is thus given by Major Herbert Edwards:—'When a bridegroom and his party were departing, the two sons of Dharm Chund accompanied them to give them rooksat. The weather was hot, the party out of temper, and they took a malicious pleasure in taking the young Bedee farther than etiquette required. When the lads returned home footsore, Dharm Chund asked if the Khutra had not bid them to turn back sooner. The boys said "No," and it was then that the old man, indignant at all the insults which the bridal of his daughter had brought down upon him from an inferior class, laid the inhuman injunction on his descendants, that in future "no Bedee should let a daughter live." The boys were horror-stricken at so unnatural a law, and with clasped hands represented to their father that to take the life of a child was one of the greatest sins in the Shastras. But Dharm Chund replied, "that if the Bedee remained true to their faith, and abstained from lies and strong drink, Providence would reward them with none but male children, but, at any rate, let the burden of the crime be upon his neck, and no one else's." And from that time forth Dharm Chund's head fell forward upon his chest, and he evermore walked as one who bore an awful weight upon his shoulders. With consciences thus relieved, the race of Bedee continued for three hundred years to murder their infant daughters, and if any Bedee, out of natural feeling, preserved a girl, he was excommunicated by the rest, and treated as a common sweeper.'—*Browne's Indian Infanticide*, pp. 115–117.

BEDER. In the tract lying between the Mysore, the Hyderabad, and the Mahratta territories, are several petty sovereignties, such as that of the Nawab of Banganapilly, a Syud family in the east of the Ceded Districts; until 1839, the Pathan nawabs of Kurnool ruled on the right bank of the Tumbudra river; further west is the Reddi chief of Gadwal; the Mahratta chief of Sundur, one of the Ghorpara family; the Kabatriya Raja Narapati of Anagoonda, the descendant of the great king Rama of Vijayanagar, who was overthrown by a combination of the Mahomedan kings of Goldonda, Kulburga, Bijapur, and Ahmadnagpur; the Pathan nawabs of Shahnur, the Ghorpara chieftains of Gujundurghur, and Akalkot, and at Ghurgunta, and Beder Zorapore, are the descendants of that Beder soldier, Pid Naek, to whom Aurangzeb, for aid given at the siege of Bijapur, granted a small territory in the Raichore Doab. The Beder race now have

## BEDER WARE.

only these two small sovereignties. Some of them in Zorapore are tall, well made, robust men. A small body, engaged in cultivation, occupy the plateau of Ramandrug. The town of Zorapore is in the centre of a rocky amphitheatre, admirably suited for a predatory band. They are fond of the chase, and hunt the wild boar with large dogs. They are in various stages of civilization, but those in Mysore are perhaps most advanced. In parts of Mysore they form a considerable part of the population, and have many poligarships. Their name is variously pronounced, —Beder, Baida, Baidara, Waida, Vedda, Vedar, Veddar, Vedan, and Bedan. They are the race that gave their name to the Pindara, who harassed Central India for nearly fifty years. Some of them have become Mahomedans.

The Beder of Zorapore and Ghurgunta drink spirits, eat the hog, crocodile, porcupine (Sarsal), mania (Ali), iguana, bullock, cow, buffalo, cat, rat, bandicoot (*Mus giganteus*), and jerboa rat. Beder families often devote their daughters to some idol. She is branded with a seal (Muddirai), and becomes a Basavi or Murli. Their men often become Dasari, who are celibates, and subsist on alms. Wilson describes the Mysore Beder as a race who live by the chase, as hunters, fowlers, and are considered in Mysore as coming originally from Telingana. Many of the Beder are grain carriers. Until the middle of the 19th century, a small tribe of Baidara-wanlu, or Beder people, remained in Bellary; they were Mahomedans, kept numerous little horses, which they used for carriage. They were great carriers, and had been of use in several military operations, and a small body then occupied the Ramannulla hill.

BEDER, in lat. 17° 53' 6" N., long. 77° 34' E., a walled town in the Dekhan, near the right bank of the Manjira, 75 miles N.W. of Hyderabad. The top of the minaret is 2350 feet, and the base is 2250 feet, above the sea. Beder was the capital of the Bahmani dynasty, which ruled up to the middle of the 16th century. This dynasty joined the quadruple confederation, formed with the Nizam Shahi, king of Ahmadnagpur, the Adal Shahi, king of Bijapur, and the king of Gulburga, to overthrow the Hindu sovereignty of Bijannagar, near Bellary, when the sovereign Rama Raja was defeated, taken prisoner, and beheaded at Kala Chabutra. Beder is surrounded by a great curtain, now much dilapidated, and on one of its bastions is an old welded gun, 21 feet long. Many great cupola tombs are on the plain to the S.W. The inhabitants, in 1866, were few and poor. Beder, Bijapur, Berar, Golconda, and Ahmadnagpur, in the 16th century, were five independent Mahomedan kingdoms, but about the time of Baber's invasion Beder was absorbed by its more powerful neighbours. In 1572, Berar was absorbed by the Nizam Shahi dynasty. A peace was concluded here between Salabut Jung and Baji Rao in 1751.

BEDER WARE is a tutanague work which has been described by Drs. Heyne, Buchanan Hamilton, and Smith, and Captain Newbold. It is a metallurgical compound of considerable interest, and the articles made of it are admired for the elegance of their form, as well as for the gracefulness of the patterns with which their surface is covered. Though the groundwork of this composition appears of a blackish colour, its natural

colour is that of pewter or of zinc. Dr. Heyne informs us that it is composed of copper 16 oz., lead 4 oz., tin 2 oz. These are melted together, and to every 3 oz. of the alloy 16 oz. of zinc are added, when the alloy is melted for use. But to give the whole the black colour which is esteemed, probably from bringing out the pattern, it is dipped into a solution of sal-ammoniac, saltpetre, common salt, and blue vitriol. Dr. B. Hamilton saw of zinc 12,360 grs., copper 460 grs., and lead 414 grs., melted together, and a mixture of resin and beeswax introduced into the crucible to prevent calcination. It was then poured into a mould made of baked clay, and the article handed over to be turned in a lathe. Artists then inlay flowers or other ornaments of silver or of gold. They first smear it over with sulphate of copper and water, which gives the surface a blackish colour, and enables the artist more easily to distinguish the figure which he draws; this he does with a sharp-pointed instrument of steel, and cuts it with small chisels of various shapes, and then with a hammer and punch fills the cavities with small plates of silver, which adhere firmly to the Bedery. It is then polished and stained, as described above. The various articles made from it are vases, wash-hand basins and ewers, hookah-bottoms, spittoons, cups, and dishes, small boxes, and weights. These are inlaid commonly with silver, but sometimes with gold. The patterns are usually as much to be admired as the forms of the vessels. Though usually called Bedery, it is manufactured at other places. According to Captain Newbold, the mould of the vessel is first prepared, in the usual manner, of clay turned into shape on a wheel; over the smooth surface of the mould a coat of wax and rosin in equal proportions, with a little oil, is laid, of the thickness of the sides of the vessel required; over the wax another thick coat of clay is applied. Gradual heat is next resorted to, to harden the clay part of the mould, but principally to melt out the wax, which of course leaves a vacuum in the space it occupied. Into this space the molten alloy is poured, cooled, the mould broken, and the vessel in rough taken out, polished, and set aside, to receive a black colour, preparatory to inlay, from a smearing of *Mor tuta* (blue vitriol). The alloy itself is of a pewter white colour, and is composed of the following proportions:—1 seer Just (zinc) to 1 Chittak or 6 Shahi pice weight of copper. The pattern of the ornamental device to be inlaid, either in silver or gold, is next drawn lightly with a steel point on the blackened surface of the vessel, and then cut out to the depth of the inlay required, with a tiny delicately-pointed chisel, worked by a small hammer. A thin bit of paper is pressed into the excavated pattern to receive the impression; taken out and placed upon a thin plate of silver (the inlay), which is itself laid out evenly on a bed of mixed wax and rosin, and cut into the exact shape of the impression. The cut-out bit of silver is then pressed into its corresponding cavity engraved on the side of the vessel, and firmly inserted by means of a steel point. This done over all parts of the vessel, it is again polished preparatory to receiving its finishing coat of black. This is done by subjecting the vessel to a gentle heat, and smearing it with a mixture composed of—1 tola (b'hur) Shorah ki Mutti (saltpetre), 3 masha Nonsadur

(sal-ammoniac), ground up into the consistence of cream with brackish water. After allowing this mixture to lie upon the vessel for a few hours, it is washed off with a little brackish water. The inlaid silver devices are little altered in colour, but the intervening portions of alloy remain of a permanent dead black. He witnessed the whole process of inlaying, and could not help admiring the precision, lightness of touch, and celerity with which it was performed by a *lingaet*, which caste and a *Jaina* were the only persons skilled in the art. It seems divided, however, into three branches,—the mould maker, smelter, and inlayer. In 1867 there was only one family. Beder ware does not rust, yields little to the hammer, and breaks only when violently beaten. According to Dr. Hamilton, it is not nearly so fusible as zinc or tin, but melts more easily than copper.—*Royle, Arts, &c., of India*, p. 471; *Letter from Captain T. J. Newbold to Major-General Fraser*; Dr. G. Smith in *M. E. J. R.*

BEDI. HIND. A pulpit.

BEDISA TIVVA. TEL. *Vitis latifolia*, R.

BEDNUR. also called Hyder Nagar, also Nagar, a town 4600 feet above the sea, in Mysore, formerly a large and populous city of great strength, but the population in 1871 was 1295 souls. It was taken by Hyder in 1763, and again in 1783 by General Matthews, whose army was afterwards attacked by Tipu, and the whole destroyed or made prisoners. When sacked by Hyder, the booty obtained is said to have amounted to twelve millions sterling. Hyder established a mint, and here struck the first Hyderi pagodas.

BEDNUR, at the foot of the Aravalli hills, within the bounds of Mewar, had, as one of its ancient chieftains, Rao Soortan, of the Solanki tribe. He was a lineal descendant of the famed Balhara kings of Anhalwara, who were expelled from Anhalwara in the 13th century, and migrated to Central India, where they obtained possession of Tonk-Thoda and its lands on the Bunas river, but Lilla, the Afghan, deprived Soortan of Thoda, and restricted him to Bednur. His daughter is distinguished in Indian annals.—*Rajasthan*, i. 673.

BEDOL. HIND. *Pederia foetida*.

BEDOUIN, the Badawi of the Arabs, may be described as comprising those in the desert bordering on Yemen, Hejaz, Palestine, and Syria, and along the banks of the Euphrates; also those of the Najd, and central provinces of Arabia, all of whom migrate but little (?); those who have crossed the Euphrates, and those who migrate or roam all over the deserts.

The *Shammar* emigrated from Jabl Shammar, in the 17th century, into the northern desert, and they were forced across the Euphrates by some tribes of the Anazab. They have four great tribes,—Jerba, Fadagha, Salama, and Es Safuk.

The *Anazab* are the greatest and most powerful of the Bedouin populations. They are a great people, pastoral, nomade, dwellers of the desert. They claim descent from Adnan. They were dispossessed of Najd by the Wahabis in the early part of the 19th century, and they migrated largely to the north, occupying the deserts between Syria and the Euphrates in summer, and returning to the south as far as Najd in the winter, bartering for grain and goods with the merchants of the border towns of Syria, such as Damascus, Hamah, Homs, and Aleppo. The different Anazab tribes



have each their own separate pastures, and trade with different towns. The profits of the Aleppo merchants alone have been stated at £50,000 a year. They are proud of their race, and despise the Turk, but often fail in their mercantile agreements. They have two divisions of the Bisher, the Walad Ali and Jelas. Abd-ul-Wahab, the reformer, belonged to the Mekran, a branch of the Messalyke Anazah. When they migrated to the north, they forced the Shammar across the Euphrates, after fierce battles, and hostilities continue. Some have remained in Najd, some are in the desert east of Palestine and S. Syria. The Walad Ali at Khaibar are masters of all the Haj route from Syria. They migrate north to the Harun and Damascus. They are rapacious and predatory. It was the Walad Ali who defeated the French troops under Kleber. They have many fine horses. Other clans or tribes are the Bani Sahar, Amur, Amarah, Erfuddi in Najd, Ruullah and Jelas, who migrate from Damascus. The confederate tribes are the Fadan, who are predatory; and other clans and tribes are the Shmccilal, Hriisa, Adjadjara, Al Ghabun, and Jedaa, the seven Sabaah tribes; the Abadat, Duam, and others.

Obaid and Tai, ancient and still powerful tribes, are in the neighbourhood of Mosul, where they sell their wool, for they are rich in live stock. The Tai came from Yemen to the Tigris.

Montiftsh, Al Hindi, and Slaid, tribes of Irak or Turkish Arabia, are scarcely in Arabia. The Montiftsh are fishermen, and breed horses. Al Hindi are wealthy. They are agricultural and pastoral, sowing, and returning to reap in autumn. The Slad are cultivators; have a breed of large white asses, much used in Syria. The Tai at one time settled in Yemen. Hatem, one of the tribe, was celebrated for his generosity. The Tai had seven families.

*Mowali*, of the northern desert, came from Hejaz, and their shaiikh claims to be descended from the Abbassi khalifs. The strife for the district between the Shammar and the Mowali lasted fifty or sixty years.

The *Hadadin* are peaceable, wealthy shepherds.

The *Welhi* are agricultural, on both sides of the Euphrates. They were formerly in Mesopotamia; some are tributary to the Shammar, and some to the Anazah.

*Abghedat* is a wealthy tribe, dwelling in tents, both pastoral and agricultural.

*Beni Khalid*, a numerous tribe, which has spread from Hassa to many parts of the desert.

*Ferdoon*, *Ghes*, and *Lahep* (the last a Mowali clan) are nomads, but grow grain.

*Sohni* are carriers, and have some wealth. They make soda.

*Banu Said*, north of the Shass, on the right bank of the Euphrates, are wholly predatory, riding horses in their forays; do not cultivate, nor breed horses, nor trade.

*Subha*, on the right bank of the Euphrates, below the Weldi. They are constantly at war with the Shammar of Al Jazirah, and on that account are protected by the Anazah. They have large flocks of sheep and camels, and have good horses. Some families grow grain.

Al-Glat, Al-Medjadama, Al-Bala, Al-Meshahda, Al-Basheikh, Al-Basalim, are small tribes of no military repute.

*Hernandi*, a warlike branch of the Korsh tribe

of Mecca. Many of them in Syria are employed as irregular horse.

*Aghel* tribe are carriers. They are numerous, and have large herds of camels; travelling and settling all over Arabia as agents or pedlars.

Bedouin tribes who dwell permanently among the mountains only rear sheep; the camel-breeding Bedouins migrate with the seasons. The Bedouin is described by Chateaubriand (*Itineraire*, i. 421): 'La tête ovale, le front haut et arqué, le nez aquilin, les yeux grands et coupés en amandes, le regard humide et singulièrement doux.' Every Bedouin grows his hair unshorn from infancy. The young men plait their locks on each side; they never wear the fez; every Bedouin smokes. Bedawi are really the inhabitants of Central Arabia. Reading and writing are almost unknown to them, but they speak the purest and softest Arabic, and the Meccans and others resort to them to obtain a just pronunciation. The Bedawi pronunciation is best, that of Mecca and Hejaz next, and after these come that of Baghdad and Yemen.—*Major R. D. Upton, Gleanings from the Desert of Arabia*, p. 204; *Lady Anne Blunt*, ii. 164.

BEDYA, a migratory predatory tribe found in most Bengal districts, usually under the special surveillance of the police. They are a branch of the Bazigar or Nat, and sometimes call themselves Manjhi and Mahali. They are migratory jugglers, fortune-tellers, rope-dancers, beggars, and fowlers, and have a slang language. They submit to circumcision, and call themselves Mahomedans, but they have many Hindu customs and idolatrous practices, and consult Brahmans on particular occasions. Though scattered, homeless, and migratory, they are in communities in different localities.—*As. Soc. Res.* ii. 458; *Dalton, Bengal*, 326.

## BEE.

Abeille, . . . . .	FR.	Ape, Pecchia, . . . . .	IT.
Bunc, . . . . .	GKR.	Abeja, . . . . .	SP.
Deburah, . . . . .	HKB.	Tenu, . . . . .	TAM.
Shahd-ki-mekhi, . . . . .	HIND.	Tena, . . . . .	TEL.

Bees have long been domesticated by several races. The hive bees vary greatly in colour and size, but, except the Ligurian bee, the species are almost identical. The Egyptian bees are geographical varieties. In the rural economy of Kashmir, every farmer has several hives in his house, and in some houses as many as ten. A provision for hives is made in cavities in the walls, cylindrical, and extending quite through the wall. This tube is lined by a plastering of clay mortar about an inch in thickness, and the mortar is worked up with the chaff or husk of rice, or with the down of thistles, which latter is employed also for clay mortar in general. The dimensions of a hive are, on an average, about fourteen inches in diameter, and, when closed at both ends, about twenty or twenty-two inches in length. That end of the cylinder nearest to the apartment is closed by a round platter of red pottery ware, a little convex in the middle, but the edges are made flush with the wall by a luting of clay mortar, and the extremity is shut by a similar dish, having a circular hole, about a third of an inch in diameter, in its centre. When the honey is taken, the master of the house, with a few strokes of the point of a short sickle, disengages the inner platter of the tube. Having placed some burning straw upon charcoal in a dish, and holding the dish close to the mouth of the hive, he blows the smoke

strongly against the combs. The bees hurry through the outer door, when the farmer, introducing the sickle, cuts down the combs nearest to him, leaves undisturbed about one-third of the combs close to the outer door, and then replaces the inner platter. Not above one-hundredth part of the community is destroyed. The produce is less than the ordinary yield of a good swarm in England. The honey is light-coloured, and of a taste as pure and as sweet as that of Narbonne. The peasantry of Kashmir eat it raw, or mixed with various articles of common food, whilst the most wealthy substitute it for sugar in preserving fruits. It is customary to take the hive every year, and the end of September or beginning of October is found the best season for this operation, a little time still remaining for the bees to add to the portion left for their support during five months. The bee of Kashmir is almost domiciled; is a little smaller than that of Europe, though a little larger than the domesticated bee of Kamaon and of Garhwal. Occasionally the honey made by the Bhouira bee of Garhwal is intoxicating. The Bhouira is compelled to take a more extensive range, and, in the scarcity of food during the short summer, to be less select in regard to its quality.

The bees at the marble rocks of the Nerbadda are the *Apis dorsata*, and are said to be easily irritated from March to July. On one occasion they attacked an Englishman, Mr. Biddington, and in trying to escape them he was drowned. Captain Forsyth mentions (p. 40) that one of his baggage ponies was stung to death. Writing from Colombo, Ceylon, Mr. Benton says he had seen two native races of bees there, and the comb of a third. One is stingless, but worthless. One race is *Apis indica*, and the other *Apis dorsata*. The latter is certainly a wonderful bee; builds in the open air, on branches, often making combs six feet long; and thirty natives have each taken a load of honey from the same tree. Writing from Java, he had seen two of its combs. These were three feet by three and a half feet, and were one and a half inches thick when the brood was reared, and had about twenty cells to the square inch.

Bees in Abyssinia build their combs in the trunk of the baobab, and the honey is deemed of superior flavour.

In Ceylon, bees are all wild. They collect largely from the nelho. Their nests hang from the boughs of the trees, and a man ascends with a lighted torch of green leaves, which creates a dense smoke, and he smokes off the swarm from the comb, which is a beautiful circular mass of honey and wax, generally about eighteen inches in diameter and six inches thick. The bee-hunter being provided with vessels formed from the rind of the gourd, attached to ropes, now cuts up the comb and fills his chatties, lowering them down to his companions below. When the flowers of the nelho fade, the bees leave the district.

A small bee called 'hei-ying-koe,' or 'fly bee,' is found in the valley of Munnipur. The honey is excellent. Another species, very large, forms its nest in the ground, and is dangerous to the unwary traveller. Instances have occurred of individuals having fallen into these nests, and having been stung to death. The Munnipuri, when they come upon a bee of this species, catch it, and, having attached a thread to his body,

let it loose. By means of the thread its flight is observed, and it can be followed to the nest. The spot is marked, and fire having been procured, the bees, otherwise so formidable, are easily destroyed, and the comb filled with the young obtained. Another and larger bee of Munnipore forms its nest dependent from the branch of a tree, or under the shelter of a wall, the nest being of a most beautiful substance resembling marbled paper.

The bee of the Indian Archipelago suspends its nest from a branch of a tree, in which position they may be seen forming masses of considerable bulk. Certain trees become favourites, and are selected by the bees year after year for many generations, although often disturbed by the taking of their nests. In Borneo these trees become private property among the eastern tribes, and are handed down from father to son. Bees are hived in Borneo, and beeswax is sold at £5, 10s. to £7, 10s. per 133-1-3 lbs.

The Chinese keep off bees by a few dry stems and leaves of a species of *artemisia*, which grows wild on the hills, and which is largely used also to drive the mosquito out of the dwellings of the people. This plant is cut early in summer, sundried, then twisted into bands, and it is ready for use. At the commencement of the operation, one end of the substance is ignited, and kept burning slowly as the work goes on. The bees hover about, but apparently quite incapable of doing the slightest injury.—*Fortune's Residence*; *Moorecroft's Travels*; *McCulloch's Records of the Government of India, F.D.*, pp. 32-3; *Baker's Rifle*, pp. 301-5; *Indian Field*.

BEEBEE or Bibi. HIND. Any lady, a lady of the Mahomedan races. Beebee Fatima, daughter of Mahomed, was wife of Ali. See Begum.

BEEBEE of Cannanore is the ruler of that neighbourhood, and exercises authority over three of the islands of the Laccadives, all of which formerly belonged to her ancestors. The Beebee is a Mopla Mahomedan, and the senior female member of the family takes the title and position. It is related that in some former time a party of Mopla merchants came upon a number of Nair women while bathing, who hastily snatched up their clothes and ran off, but the apparel of one young woman was accidentally carried away, and as she could not quit the water, a Mopla gave her a cloth to cover herself, which is equivalent to being her husband, and they were married. The girl was the only member of a rich house, and the Cheral raja bestowed on her a tract of country, with the arrangement that it should be held with the title of Beebee by females only.

BEE, CARPENTER, a name given to a hymenopterous insect, the *Xylocopa tenuiscapa* of Westwood (*X. latipes*, *Drury*), which perforates large beams of timber, as also trees, by boring holes through them. On one occasion, at Kurnool in the Ceded Districts, one of them was seen to kill a sparrow by a single thrust of its sting. Any intruder within the precincts of their nests instantly becomes an object of suspicion and attack, and as the unlucky sparrow was flying towards the corner of the hospital, the bee assailed it, struck it with its sting, and the bird fell dead. On raising the skin from the bone, a small reddened spot on the temporal part of the skull indicated the point at which the sting had entered.

BEEDUL. BENG. *Bauhinia purpurea*.

**BEE EATER**, several species of birds of the genera *Merops* and *Nyctiorhis*.

**BEE-EW**. BURM. A very abundant timber of Tenasserim, not identical with Thee-bew-tha. Its maximum girth is 3 cubits, and length 22 feet. When seasoned it sinks in water. It is a very hard, strong wood; used in rice mills, where great strength and durability are indispensably required; recommended for handles of tools.—*Dance*.

**BEEF.**

Nin-jub, . . . . CHIN. | Gosht; Gai ka gosht, HIN.  
Kind-fleisch, . . . GER. | Carne di buo, . . . . IT.

The flesh of the bull, bullock, or cow is in use amongst Mahomedans and non-Aryans and Christians in India. The flesh of cattle that have died is largely used by the Burmese, and by all the shoemaker and Pariah races. Beef is never eaten by any of the Hindu sects; many never even pronounce the word, though in the time of the Vedas the Gao-medha or sacrifice of the cow was common. Menu authorizes the consumption of animal food at all seasons, with the slight restriction of first offering a bit of it to the gods, or manes, or guests. Hence, also, Goghna, or cow-killer, became the term in use to designate a guest; and he names amongst other animals all quadrupeds, the camel excepted, that have but one row of teeth.

Surabhi, in Hindu mythology, is a celebrated cow, obtained, with other of the fourteen products, at the churning of the ocean; and daughter of Surabhi is a common expression to designate a cow. In Valmiki's preparation for the reception of Vasishta described in the Uttara-rama-charitra, Bhandayana says:

'Why, know you not  
The Vedas, which enshrine our law,  
Direct the household shall offer those  
Who in the law are skilled, the honeyed meal,  
And wish it flesh of ox, or calf, or goat?'

The Vana-Parva of the Mahabharata mentions buffalo flesh as openly sold in the market.

**BEEF-WOOD**, from the *Casuarina muricata*, a hard, close-grained, reddish wood, variegated with dark and whitish streaks. It is chiefly used in England in forming borders to work in which the larger woods are employed. It is procured from N. S. Wales, and is imported into the United States in considerable quantities, for various purposes where a hard, heavy wood is required; the Tenasserim coast can furnish almost any quantity of this timber, which is very little used there. Roxburgh says it resembles toon in appearance. The Burmese call it by the same name as the pine.—*Faulkner*; *Mason*.

**BEEGAH** or Bigha, a land measure in use in India, but varying in length. In Northern India it is 3025 square yards, or five-eighths of an acre. In Bengal, 1000 square yards, or little more than one-third of an acre. There is a kuch-ha and a pukka beegah, the former one-third or one-fourth of the latter. The following are some of the local beegahs in every 100 acres:—

Farrakhabad, . . . 175 12 0	Azimghurh, Ghazi-
Gorakhpur, . . . 192 19 7	pur, . . . . . 154 6 8
Allahabad, Azim-	Bijnore, . . . . . 187 19 5
ghurh, . . . . . 177 5 15	Upper Doab
	(Kuchha), . . . 582 3 0

The smallest beegah, says Sir John Malcolm, may perhaps be computed at one-third, and the largest at two-thirds, of an acre. The common beegah in Central India is sixty guz square, which, taking the guz at thirty-two inches, is fifty-three

yards one foot. This makes the contents 3200 English yards, very nearly two-thirds of an English acre. But the guz used in land measure is often not more than twenty-eight inches, which reduces the beegah to about half an acre.—*Malcolm's Central India*, ii. p. 36; *Elliot, Supp. Glos.* pp. 53, 54. See Khiraj; Weights and Measures.

**BEEGHOTO**, a tract of country occupied by the Ahir and the Chauhan Rajput. It includes Rewapee, Bawul, Kanon, Patody, Kot Kasim, and part of the Baraich jaghir.

**BEEJARA SULA**. SANSK. Cashew-nut.

**BEEL-JHUN-JHUN**. HIND. *Crotalaria retusa*.

**BEEMAH**, a tributary to the Kistna river. It rises in lat. 19° 5' N., long. 73° 33' E., in the table-land of the district of Poona, 3090 feet above the sea, and runs S.E. into the Kistna, length 510 miles. It receives the Goor, 100; Neera, 120; Seena, 170; Tandoor, 85 miles. About 29,000 square miles drained. At Coreygaum, where it is enclosed by trap banks, it runs with great violence in the rains. Before it joins the Kistna, it runs through the stratified, fossiliferous rocks of the centre of the Peninsula.

**BEEEMBOO**. BENG. *Coccinia Indica*.

**BEEN** or Vina, a sort of sitar, but having two dried hollow pumpkins (*Cucurbita melopepo*, *Willde*) fixed to the end of it, with five or seven steel strings; described by Sir William Jones in the Asiatic Researches.

**BEENA**, a form of polyandric marriage in Ceylon, in which the wife continues to reside with her brothers, and her husband takes up his lot with her.

**BEER**. SIND. A berry growing in Sind, which is pounded, mixed with water, and parched in pots, and used as a substitute for grain.

**BEER**, a fermented liquor made from the malt of barley, and flavoured with hops. At nearly all periods in the world's history, and among nearly all nations, the art of making a fermented drink from some kind of grain appears to have been known; but of all the cereals, barley is the best adapted to the making of beer. Beer used in India is mostly imported from Great Britain, in hogs-heads and in bottles. Captain Ouchterlony, about 1850, established an experimental brewery in the Neilgherry hills. It is still brewed there, also at Bangalore, Simla, Kussowlee, and other places, and used extensively by the local residents, who, apart from the difference of price, prefer it to English-brewed ale. The natives of India only sparingly drink the British beers, but all the hill races brew beers for themselves. In the United Kingdom and Ireland, about 50 gallons per head per annum are consumed. The Kakhien prepare Sheroo from rice; it resembles small beer. The Lepcha, Lushai, and Naga have a similar beer. The Barman cou-gee is a beer which the Khyen and Karen also use. The Naga also prepare moad from rice; and the Khamti and Singpho of the Hukong valley distil a spirit called Sahu.—*Tom. Un. Rev.*; *Ind. Daily News*. See Ale.

**BEERA** or Beerce. HIND. Pan-ka-beera. A small packet of betel-leaf folded up to contain spices, catechu, calcined shell-lime, and pieces of the areca or betel-nut.—*Toil's Rajasthan*, i. pp. 327, 413.

**BEERA**. BENG. *Asclepias rosea*.

**BEERSHEBA** is 20 miles south of Hebron. Its name means 'the well of an oath, or the well

## BEERTIA.

of seven,' because here Abraham made an alliance with Abimelech, king of Gerar, and gave him seven ewe-lambs in token of that covenant to which they had sworn (Gen. xxi. 28). A Roman garrison was here in the time of Eusebius and Jerome. The limits of the Holy Land are often expressed in Scripture by the terms 'from Dan to Beersheba,' the former being the northern, the latter the southern, extremity of the land.

**BEERTIA.** BENG. *Panicum Italicum*.

**BEER-us-SOMAL**, country of the Somali to the south of Cape Guardafui.

**BEESHA ELEGANTISSIMA.** *Hasskarl*. A tall, slender bamboo of the mountains of Java, up to 4000 feet.—*V. Mueller*.

*Beesha Rheedii, Kunth.*

*Bambusa baccifera, Roxb.*

*Melocanna bamusoides, Spreng.*

*Rheedii, Steud.*

Bish-Bans, . . . BENG. | Pagu-tullu, . . . RAKHOI.  
Beesha, . . . MALEAL.

A bamboo growing in the peninsula of India, Bengal, and Chittagong.

*Beesha stridula, Moon.* The *Ochlandra stridula, Thw.*, is very common about the low country in the south of Ceylon, at Badagam, and elsewhere, called Batta; the leaves make an excellent thatch.

*Beesha Travancoria, Bedd.* The Iru of the Tamil people. This magnificent species of elephant grass is abundant on the S. Travancore and Tinnevely mountains, at 3000 to 5500 feet elevation, where it covers many miles of the range, often to the entire exclusion of all other vegetation; in open mountain tracts it generally only grows from 6 to 8 feet in height, but is close and impenetrable, elephants even not attempting to get through it; inside sholas and their outskirts it grows to 15 feet high, and is much more straggling.—*Roxb.* ii. p. 197; *Thw. Zeyl.* p. 376; *Beddome, Fl. Sylh.* p. 234.

**BEESWAX.**

Mem; *Peela moni*, . . . HIND. | Ten Mazhacu, . . . TAM.  
Lilin, . . . . . MALAY. | Mynum, . . . . . TEL.

Beeswax is more or less yellow, and has an odour of honey; it is brought into the market, after allowing the honey to drain from the honeycomb, and then boiling the combs in water, frequently stirring to prevent burning. The wax thus obtained is melted a second or a third time, and pressed through hair bags of increasing fineness, allowing the molten substance to drop into cold water to firm it and prevent sticking. Another process, however, is to put the combs into a pot with water and nitric acid, one quart of the former to one ounce of the latter, and after boiling it allow them to cool; the pure wax floats on the surface, and two layers of dregs settle, the inferior one being almost worthless. Wax is sometimes adulterated by pease-meal. Beeswax is exported from India. In the Indian Archipelago the natives collect the wax from the nests in the forests, disregarding the honey, which is little in quantity, and worthless. The islands of Timor and Timor Laut afford beeswax in sufficient quantity to form an important article of export. It is a considerable article of exportation from the islands of the Archipelago, chiefly the wilder part of them, where the consumption is small. In the eastern parts of China, where the product of the tallow tree (*Stillingia sebifera*), and beef and hog's tallow in the south, are used in the manufacture of

## BEETLE.

candles, wax is only employed to incase the tallow or lard, which, from the heat of the climate and its unclarified condition, never becomes hard. About 130 tons are annually taken to Britain from Africa, America, and India, and sold at £5 to £7 the cwt. Beeswax and camphor are exported largely from Bintulu and Serokie, at which towns these commodities are collected by the Mahomedans.—*Morrison; Crawford; Low's Sarawak; Poole's Statistics; Balfour's Commercial Products.*

**BEETLE**, the Chergol of the Hebrews. Beetles belong to the Coleoptera class of insects; they are very numerous in tropical India. The blistering beetles of India are species of *Mylabris*; their market value in Britain is low, only 5s. 8d. the pound. The largest beetles are only found within the tropics, those of the Eastern Archipelago being the largest of all. Mr. Wallace in eight years collected about a thousand species there. The *Longicornis*, strangely mottled, spotted and rugose, abound where timber trees have been recently felled; their antennae are sometimes excessively long and graceful. The family *Buprestidae* generally rest on the midrib of a leaf, and the naturalist often hesitates before picking them off, so closely do they resemble pieces of bird's dung. Many of the family *Cureulionidae* have the wing-cases and other external parts so excessively hard, that they cannot be pinned without first drilling a hole to receive the pin. Dung-beetle is the name given in India to the dung-feeding *Lamellicorn* beetles. They roll up pieces of excrementitious matter into the form of balls, in which they enclose their eggs, and the balls serve for the food of their young. The balls are sometimes one or two inches in diameter, and the beetles stand on their fore feet, head down, and pushing from behind with their hind legs, roll them along and lodge them in deep holes. One of these, the *Ateuchus sacer*, was revered by the ancient Egyptians as one of their sacred animals; and its image, carved in stone or metal, has frequently been found rolled up in the Egyptian mummies. The *Neorophori*, or sexton beetles, enter the bodies of small animals to lay their eggs in them. They burrow underneath the creature and let it sink into the earth. They bury horse and cow dung similarly. The *Anthribidae* family also are very abundant in the Eastern Archipelago. They rival the *Longicorn* beetles in the immense length of their elegant antennae. The *Euphori* of the Papuan islands and the *Pachyrhynchi* of the Philippines are veritable living jewels, golden and green, with *Buprestidae*, long-horned *Anthribidae*; numerous *Cureulio*, queer-shaped *Brentidae*; velvety brown or steel-blue *Cleridae*; the yellow or whitish-coloured *Elater* or click beetle, and brilliant, metallic and leaf-hunting *Cambidae*. The *Copridae* and *Dynastidae* correspond to the dung beetles; some of them are of great size, with immense horn-like protuberances on the head and thorax of the males, and combined with their polished or rugose metallic colours, render them perhaps the most conspicuous of all the beetle tribe. Musk beetles of many sorts, scarlet *Telephori*, countless *Chrysomela*, *Hispia*, and *Coccinella*, with strange *Heteromera* and grand *Prionidae* and *Lamiidae*.

Indian Beetles, is an article of commerce. It consists of the beautiful wing-cases or elytræ of the *Buprestis*, one of the *Coleoptera*. They are of a brilliant metallic green colour, and are imported

into Britain principally from Calcutta, as ornaments of khushkus fans, baskets, etc., and on muslins to enrich the embroidery. The beetles' wings in Ayab are called Chenk Poorie and Thungon Poorie.—*Wallace, Trop.* p. 94; *Hooker, Him. Journ.*; *Hart.*

BEET-ROOT, *Beta vulgaris*.

Bette rave, Bette rouge, FR.	Barba-bietole, . . . IT.
Rothe rube, Mangold, GER.	Acelga, . . . SP.
Muli, . . . HIND.	

This important plant belongs to the natural order Chenopodiaceæ, which also includes spinach, orach, mercury, goose-foot, etc. Beet, under its German name of Mangel-wurzel, has afforded a new source of sugar. White Sicilian beet is mainly used for salads, spinach.

Beet Sugar, from a variety of beet-root, is now almost exclusively consumed in Austria, Belgium, France, Germany, Russia, Sweden, and largely in Britain. In Middle Europe, the average yield is 14 tons of sugar beet to the acre, and 14 cwt. of raw sugar. Imperial beet yields 10 to 20 per cent. sugar, identical with that from sugar-cane. A deeply-stirred drained soil, rich in lime, brings the saccharine variety of beet to the greatest perfection. In middle Europe, in 1880, about one-sixth of all the arable land was devoted to beet. Germany is credited with being likely to produce 510,000 tons; France with 435,000 tons; Austria and Hungary, 415,000 tons; Russia and Poland, a crop of 240,000 tons; other and smaller countries, 100,000 tons; and this will bring the grand total up to 1,700,000 tons.—*Grocer; von Mueller.*

BEG. TURK. A great man, a lord; in India, an appellation of all Mahomedans of Moghul, Turk, and Persian descent. It appears as Bey and Bai, and in the feminine as Begum. In Turkey and Turkish Arabia, Ya Beil 'O my lord,' is prefaced to every sentence. The Shammar Arabs pronounce the word Beg, which the Constantinopolitans soften into Bey. In Chinese Tartary the Dzessaks receive pay and gifts and send tribute annually by Begs, who proceed to Pekin according to rollster, so that the whole shall have one tour in six years. These travel at the State's expense, the weight of baggage carried for them being regulated by their rank, hereditary or fortuitous. The same order of attendance at Pekin and the hunting caps is observed by the Kalkas, Alashan, and tribes of the Edsinel, and by those of Koko-Nor.—*Layard's Nineveh*, i. p. 106.

BEGADA. TEL. *Nauclea purpurea*, *Roxb.*; *Anthocephalus Indicus*, *Rich.*

BEGAMI. HIND. A good quality of rice.

BE-GAR. HIND. In India, forced labour for the repair of roads, tanks, forts, barracks, and for carrying baggage. Begari, a person so compelled to labour. The labourers are usually non-Aryans, Pariahs, and tanners. The last vestige of it, as exercised by the Government of India, was in the formation of the road leading through the Himalaya mountains to Tibet.

BEGATI KANDA. TEL. *Amberboa Indica*.

BEG-BANAFSHA. HIND. Root of a small plant brought from Dehli, used as a perfume in medicine, and in compounding perfumes. See Bekh.

BEGBIE, Major-General Peter James, an officer of the Madras Artillery. He arrived in India on 8d August 1822, and served in the first Bur-

meso war, and in the Nanning expedition. He translated Becker's Art of bringing Horse Artillery into action, De Brack's Cavalry Outposts, Migout and Berger's Essay on Gun Carriages, and he compiled the Services of the Madras Artillery.

BEGGARS, from poverty and under religious vows, are numerous throughout British India, as the Mahomedan Fakir, the Hindu Bairagi, Sanyasi, Gosai, Jogi, Satani, Jangam, Dasari, Budu-budike, Gondaliga, Domba, Panasu-makkalu or Hale-makkalu, Kalawar, Pichigunta, Mylari, Korna, Viranusti.

The Satani Hindu sect have several subdivisions; a few of their number are engaged in tillage.

The Jangam, priests of the Lingaet, wear the lingam and a necklace of Rudraksha beads; they do not permit any one but a wearer of the lingam to touch them; they smear their bodies with the ashes of cow-dung. They are permitted to marry.

The Dasari (dasa, servant of the deity) are Vaishnava devotees; in Mysore they are said to be a very bigoted and dissolute set of fanatics.

The Budu-budike are worshippers of Hanuman, the monkey-god; they pretend to consult birds and reptiles, and through them predict future events. They are of Mahratta origin, as also are the Gondaliga musician worshippers of Durga, who, at marriages, sing, and play musical instruments.

The Panasu-makkalu or Hale-makkalu are a class or caste of mendicants, who only accept charity from their own caste. Their chief locality is a village in one of the Bangalore taluqs, from which once a year they go their rounds to collect money in their beat.

The Komati, or Vaisya trading community, have a Hale-makkalu called Kanchala Viraru; they wear red clothes, and a breastplate with a likeness of Vira-bhadra. They receive one fanam annually from each Komati, and fees on marriages.

The Kurubaru or shepherd, the Agasa or washerman, the Siva-charu, Ganda golleru ryots, who wear the lingam, the Gangdigaru Ukaliga, the ordinary farmers in Mysore, and the leather-working Madigaru, have each their own Hale-makkalu. The Komati Hale-makkalu owe their origin to a sacrifice in the month Phalguna of the year Prabhava 2628 after the Kaliyuga, when all the household of Kusuma Chetti, to avoid giving their daughter in marriage to king Vishnu Vardhana of Rajamahendrapura, burned themselves. Malla, their servant, followed their example, and his descendants are the Hale-makkalu of the Komati.

Beggars of India mostly belong to sects of religionists,—Hindu, Buddhist, and Mahomedan,—who throw themselves on the charity of the world, to show their trust in God.

The Bahu-daka begs his bread from door to door.

Dori wala, of the Panjab, stretches a rope in front of a range of shops, and will not quit the place till relieved.

Tasma-wala, of the Panjab, ties a leathern strap round his neck, as if to strangle himself, and lies down on his back, fluttering the hands and feet as if in the agonies of death, till paid.

Dandi wala carry small bats (danda) in their hands, which, if not paid, they strike together, and abuse the shopmen with scurrilous language.

Uri-mar will sit down before a shop all day until paid.

Gurzmar and Churimar are Mahomedans, who carry a mace or knife, with which they wound themselves or others when urging for alms.

The Buddhist priests of Burma move daily through the towns and villages in their neighbourhood, tinkling a bell, but otherwise not asking for food for their monasteries.

Priests of Japan beg for public objects from passers-by. A small booth is erected at the roadside, and each donor's name is written on a little wooden tally, and suspended on one of the posts placed for the purpose along the road. In the Chinese province of Shantung, men who wish to live by mendicancy, voluntarily permit their legs from the middle of the calf to be mortified off. Many die in the process, but those who survive are congratulated by their friends at having acquired a means of livelihood.

Hindu ascetic mendicants wear clothes of a dull orange colour, the 'bhugwa' tint. Three religious garments, with a begging pot, razor, sewing needle, waistband and bathing cloth, are peculiar to the Bhikshu, or Hindu mendicant ascetic. The begging pot of a disgusting Hindu sect in the Benares district of northern India, is the calvarium, or top of the human skull. A common begging pot is the half of a double coconut. The offspring of a common woman is compared to the contents of a begging pot,—Fakir ki jhule men tukra kon dala?—Who placed the portion into the fakir's begging pot, who can tell?—*Lockhart's Med. Mis.* p. 261; *Mysore Census Rep.* See Alms; Ascetics; Kashgul-i-Ali; Mendicants.

BEGGUD. GUL, HIND. Tiufoil.

BEGHRAM, in lat. 34° 53' N., and long. 69° 19' E., 25 miles from Kabul, and 2 miles west of Jalalabad, a ruined city, with walls 60 feet broad, of unburned brick. Masson supposed it to have pretensions to be the ruins of Alexandria ad Caucasum. Its ruins have yielded great quantities of coins to Masson and others. In the first year, 1865 of copper, and a few of silver, with rings, signets, and other relics; in the next year, 1900; in the next, 2500; in the next, 13,474; and finally, in 1837 it yielded 60,000 Greek and Roman, Greco-Bactrian and Bactrian, Indo-Parthian and Indo-Scythian, Sassanian Hindu and Indo-Mahomedan, which Professor Wilson utilized in his *Ariana Antiqua*, in elucidating the history of Afghanistan, Central Asia, and India. According to tradition, it was a Greek city overwhelmed by some natural catastrophe. The present Hindus call the site Balram.—*MacGregor*, pp. 202-3; *Masson's Journeys*, iii. p. 150. See Nagrahara; Opian.

BEGONIA, a genus of plants belonging to the Begoniaceæ. About 30 species have been found in the East Indies. *B. Malabarica*, laciniata, porrecta, diversifolia, discolor, dipetala, picta, and pedunculosa, may be named. The great yellow-flowered begonia is abundant in the Bablang pass in the Sikkim Himalaya, and its juicy stalks make sauce; the taste is acid, and very pleasant. The remarkable variegation of their large one-sided leaves renders some of them favourite foliage-plants. Among the more beautiful are *B. rex*, *B. Griffithii*, *B. argentea*, *B. xanthina*, and several garden hybrids. *B. discolor*, Ch'un-hai-t'ang, CHIN., is an ornamental plant of China.

*B. geniculata*, Ramput udang udang, MALAY. Its leaves are used by the Malays for cleaning and taking out rust from the blades of krissees.

*B. reniformis*. A herbaceous succulent plant; flowers of a pale pink colour, and fragrant. Native of the moist forests of India.—*Jack, Calcutta Journ. Nat. Hist.* v. p. 347.

BEGOON. BENG. Egg plant, *Solanum melongena*.

BEGTI, the Cockup. This, with the Sudjeh and Tupsi, are the fishes most largely used by Europeans in Calcutta.

BEGUM, Beebe:, Bee, Nissa, Khanum, Khatoon, and Banoo, are respectful terms added to Mahomedan women's names in India. Many towns and hamlets are designated from this title,—Begum bazar, a suburb of Hyderabad, in the Dekhan; Begumabad, Begamunge, Begumpett, a hamlet near Secunderabad. Mahomedan ladies of rank have ever been desirous of forming towns.

BEGUM SAMROO, a native of Kashmir, who succeeded to a principality by the demise of her husband, supposed to have been a European, of a name or appellation resembling Summers. She bequeathed her kingdom to the East Indian Government, and died on the 27th January 1836. See Thomas; Samroo.

BEHAR, now a province of British India, was a part of the ancient kingdom of Magadha, first held by the Barhadraja of the Indu, the Chandravansa, or Lunar race, and succeeded by other six dynasties, from B.C. 1400 to B.C. 56. The Magadha kingdom flourished from the 4th century B.C. to the 5th century A.D. It is supposed to have attained its greatest splendour in the time of Seleucus Nicator, who invaded it, and appointed Megasthenes as his ambassador at Palebrotha. The Magadha rulers encouraged arts and learning, and colonized Java and Bali, in the Archipelago. Behar was the cradle of Buddhism, and sent its missionaries to Ceylon, Tibet, Tartary, and China; and it has many Buddhist remains at Gaya and other places. From the beginning of the 13th century A.D., it continued under Mahomedan rule until 1765, when the British succeeded. It comprises the districts of Bhagulpur, Champaran, Gaya, Monghir, Purniah, Patan, Santal Parganas, Saran, Shahabad, and Tirhut; has an area of 42,417 square miles, and a population of 19,736,101 souls, of whom three-fourths are Hindus and Mahomedans. The principal aboriginal tribes are the Bhar, Cheru, Dhangar, Kanjhar, Kharwar, Kol, Mala Naiya, Nat, Paharia, Santal, and Tharu. North Behar, the ancient Mithila, corresponds to the modern Tirhut and Purniah districts. The name is supposed to be from Vihara, a Buddhist monastery. Under the British, it is one of the four provinces under the rule of the Lieutenant-Governor of Bengal, the other three being Bengal proper, Orissa, and Chutia Nagpur.—*Wilson's Glossary; Journ. B. As. Soc.* 1864; *Imp. Gaz.*

BEHAT, near Saharunpur, in the Doab. A submerged ancient town was discovered near this by Sir H. P. Cautley.—*Prin. Ind. An.*

BEH-DANA or Bibi-Dana. PERS. The seeds of the quince. They are demulcent and cooling, very mucilaginous, and are used in sherbets.

BEHEMOTH, an animal noticed in Job xl. 16, Psalm i. 10, Isaiah lxxiii. 22, xxxv. 11. 'Behold, now, behemoth, whom I made with thee, he feedeth on grass like the ox.' It is supposed to be the hippopotamus.

BEHENTA. URUA? A timber tree of Ganjam

and Gumsur. Its timber is used for axle-trees, oil presses, and rice pounders. It is also burnt for firewood, the tree being very common. The bark and leaves are used medicinally.—*Macdonald*.

**BEHERA.** Some of the Joodi and Johya inhabit the range called in the native annals Juddoo-ca-dang, and by Baber, the hill of Jud, skirting the Behut. Behera city is often mentioned in the Yadu Bhatti annals. It was one of their intermediate places of repose on their expulsion from India and migration to Central Asia. Its position was minutely pointed out by the emperor Baber (p. 259), who, in his attack on the hill-tribes of Jit, Goojur, Gukker, etc., adjoining Kashmir, 'expelled Hati Gaker from Behreh, on the Behut river, near the cave-temples of Garkotri at Bikrum.' Baber (p. 294) also found the Jit masters of Sialkot.—*Tod's Rajasthan*, ii. p. 233.

**BEHIKAR.** HIND. *Adhatoda vasica*.

**BEHISTUN.** This name is generally written Bisutun in the maps; it is now given to a small village, 21 miles west of Kirmanshah, on the frontier of Persia. It is at the foot of rocky mountains, which are covered with bas-reliefs. The inscriptions are in the Bactro-Medo, or Persian cuneiform character of the Achaemenidae. The most important is a list of the Iranian nations subject to Darius in the Naksh-i-Rustam, which the Persians attribute to the chisel of their famous sculptor Ferhad. Enormous marble capitals of columns are to be seen at Behistun. There are two tablets, the one containing a mutilated Greek inscription, declaring it to be the work of Gotarzes; the other, a Persopolitan sculpture, adorned with nearly 1000 lines of cuneiform writing, exhibiting the religious vows of Darius Hystaspes after his return from the destruction of Babylon, on the revolt of its Ulapati or governor, Nebuchadnezzar, the son of Nebunet. Both Ctesias and Isidore mention a statue and pillar of Semiramis at Bap-tane, but the sculptures of Semiramis and an inscription in Syriac characters have wholly disappeared. Baghistan is traditionally described as the pleasure-grounds of Semiramis; but D'Anville suggested the identity of Behistun with the Baghistan of the Greeks, and there are good grounds from the ancient notices of this place, for supposing him to be correct. An oriental writer of the 15th century described the rock of Behistun from his own observation, as though it were sculptured in the form of a minaret. Certainly nothing of the kind now remains. The inscription set up here by Darius Hystaspes, commemorates his restoration of the Zoroastrian faith, after its overthrow by the Turanian magi, and also of the text and commentary of the Zendavesta itself, which had been neglected or proscribed. The inscriptions on the tablets of Darius Hystaspes are in the old Persian language, in the Babylonian, and also in the language of the Scythians in the Medo-Persian Empire. The Scythian portion of those inscriptions is distinctly of the Scythian, that is, Turanian group, as spoken in the 5th century B.C., though the people by whom it was spoken are believed by Professor Oppert and Mr. Norris to have been Medians. This Scythian part of the Behistun inscriptions bears a special relationship to the Ugro-Finnish family, which Dr. Caldwell considers to resemble the Dravidian dialects, and thinks that the ancient Scythic race, by which the greater part of Central Asia was peopled, prior to the irruption of the

Medo-Persians, belonged to the Ugrian stock, and not to the Turkish or Mongolian.—*Sayce*, vii. 79; *Oppert, Records of the Past*, vii. 109; *Layard's Nineveh*, ii. 168; *Ferrier, Journ.*; *Bunsen*, iii. 457; *Rauclinson*.

**BEHJUR.** BENG. A mixture of barley and peas.

**BEIKUL.** HIND. *Prinsepia utilis*.

**BEHMAN.** HIND. *Withania somnifera*.

**BEHMEN,** also Lal Behmen, the dried roots of two varieties of a composite plant, chiefly obtained from Kabul. Used by the natives as a tonic in debility, in doses of 4 drachms; also in impotence, and as a deobstruent. Was formerly employed in European medicine as an aromatic stimulant.

**BEHOOR,** a village between Fort Saint David and Pondicherry, at which Major Lawrance, in August 1752, entirely routed the French army.

**BEHOOYA.** BENG. *Cyperus difformis*.

**BEHRAM,** a Parsee or Zoroastrian, who dwelt at Newsaree, a town about 20 miles from Surat. He wrote the Kissi-i-Sanjaan, a history of the Parsee migrations.

**BEHUL.** HIND. *Grewia oppositifolia*.

**BEHURA.** HIND. *Terminalia bellerica*.

**BEHUSSEJ.** ARAB. *Viola odorata*.

**BEHUT,** a name of the Jhelum river, called also Vehut and Vitashta. It is the Hydaspes of the Greeks. As it passes through Srinagar, the capital city of Kashmir, it is in December about 70 yards broad, and from 6 to 12 feet deep, and runs about half a mile an hour. In May it rises 25 or 30 feet. It is navigable all through the valley, and on reaching the Panjab takes the name of Jhelum. In the Panjab its bed is about 750 feet above the sea. It is to the east of the Indus river, to which it runs almost parallel, but it is smaller. Behuth is said to mean unbegotten.—*Rennell*, p. 99.

**BEIAT,** a Persian tribe in Khorasan.

**BEGLERBEG,** or, as Meminski writes it in his Institute, Beglerbeg, signifies 'lord of lords,' is a Turkish title given to the ruler of a province. Under him are the hakim or governor of a large city, the zabti or chief magistrate of a town, and the ked khuda, principal 'house-holder'; also the Kalantar or buzurg, the person who, in a village, exercises authority over the other inhabitants.—*Ouseley's Tr.* i. p. 194.

**BEILSCHMIEDIA FAGIFOLIA.** *Nees.* A very large tree of the dense moist forests in the plains of South Canara, not much above the sea level. It has been found also in North Canara, and on the Silhet mountains in Northern India: The tree grows to an immense size, and the timber is used for building purposes. Two other species inhabit Northern India.—*Beddome, Fl. Sylt.* 185.

**BEILSCHMIEDIA ROXBURGHIANA.** *Nees.* *Laurus bilocularis*, *Roxb.*, a tree of Tipperah, one of the Lauraceae.—*Roxb.*; *Voigt*.

**BEIROUT** was taken from the Saracens by Baldwin, the first king of Jerusalem, in A.D. 1111, but retaken 1187. Ten years afterwards, the Christians again captured it, and it was frequently ravaged during the crusades. Subsequently it fell into the hands of the Pruses, from whom it was taken by the Turks, who still retain possession of it. It is the ancient Berytus. It is situated on the western extremity of a triangular point of land, projecting into the sea about four miles beyond the line of coast. It stands on

gentle rising ground close to the sea-shore, and is about three miles in circumference.—*Robinson's Tr.*

BEIS, one of the thirty-six royal races of Rajputs who give the name to Beiswara.

BEIT, also written Bate and Bete, an island in the Gulf of Cambay, occupied by the Badhail race. It was taken possession of by the pirates of Jugut, after they had been defeated by Kutub Shah in A.D. 1482. Beit fell, after having fought twenty naval engagements.

BEI-VURMA BEWA. CAN. *Azadirachta*, *sp.*

BEKH. PERS. A root of any plant, but particularly if used medicinally; thus—

Bekh-Anjabaz. Red-coloured root of a plant brought from Dehli; considered cooling.

Bekh-i-Badyan. *Fœniculum vulgare*.

Bekh-i-Banafsha. *Viola serpens*.

Bekh-Karfs. *Apium involucreatum*; *Apium graveolens*.

Bekh-Karpas, root of a small plant from Dehli.

Bekh-Kasni. *Cichorium intybus*.

Bekh-i-Marjan. Red coral.

Bekh-Mihaq. *Glycyrrhiza glabra*.

Bekh-i-Nilofar. *Nelumbium speciosum*.

Bekh-i-Pan. Root of *Chavica scribooi*, *Miq.*

Bekh-i-Sosan, HIND. *Iris florentina*.

Bekh-i-Zafran. *Aristolochia rotunda*.

Bekh-i-Zanjabil-i-Shami. *Elecampane*.

BEKHOOR-MIRIAM. ARAB. *Cyclamen Euro-pæum*.

BEKHUL, also Bekhli. HIND. *Prinsepia utilis*.

BEKRA. MAHR. *Tetraceros quadricornis*.

BEKUK. In the beginning of the 18th century, an impostor made his appearance at Dehli, who produced a pretended new Scripture, written in a language of his own invention, framed from those spoken in ancient Persia, and founded a sect, in which the teachers were called Bekuk, and the disciples Ferabad.

BEL. HIND. Any climbing plant; a tendril.

Bat-bel. *Cissampelos Pareira*.

Bel-ka-bij, sugar-cane, cut up for setts.

Bel-Kambi. *Acacia amara*.

Bel-ke Buchla ki bhaji. *Basella alba*.

Bel-ki pat. Leaf of *Ægle marmelos*.

BEL. HIND. A place where sugar-boiler pans are placed. Bel-Karahi, a sugar-boiling caldron.

BEL, also Belgar. HIND. The *Ægle marmelos*, or Bengal quince. The fruit contains tannin, either pure or in combination; a large amount of mucilage; a concrete essential oil; and an aromatic as well as a bitter principle. A sedative or narcotic property would also appear to exist in one or other of these. The fruit, a little unripe, is given in diarrhoea and dysentery. The decoction of the dried fruit is aromatic, slightly bitter and astringent, gummy and mucilaginous, something like a mixture of a decoction of quince and pomegranate, but bearing an aroma peculiar to the Bel. When made into jam, and eaten at meals, like marmalade, every morning, it is found very useful to women and children, whom it is injurious to accustom to continual purgation. With Hindus the leaves are sacred to Matajee (from the milk of whose breast this tree is believed to have sprung up), and they are offered to Mahadeva. The oath of Bel-bandhar, or 'the pledge of the Bel,' is one of the most sacred a Hindu can take. When this oath is taken, some of its leaves are filled with turmeric, and interchanged with solemn pledges

by the parties.—*Roxb.; Genl. Med. Top. of Ajmir; Malcolm's Central India*, i. 196.

BEL. HIND. A hoe. Beldar, a labourer. The beldar of Northern India are of the Kachi, Kurmi, and Chamar races. In Southern India they are of the Wadara tribes. See Beldar.

BEL, Belos or Belus, a Babylonian deity. Bel of Babylon was the Assyrian Bilu, and the Hebrew Baal, equal to lord. The older Bel was called in Akkadian, Mul or Mul-ge, the Lord of the Abyss, and presided over the earth and underground world. The younger Bel was called Bel-Merodach. The Babylonian trinity was Anu, Bel, and Hea.

Hurman Bel, supposed by Movers to be the serpent of Bel, is explained by Bunsen to mean the combater of Bel, or struggler with Bel, called in the Canaanitish dialect Yeracl or Israel. He was the struggler with El, God, the Hercules Palamedes of the Greeks.—*Bunsen*, iv. 284; *Sayce*, p. 164.

BELA. HIND. *Jasminum zambac*; in Bengal, *Sapium bacciferum*.

BELA. HIND. Alluvial soil on the banks of a river.—*Powell*.

BELA, the chief town of Las, in Baluchistan, is built on a strong and rocky site on the northern bank of the Purali river. It is the Arma-Bel of the ancient Arab authors; also called Kara bela. It is now decayed, but coins, trinkets, and funereal jars are found near; and in the neighbouring hills are numerous caves and rock-cut temples, now ascribed to Farhad and fairies, but are the earthly resting abodes of former chiefs and governors; also near, are old Mahomedan tombs. One-third of the houses are occupied by Hindus.—*Elliot's India; Masson's Journeys*, ii. p. 28.

BELADUR. ARAB. *Semecarpus anacardium*.

BELADURI, author of an account of the early Arab invasions of Kandahar. He was so styled because addicted to the use of an intoxicating confection made from the Beladur.

BELAGANI or Balagami, a village in the Shimoga district of Mysore, celebrated for its ruined temples, with sculptures of high finish, and many inscriptions. It was the capital of the Kadamba dynasty as early as the 12th century.

BELALA or Belali, a dynasty in the Peninsula of India, whose sway at one time extended over the whole of Karnata, Malabar, the Tamil country, and part of Telingana. They claimed to be Rajputs of the Yadu branch. This dynasty ruled for 256 years in Warangal, until its capture by Mahomedans, A.D. 1323, on which two of its officers established their rule at Vijayanagar.

BELAM-KONDA-SULA MANI. MALEAL. *Pardanthus Chinensis*, *Ker*.

BELAMUDAGAM. MALEAL. *Scævola belamudagam*, *Lin.*

BELAN, the ancient Amanu, a large village in a valley of the Mount Amanu, about three hours' riding from Alexandretta. The pass of Belan, in the mountain called Pulæ Syrie by the ancients, was traversed by Darius a few days before the battle of Issus. It is in the route from Anatolia and Syria.

BELANDA, a tribe in Kedah.

BELANUS. According to Colonel Tod (*Tr.* 253), the Syrian Bal and Belanus is the Bal-Nath (god) of the Saura, whose grand temple of Somnath is the counterpart of the Syrian Balbec, Soma-Nath



being merely a figurative appellation of Bal, as the ruler of the lesser orb, Soma or the moon.

**BELASCHORA.** MALEAL. *Lagenaria vulgaris*.

**BELASPORE**, a town and a district in the Chatisgarh division of the Central Provinces, of which it is the most northerly. The chief town is built on the south bank of the river Arpa. The population of the district is 785,000 souls, in an area of 8800 square miles.

**BEL-BANDHAR.** HIND. The leaves of the Bel or *Ægle marmelos* and turmeric placed on an idol; a form of oath, taking these leaves off, and swearing by them. See Bel.

**BELBUSSAN CHARREE**, of the Astracan steppe, is a species of Galeodes.

**BELDAR**, a delver, a digger, from bel, HIND., a hoe, and dar, PERS., holder. This race migrate from place to place as work is heard of. They are stone-cutters, construct dry walls and wells. They have no houses, but dwell in small tents. Those from Poona wear enormous turbans, containing about 80 yards of cloth. They speak Mahratti, also Hindi. They worship Marri Ai or the Death Mother, who is known also as Sitla or small-pox, Mata, Ai, Devi, Bhawani. They sacrifice rams. They marry when they have the means, when young, bury the dead, and offer water libations and rice on the third day. They do not eat beef, but eat mutton. A few can write. They claim to be dissimilar from the Waddaru, with whom they neither eat nor intermarry. The Waddaru have two sections, one of them earth-diggers, who eat rats. The other are stone-cutters, and cart stones from quarries.

Beldar of the Uriya are tank-diggers by profession, and are all under the command of a chief called a jemadar. Under the jemadar are a number of naiks, each of whom has the command of a gang. These gangs have no settled home, but wander about the district wherever they can get work.—*Wils.*

**BELLEE WAULKEE.** CAN. *Terminalia arjuna*. Belclah, PERS., Myrobalan of *T. bellerica*.

**BELEMNITES.** LUNG-KUH, CHIN. Fossils, very common in the limestones of Trichinopoly, and in the Himalaya, of the genera Belemnites, Belemnitella, Acunthoteuthis, Belemnoteuthis, and Conoteuthis. Belemnites are official in Arabic medicine.—*Honigberger*, p. 242.

**BELERIKA.** MALEAL. White var. of *Calotropis gigantea*.—*R. Brown*.

**BELGAUM**, a revenue district of the Bombay Presidency, lying between lat. 15° 22' and 16° 56' N., and long. 74° 4' and 75° 35' E., with an area of 4591 square miles, and a population of 938,750 souls. The country is about 3000 feet above the sea, and the rivers Kistna and Malparbha flow through it to the east. The people are largely agricultural, of the Srawak or Jain faith, Hindus of the saiva, vaishnava, and lingaet sects, and with 91,386 Mahomedans. The Mhar race are the village watchmen. The district was transferred from the Peshwa to the British under the treaty of Poona of June 1817.

A temple in the Parasgad district is a place of pilgrimage, on a hill sacred to the goddess Yellama, visited in the full moon of November and April, commemorative in November of the death of Yellama's husband, and in April of his return to life. At one moment the pilgrims raise a deep wail, and the women break their glass bangles,

in sympathy with the goddess in her widowhood.

Belgaum town, with its adjoining suburb of Shahpur, is 2260 feet above the sea, from which it is distant 70 miles. It is within 20 miles of the Western Ghats, and the rocks are limestones, sandstones, and clay-slates upraised by granite in highly vertical strata. The average fall of rain, 1850 to 1856, was 52.40 inches. It is a large British cantonment, and its climate is pleasant. Natives of India, to distinguish it from other towns of the same name, style it Shahpur-Belgaum.

**BELGAUM WALNUT**, fruit of *Aleurites triloba*. This is the *Mollucca* tree which produces the 'Lumbang nut.' The tree is very prolific. The nuts yield a very large percentage of oil, and, strung upon a thin strip of bamboo and lighted, will burn like a candle.—*Trans. Agri-Horticultural Society*.

**BELI.** HIND. *Ribes leptos*.

BELI, a monarch of India to whom the god Vishnu as Vamana appeared. See Vamana.

**BELIKH-ZICHI.** AR. *Cucurbita citrullus*, L.

**BELILLA.** MALAY. *Musscenda frondosa*.

**BELL.**

Cloche, Sonnette, . . . FR.	Campana, . . . Ir., Sr.
Glocke, Schelle, . . . GER.	Manni, . . . TAM.
Gan'hi, . . . . . HIND.	

Bells are largely used by Hindu, Buddhist, and Christian worshippers, about their temples and churches. The old bell of Moscow is 'Tzar Kolokol,' the king of bells. It is said that Moscow at one time had 1706 large bells, one of these being of such dimensions as to require four and twenty men merely to pull the clapper. Its weight was 288,000 lbs., or something over 120 tons. This huge mass fell from its supports, and was recast in 1654. It fell again, however, and was again broken up and recast, but with a vast quantity of additional metal, and the outcome was the great King, the 'Tzar Kolokol,' which stands 19 ft. 3 in. high, and measures 60 ft. 9 in. round, and is 2 ft. thick in solid metal, and the money value estimated at nearly £67,000. Its total weight is about 198 tons. It was long believed that the bell had been raised into some kind of belfry, but that it fell and buried itself in the earth. Experts, however, after careful examination, came to the conclusion that it never was removed from the mould in which it was cast, and which was in an enormous cavern under the Kremlin. A piece was chipped out of the 'Tzar Kolokol,' which was said to weigh eleven tons, or considerably more than half the weight of the Great Paul bell, and more than twice as large as the famous old bell of St. Paul's, which, according to tradition, once saved the life of a sentinel on guard by making itself audible as far as Windsor.

St. Paul's great bell was originally cast in the reign of Edward I., and was hung at Westminster Hall gate to tell the judges the time of day. It was at first called 'Edward of Westminster,' and afterwards 'Westminster Tom.' It was transferred to St. Paul's by William III., and was brought thither on New Year's Day, 1699. Since that time it has been twice recast, with additional metal.

Big Ben of Westminster weighs between 13 and 14 tons. Great Peter of Yorkminster was the heaviest bell previous to the time of Big Ben. Peter was founded in 1845, and weighed 10 tons,

thus eclipsing Great Tom of Oxford with a weight of about 7½ tons.

Great Paul, the new bell for St. Paul's, is by far the largest ever yet produced in England. A mass of upwards of 20 tons of metal was poured into the mould, and the bell, somewhere between 17 and 18 tons in weight, was brought to St. Paul's in May 1882.

Among the large bells cast of late years, Canada boasts one for the Roman Catholic cathedral of Montreal. It weighs 13 or 14 tons.

Clarke, in his *Travels*, gives an interesting account of the bells of Moscow, and of the 'king' in particular. The large bell near the cathedral is only used upon important occasions, and yields fine solemn tones. When it sounds, a deep hollow murmur vibrates all over Moscow, like the fullest tones of a vast organ, or the rolling of distant thunder. This bell is suspended in a tower called the belfry of St. Ivan, beneath others, which, though of less size, are enormous. It is 40 ft. 9 in. in circumference, 16½ in. thick, and weighs more than 57 tons. Of the great bell of all he says, 'It is truly a mountain of metal. They relate that it contains a very large proportion of gold and silver, for that while it was in fusion the nobles and the people cast in as votive offerings, their plate and money. The natives regard it with superstitious veneration.' It is white and silvery in appearance. The Emperor Nicholas had the bell raised to a granite pedestal, and there it stands now, its interior, to which access is gained through the fracture in its side, being used as a chapel.

Bells are well, and numerous, cast in all parts of the S.E. of Asia. In Burma, those in the small pagodas in form have their inferior part less widened than the bells of Europe, and they are cast with a large hole in the centre of the upper part; no tongue is hung in the interior, the bell being sounded by striking its outer surface below with a deer or elk horn. The bell at the Shooay Dagon pagoda in Rangoon was cast in 1842. Its weight is 42 tons 5 cwt. 40 lbs. (94,682 lbs.); its height, 9½ cubits; its diameter, 5 cubits; its thickness, 15 inches. Whilst the materials were being melted, devout persons threw in copper, silver, and gold in great quantities, increasing the weight by one-fourth. The bell at Mengoon, in Burma, is 18 ft. high, besides 7 ft. for hanging apparatus; it is 17 ft. in diameter, and 10 or 12 in. thick. Its weight is supposed to exceed 200,000 lbs.=88 tons 7 cwt. 106 lbs. Considerable quantities of gold and silver were flung into the melting mass. The biggest bell in Burma is on a low circular terrace north of the temple at Mengoon. Its external diameter at the lip is 16 ft. 3 in., and its interior height 11 ft. 6 in.

A large bell is in a small monastery not far from Pekin; it weighs 53½ tons, and has on it several thousand Chinese characters in basso-relievo, constituting a Buddhist classic, which the priests, when they retire into seclusion for three years, commit to memory.

It has been asserted that Pekin has or had no less than seven, weighing considerably over 50 tons each. One bell has been reported the largest suspended bell in the world, and second only among all bells to the huge creation of Moscow.—*Bishop Bigandet, Legend of the Burmese Buddha.*

BELL, DR. ANDREW, was the first superintendent of the Madras Military Male Orphan Asylum, when it was opened in 1789. He was the founder of the Bell and Lancaster system of teaching.

BELLA-BEK of the Waddar, Felis chaus.

BELLADONNA. Tien-kia, CHIN. Atropa belladonna. The deadly nightshade.

BELLA GADA. TEL. Ceropegia juncea, R.

BELLARY, a town and military cantonment in the centre of the Peninsula of India, equidistant from the Bay of Bengal and the Arabian Sea. The town is in lat. 15° 8' 51" N., and long. 76° 57' 15" E. It gives its name to a revenue district, which has the Mysore territory on the south and west, that of Hyderabad on the north, and Cuddapah district on the east. Since the 14th century, this district has successively been under the rule of the Vijianagar dynasty, of the Adal Shahi kings, of the Mahratta Sivaji and the Peshwas (1640), of the Moghul emperors of Delhi, of the Mahomedan rulers of Mysore, of the Nizam of Hyderabad, and finally of the British, to whom it was ceded by the Nizam in 1803. The population in 1871 was 1,668,000 souls, 92 per cent. being Hindus of the Saiva, Vaishnava, and a few of the linga sects. A small colony of the Beder race occupy the sanatorium hill of Ramandrug, and the Korcha-wanlu are a predatory race in the plain. The ruins of the ancient capital of Hampi are near. The country is a plain about 900 to 1200 feet above the sea, with solitary granite hills projecting from the red and black soil. The climate is very arid, the rainfall about 22 inches, but it has the rivers Tumbudra, Pennar, Hagri, Vedavati, and Chitravati; several ancients have been built across the head of the Tumbudra, and watercourses have been led along its banks, particularly at Chitwadaghi Hampi (the ancient Vijianagar), Seiragupah, and Rampur. The principal reservoir is at Bookapatnam, formed by embanking the gorges of a range of hills through which the river Chitravati flows. The tanks of Daroji, Anantapur, and Shinganimalla are next in importance; but there are many ancient bunds, which were breached during the native governments, and have not been restored. About 1,037,634 acres are of the regur or black soil. Earth salt is made throughout the district; iron is largely made at Sundoor. The underlying rock in the Bellary and Cuddapah districts is granite or gneiss.

BELLA SHORA. MALE. Lagerania vulgaris.

BELLAWAN. DUK. Semecarpus anacardium.

BELLERIC MYROBALAN. See Myrobalan.

BELLEROM. TAM. A wood called in Malabar and Canara, kyndle. It resembles the angely wood. The Company's cruiser Aurora was built of this wood, procured from the forests in the north of Malabar.—*Edge, M. and C.*

BELLEW, HENRY WALTER, a medical officer who served in the Crimea in 1855, in the war against Russia, and afterwards entered the E. I. Company's service in the Bengal army, and from 1856 was employed almost exclusively on the N.W. frontier of India, in Kashmir and Afghanistan. In 1857, was a member of General Lumsden's mission to Kandahar, and wrote the journal of the mission. In 1865, published a topographical history of the Yuzufzai district; in 1868, a pamphlet, 'Our Panjab Frontier,' advo-

cating reconstruction of the British N.E. boundary, and occupation of the frontier highlands. In 1868, published a grammar and dictionary of the Pushto.

## BELL METAL.

Klokapsa, . . . .	DUT.	Koloklnaja-mjed,	RUS.
Metal de Fonte, . .	FR.	Campanil, . . . .	SP.
Metal de cloches, . .	"	Venjalam, . . . .	TAM.
Glockengut, . . . .	GER.	Kantan, . . . .	TEL.

An alloy, consisting of three parts of copper and one of tin, of which bells are made.—*M'ulloch*.

BELLOWS. ENG. Pankha, HIND. For household fires of India, the bamboo blow-pipe is employed. The blacksmiths of India use sheep-skins sewed, with a cleft, edged with wooden rods, which the bellows-blower opens, raises, and depresses. The Chinese bellows consist of forcing air-pumps, two cylindrical tubes of wood, of about eight inches diameter, about five feet long each, and placed vertically in the earth, contiguous to each other, with pistons inserted in each, which are alternately depressed, in the manner of churning, by a bellows-man sitting beside them. The air is pressed out of a lateral tube in each, and communicates with the forge. Above these tubes are two apertures furnished with valves to admit fresh supplies of air. Such double-nozzled bellows are in use by the Burmese, the Malays, and the Hovas of Madagascar. Those of Burma are of two bamboos four inches in diameter and five feet long, with pistons clothed with a bunch of feathers or other soft substance.—*Teschet*; *White's Voyage*.

BELL PEPPER, *Capsicum grossum*.

BELLUM. TEL. Coarse sugar, goor, jagari.

BELNA. HIND. A roller press to extract juice from the sugarcane; also a machine for cleaning cotton from its seed.

BELOO. TEL., URJA? A tree of Ganjam and Gumsur; extreme height 30 feet, circumference 3 feet. Its wood is sometimes employed for making carts; the leaves are used for making the umbrella-hat which is worn on the head by the ryots and coolies.—*Captain Macdonald*.

BELOSTOMA INDICUM, an aquatic species, attains a size of nearly three inches.

BELTANE feast was on May-day, but the word was also applied to fires kindled in honour of Bel on other days, as on Midsummer Eve, All-Hallow E'en, and Yule or Christmas.

BELUGA CATODON, *Pallas*, is placed by Gray, Gerard, Lesson, and Lacepede, as of the genera *Physeter*, *Delphinus*, *Delphinapturus*, and *Catodon*, one of the *Delphinidae* found in the North Pacific, North Atlantic, and Arctic Ocean.

BELULI. CAN. *Allium sativum*, garlic.

BELUMBU. DUK. *Averrhoa bilimbi*.

BELUR, an ancient city in the Hassan district of Mysore, but now only with about 3000 inhabitants. It is called in the Puranas, Velapura, and is known to the people as Dakhina Varanasi, or southern Benares. Its celebrated temple of Chenna and Kesava is adorned with carvings and sculptures from the master hand of Jakana Charya. It was erected and endowed about the middle of the 12th century, by a king of the Hoyalala-Ballala dynasty, on the occasion of his conversion from the Jain faith to vaishnava Hinduism.—*Imp. Gaz.*

BELUR TAGH is one of the many names given to the Kouen Lun chain, which forms the northern boundary of western Tibet; it is not less elevated than the Himalaya, and is covered throughout a

great part of its length with perpetual snow. Dr. Thomson reached its axis in the Karakoram pass, elevated 18,300 feet. The Kouen Lun chain has been called the Belur Tagh or Bulut Tag, which Captain Cunningham regards as synonymous with the Balti mountains. It is also called Mustagh, Karakoram, Hindu Kush, and Tsun lung or Onion mountains, because of a species of *Allium* growing there. Its continuation is the Pamir range. At the present day, the old indigenous inhabitants of that district, and generally those of Kashgar, Yarkand, Khoten, Turfan, and the adjacent highlands, are Tajak, who speak Persian, and who are all agriculturists. The Turkoman either came after them and settled at a later period, or else they are aborigines whom the Aryans found there; but its slopes are the primeval land of the Aryans.—*Ch. Bunsen*, p. 406.

BELUTA POLA-TAILI. MALEAL. *Crinum Asiatum*, *Beluta-champaganum*, *Mesua ferrea*.

BELVIDERE, a house in Bombay, called Mazagong House, once occupied by Mrs. Draper, the Eliza of Sterne's letters. She left her husband about A.D. 1770.

BELWA, a race in Mysore who collect the juice of the palmyra, speaking Malenlam.

BEM-NOCHI. MALEAL. *Vitex negundo*. Bem-pavel, *Momordica dioica*. Bem-tamara, *Nelumbium speciosum*, *Willd.*

BEN. BURM. *Cannabis sativa*.

BEN. HIND. *Eremurus spectabilis*.

BENA of Kurawar. *Moschus moschiferus*, *Linn.*

BENA. BENG. *Ardropogon muricatus*.

BENABA, also Bia and Bibla. DUK. *Pterocarpus marsupium*.

BENA-JONI. BENG. *Sporobolus diander*.

BENARES, a holy city of the Hindus, is built on the left bank of the Ganges, between the Barna Naddi on the N.E., and the Asi Naddi on the S.W., and extends along the river bank for nearly 3 miles. In 1872, its population was 175,188 souls. It is in lat. 25° 18' 31" N., and long. 83° 3' 4" E. The people call it Kasi, but it is also called Varanasi or Varanasi, also Ati Mukta. It is famed for its artistic work in clays, metal, stone, wood, and alloys. Benares town gives its name to a revenue division of the N.W. Provinces of India, which has the districts of Azamgarh, Basti, Benares, Ghazipur, Gorakhpur, and Mirzapur, of 18,314 square miles, and a population in 1872 of 8,179,307 souls, of whom 90 per cent. are Abir, Baniya, Brahman, Chamar, Kayasth, Kurmi, and Rajput. The people are largely agricultural, growing rice, wheat, barley, oats, peas, cotton, bajra, sorghum, maize, pulses, indigo. Benares town has many temples and shrines, and Hindus resort to it in pilgrimage. The river Ganges bends round the town, and the view from the river is a beautiful prospect. The Hindu temple of Vis-Eswara has been for many centuries the chief object of veneration at this town. The old temple, described by Tavernier, 1680, was partially destroyed by the Mahomedans in the reign of Aurangzeb; the present was built up by Ahalya Bai, a Mahratta princess, and is remarkable for the beauty of its minute architectural embellishment. The thick plates of pure gold with which its dome is covered, were a bequest of Ranjit Singh. The old temple was in the form of a St. Andrew's cross. Benares has been by turns Brahmanical, Buddhist, Saiva-Hindu, Sakta-Hindu, Vaishnava-Hindu, and Jain; but at

The length of the city along the river front is about  $4\frac{1}{2}$  miles. The houses are built of stone, and some of them are three or four storeys high, and tastefully ornamented on the outside. The ghats, or bathing-places, are large buildings many storeys high, with handsome verandas and majestic portals; but their distinctive characteristic is seen in flights of wide stairs. The manufacture of gold and silver brocade in Benares is famed. The looms are very simple in their construction. The gold and silver pass through many hands before they are formed into thread. Brocades (kimkhab), gold woven scarves (dopatta), and silks are consigned from this city, together with a kind of yellow silk dhoti called 'pitambar,' and a dark-blue silk with white spots called 'bund'; also the silk sari or scarves, exclusively for women's wear, forming both a skirt and a scarf. Its lacquer ware is good. Two kinds of resin are used; one called rahl, is sold at eight annas the seer, and is said to be brought from Mirzapur. The finer lacquer is made of a resin called gaharba, for a seer of which one rupee and two annas are paid. There is a Maharaja of Benares; his family was founded by Munsa Ram, zamindar of Gungapore, who died in 1740, and was succeeded by raja Bulwunt-Singh, who joined Shah Alam and Shuja-o-Dowla in their invasion of Bengal in 1763. He joined the British camp, with the emperor, after the battle of Buxar, and in the arrangements made with the emperor in 1764, his zamindari was transferred from Oudh to the British Government. The insurrection of Vazir Ali occurred on the 14th January 1796. In March 1862, the Maharaja received the assurance, by sunnud, that in the event of failure of natural heirs, Government will permit and confirm any adoption of a successor made by himself or by any future chief of his state, that may be in accordance with Hindu law and the customs of his race. The Maharaja receives a salute of 13 guns.—*Aitcheson's Treaties*, p. 41; *Schlagentweit, Schonberg's Tr. in India and Kashmir*, i. p. 99;

**BENDI.** MAHR. *Thespesia populnea*.  
**BENDKAR** of Keonjhur, scattered throughout the southern Tributary Mahals, are colonies of an aboriginal people, often mentioned in the Hindu classics, and named Savara, Saura, or Saur, and supposed to be the Suari of Pliny, and Sabaræ of Ptolemy. The Bendkar are said to be numerous in Lehera, in Bamra, and elsewhere in the Tributary States. A paper in the Asiatic Researches of 1842 notices the Bendkar, in the Kolchan district, a clan or tribe, not exceeding 250 or 300 in number, residing entirely in a range of hills, called the Bendkar Booroo, to the north of Keonjhur and Jamdapir, the southern border of the Kolehan district. The country inhabited by this tribe is exceeding wild, being in fact one mass of almost impenetrable jungle. The Savara who occupy the country between the Kandh Maliahs or hill tracts and the Godavery, retain a primitive form of speech; but the Bendkar Savara have no language of their own, and no tradition that they ever possessed one. The form of speech used is Uriya; and those living in mixed villages conform to many customs of Hindu Uriyas of inferior castes. They worship a female divinity, whom they call Bansuri and Thakurani, to whom annually they offer goats and fowls; but every ten years each community of Bendkar offers a buffalo, a boar, a

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sheep, and twelve fowls. In marriage, the girl is brought by her friends to the bridegroom's house. The young couple make two and a half turns round a pot of water, in which are mango leaves. They are then bathed together, and their hands tied together, and the ceremony is at an end. The dwellings of the Bendkar are constructed of branches and leaves, and covered with grass. Their ordinary food consists of edible roots which they find in the jungle, with berries and wild fruits, such diet being varied and improved occasionally by the produce of the chase. Their husbandry is merely scratching up the surface of the ground. Their scanty crops are raised in little plots on the hill-sides, near watercourses. They barter their maize, grain, or rice with the lowland villagers. The Bendkar burn the dead, with the head to the north. In this they vary from the Kol, who affect the south; and the hill Bhuiya, who honour the west.—*Dalton's Ethnol.*; *As. Res.* 1842.

BENDO, a light wood of Java, useful for canoes.

BENDU. TEL. *Eschynomene Indica*, L.

BENEDICT GOES, in 1603, undertook a journey with the specific object of determining whether the Cathay of old European travellers and modern Mahomedans was or was not a distinct region from China.—*Yule, Cathay*, i. p. cxlii.

BENG. TAM. *Bignonia suaveolens*.

BENGAL is the country through which the rivers Brahmaputra and Ganges flow to the bay to which it gives its name, and it gives its name also to the presidency in the Government of British India, which includes Bengal or Lower Bengal, the North-West Provinces and Oudh, the Panjab, Assam, and Ajmir, each with a local government of its own, but all subject to the general control of the Governor-General of India in Council. The area that these five provinces occupy is 591,766 square miles, and in 1878 their population was 133,024,614 souls. Also, the military forces distributed through these five provinces are known as the Bengal army, and form a large portion of the army of India, under a Commander-in-Chief, who has the supreme direction also of the armies of Madras and Bombay. The Bengal or Lower Bengal region now to be noticed is administered by a Lieutenant-Governor. It lies between lat. 19° 18' and 28° 15' N., and long. 82° and 97° E., with an area of 203,437 square miles. The census for 1881 gives a population of 68,750,443, as against 62,724,840 in 1872, showing an advance of 9.6 per cent. Bengal, 35,954,874; Behar, 22,897,212; Orissa, 5,184,066; Chutia Nagpur, 4,714,291. In all Bengal, the Mahomedans are 19,553,831; Hindus, 38,975,418; Christians, 90,763; Buddhists and Jains, 84,974. It is bounded on the north by Assam, Bhutan, and Nepal. On the east an unexplored mountainous region separates it from China and northern Burma. It has Burma, the Bay of Bengal, and the Madras Provinces on the south, and the plateau of the Central Provinces and districts of the N.W. Provinces are on its west. In this area are included the four provinces under notice, viz. Bengal proper, Behar, Orissa, and Chutia Nagpur. Bengal is flat, and intersected by the watercourses formed by the branching of the Ganges and Brahmaputra and their tributaries. The climate is comparatively equable; the rainfall ranges from 60 to 100 inches; and Calcutta mean temperature

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is 78°. The district between the Ganges and the Brahmaputra, extending northwards to the foot of the Himalaya, is a slightly higher tract of country, and specially suited for the growth of fibrous plants, for which the neighbourhood of Rungpur is greatly celebrated. In the districts immediately east of the Brahmaputra, including Dacca and Sylhet, the greater portion of the surface is occupied by the rich plains of Mynensing and Sylhet, through which the river Soornia meanders. The old channel of the Brahmaputra, now nearly dry, winds along by Dacca from the eastward. This tract affords a great variety of produce, such as cotton, sugar-cane, rice, and other grains.

Behar is that portion of the Gangetic plain between the Himalaya and the plateau of Central India, which is terminated at one end by the N.W. districts of Ghazipur and Gorakhpur, and at the other by the passes of Rajmahal. This tract of country comprises the Patna and Bhagulpur divisions. The people are a more manly race than the Bengali; they speak Hindi dialects; and the proportion of Mahomedans amongst them is comparatively small.

Orissa is a narrow littoral strip of country running down between the hills and the Bay of Bengal. Its people speak the Urya language, closely allied to but distinct from Bengali, and their character and manners are in many respects peculiar.

Chutia Nagpur is a table-land lying south of Behar. It is a hilly and sparsely-populated region, and not very fertile. Its eastern districts, Manbhūm and Singbhum, are partly inhabited by Bengali. In Hazaribagh, Hindustani people are found, but in the west and south the people are mainly aboriginal, belonging to Kol and Dravidian tribes. The elevation of Chutia Nagpur is 3000 feet, with hills running east and west, but of little height. Sirgūjah is mountainous, rising 600 to 700 feet above the level of Chutia Nagpur. Mynpat is a table-land about 30 miles south-east from Sirgūjah town, and about 3000 or 3500 feet high. Palamow district is very mountainous. Hazaribagh town, 24° N., 85° 54' E., 1750 feet. The slope of country S. towards Sumbulpore, and even depressed towards the Mahanadi, Sumbulpore town being only 400 feet. The Orissa table-land then rises on the southern side of Mahanadi, in some places to 1700 feet, backed by the chain of East Ghats. Amarkantak is a jungly table-land, lat. 22° 40' N., long. 81° 5' E., 3500 feet.

Bengal proper, Behar, and Orissa are in the valleys of the rivers Ganges, Brahmaputra, and Mahanadi. They are fertile, and yield every vegetable product which can feed and clothe a people, or enable them to trade with foreign nations. Amid the hilly spurs and undulations, coal occurs in vast areas, with iron and copper ore and limestone. Salt is made along the coast line. The great rivers afford facilities for the carriage of their agricultural and mineral wealth, and their annual inundations in Lower Bengal spread a top-dressing of virgin soil over thousands of square miles.

Its early history is obscure. The rajas of Bengal, capital Kanauj (Gaur?), who have been identified as the first rulers, were the family of Bhupala. Abu'l Fazl, however, enumerates three dynasties as prior to this family. The first of the Vaidya

rajas was Sukh Sen, in A.D. 1063. Its last Hindu king was Lakshmanan. He had been placed on the throne in infancy, and during his long reign had been a just and liberal ruler. In A.D. 1203, Bengal was overrun by Bakhtiar, a general of Mahomed Gori, and Lakshmanan escaped to Orissa. From that time till the 18th century, it was held by Mahomedans, sometimes, as from 1199 to 1330, under the Moghul emperor of Hindustan; then for two hundred years independent; and again under the Delhi empire, until treaties entered into by the British with the emperor of Delhi, in 1765, placed Bengal and Behar under the administration of the British East India Company. Orissa was occupied, and in 1854 a Lieutenant-Governor was appointed.

The Mahomedan sovereigns were:—

Fakhr-ud-Din, . . . . .	A.D. 1338	Fattah, . . . . .	A.D. 1461
Ala-ud-Din, . . . . .	1340	Shahzadah, . . . . .	1481
Haji Elias, styled . . . . .		Firoz, . . . . .	1481
Shams-ud-Din, . . . . .	1342	Mahmud, . . . . .	1493
Sicundar, . . . . .	1357	Muzaffar, . . . . .	1494
Ghains-ud-Din, . . . . .	1367	Ala-ud-Din II., . . . . .	1497
Sultan-us-Sultatin, . . . . .	1374	Nasrat, . . . . .	1521
Shams-ud-Din II., . . . . .	1383	Mahmud, . . . . .	1534
Raja Kanu, . . . . .	1386	Sher Shah, . . . . .	1537
Jit Mal, styled Jalal-ud-Din, . . . . .	1392	Selim, . . . . .	1545
Ahmad, . . . . .	1409	Adili, . . . . .	1548
Nasir-ud-Din, . . . . .	1426	Bahadur, . . . . .	1553
Nasir, . . . . .	1426	Jalal-ud-Din, . . . . .	1560
Barbiki, . . . . .	1428	Suliman Kirani, . . . . .	1563
Yusuf, . . . . .	1445	Bayazid, . . . . .	1573
		Daud, . . . . .	1573

Bengal was amongst the first of the places of India with which the English East India Company traded. In 1599, an association was formed in London to trade with the East Indies, and on 31st December 1600 they obtained an exclusive charter of privilege, constituting them a body politic and corporate, by the name of 'The Governor and Company of Merchants of London trading to the East Indies.' In 1613, they were ordered by Jahangir to settle in Surat. In 1634, Shah Jahan issued a firman for two English factories to settle in Bengal; and subsequently, in gratitude for the benefits derived by one of the ladies of the zenana of Prince Shuja from the medical skill of Mr. Boughton, Shah Jahan granted the privilege to the English of free trade in Bengal. The first factory of the company had been at Masulipatam, but in 1625 it was removed to Armecon, and subsequently (1639) Mr. Day removed it to a village in the territory of the raja of Chandragiri, and erected a factory there, which was first called Fort St. George, and is known now as Madras. The regular connection of the Company with Bengal, however, did not commence until 1642, when a factory was established at Balasore, and in 1652 permission was obtained for unlimited trade without payment of customs dues, on an annual payment of Rs. 3000. In 1661, Charles II. granted a new charter, vesting the Company with power to make peace and war, and to send to England unlicensed traders; but a fresh charter issued in 1693 limited the Company's powers to twenty-one years. In 1698, a rival company was formed, called the new or English Company; but in 1702 this amalgamated with the old or London Company, and the two parties styled themselves the United Company of Merchants trading to the East Indies. During the administration of Shaiasta Khan, subadar of Bengal, the English were subjected to much oppression. Shaiasta Khan exacted

a duty of 3½ per cent. on their merchandise, and his officers arbitrarily extorted large sums from the factors, till, in 1685, it was resolved to seek redress by force of arms. The hostilities of the English exasperated the Emperor Aurangzeb, who ordered that they should be expelled from his dominions. The Company's factories were seized, and their affairs were brought to the brink of ruin, when negotiations for peace were set on foot, and a reconciliation was effected.

In 1698, the English obtained permission from Azim-us-Shan, grandson of Aurangzeb, and governor of Bengal, to purchase the towns of Chuttawutty, Govindpur, and Calcutta.

In 1756, Suraj-ud-Dowla became subadar of Bengal. He had previously manifested aversion to the British, and the Governor of Calcutta having refused to deliver up one of the principal officers of finance under the Nawab's late uncle, the Governor of Dacca, whom the Nawab had resolved to plunder, Suraj-ud-Dowla attacked and captured Calcutta on 5th August. One hundred and forty-six British fell into his hands, and were thrust into a guard-room, since called the 'Black Hole,' where all, save twenty-three, perished in the night. On 2d January 1757, Calcutta was retaken by a force which had been despatched from Madras under Clive and Admiral Watson, and on the 4th of February the Nawab's army was surprised and defeated by Clive. Overtures were then made by the Nawab, and on 9th February 1757 a treaty was concluded, by which the Nawab agreed not to molest the Company in the enjoyment of their privileges; to permit all goods belonging to the Company to pass freely by land or water without paying any duties or fees; to restore the factories and plundered property; to permit the Company to fortify Calcutta, and to establish a mint. Three days afterwards, a contract with the Nawab, offensive and defensive, was signed. War having broken out between France and Great Britain, Clive attacked the settlement of Chandernagore, on which Suraj-ud-Dowla furnished the French with arms and money, and was preparing to make common cause against the British. At this juncture a confederacy was formed among Suraj-ud-Dowla's chief officers to depose him. The British joined this confederacy, and concluded a treaty with Mir Jafar Ali Khan, and at the battle of Plassey, which was fought on the 23d June 1757, the power of Suraj-ud-Dowla was completely broken, and on the 29th June, Jafar Ali was installed by Clive as subadar of Bengal.

In 1759, the Shahzada, afterwards Shah Alam, in consequence of some dispute with his father, the emperor Alamgir II., fled from Delhi, and entered into a league with the subadars of Oudh and Allahabad for the conquest of the Lower Provinces. The prince advanced into Behar with about 40,000 men, and laid siege to Patna. Mir Jafar was greatly alarmed by the prince's advance, and at his solicitation Clive marched with all the force he could assemble to the relief of Patna; but ere he reached that place, the prince's army had almost entirely dispersed. On Clive's return, the nawab Mir Jafar granted him as a jaghir, the quit-rent, about three lakhs per annum, which the Company had agreed to pay for the zamindari of Calcutta.

To meet his pecuniary engagements, Mir Jafar

had recourse to the severest exactions. He resigned himself to unworthy favourites; and it became necessary to depose him in favour of his son-in-law, Mir Kasim Ali Khan, with whom a treaty was concluded on 27th September 1760, by which the British obtained possession of Bardwan, Midnapur, and Chittagong. But serious disputes arose between Mir Kasim and the British regarding the right of the servants of the Company to trade, and to have their goods passed free of duty, which led at last to war. In 1764, Mir Jafar Ali agreed, in addition to the sums for which he had contracted in the recent treaty, to pay five lakhs a month towards the expense of the war then being carried on against the Wazir of Oudh, so long as it lasted. Mir Jafar died in January 1765, and was succeeded by his son, Najam-ud-Dowla, with whom a new treaty was formed, by which the Company took the military defence of the country entirely into its own hands, and, among other conditions, the Nawab bound himself to appoint, by the advice of the Governor and Council, a deputy to conduct the government, and not to be removed without the consent of the Council.

Najam-ud-Dowla died on 8th May 1766, and was succeeded by his brother, Syf-ud-Dowla, a youth of sixteen. Syf-ud-Dowla was succeeded in 1770 by his brother, Mubarak-ud-Dowla, with whom a new engagement was made. By this engagement the Nawab's stipend was fixed at 31,81,991 rupees. This is the last treaty which was formed with the Nawab. The office of subadar had now become merely a nominal one, all real power having passed into the hands of the British. In 1772, the stipend was reduced to sixteen lakhs a year, at which rate it is paid to this day.

Bengal was declared to be the chief presidency on the 16th June 1773. By the treaty of 22d February 1845 with Denmark, the British Government obtained possession of Serampore; and now, excepting the small settlement of the French nation at Chandernagore of 3 square miles, all Bengal is under British supremacy. But in 1876 there were in Bengal 150,000 estates on the roll, besides a vast number of petty revenue-free estates.

*Bengal proper* has an area of 84,198 square miles, with a population of 36,564,708, or 433 to the square mile. For administrative and revenue purposes it is arranged into 28 districts, viz.:—Bakarganj, Bankura, Bardwan, Birbhum, Bogra, Calcutta, Chittagong, Chittagong Hill Tracts, and Hill Tipperah State, Dacca, Darjiling, Dinajpur, Faridpur, Hugli, with Howrah, Jalpagori, Jessore, Kuch Behar, Maimansin, Maldah, Midnapur, Murshidabad, Nadiya, Noakhali, Pabna, Rajashahi, Rangpur, Sylhet, Tipperah, and the Twenty-four Parganas.

The Hindus of Aryan descent are about 2½ millions; the aboriginal tribes, 387,157; and semi-Hinduized aborigines, 5,110,989 souls, are—

Baidya, . . . . .	68,353	Chandal, . . . . .	1,020,545
Kayasths, . . . . .	1,160,478	Goales, . . . . .	625,163
Rajputs, . . . . .	117,508	Jalyas, . . . . .	361,917
Brahmans, . . . . .	1,100,105	Kaibarttha, . . . . .	2,000,000
Baniya and Ganda		Kamar, black-	
Baniya, . . . . .	127,178	smiths, . . . . .	250,285
Bagdi, . . . . .	680,278	Kumhar, potters, . . . . .	281,758
Baori, . . . . .	190,968	Poda, . . . . .	293,121
Chamar and Muchi, 303,490			

Rajbansi (739,886),	Santal, . . . . .	139,761
with Pali of Din-	Sunri, vintners, . . . . .	430,582
ajpur and Mal-	Teli, Tili, Kalu, . . . . .	572,659
dah, and Koch of	Tuar, . . . . .	331,661
Rangpur, . . . . .	Vaishnav, . . . . .	428,000
Sad-gop, . . . . .	Weavers, . . . . .	963,176

The Kaibarttha and the Sad-gop are the chief cultivators. The languages spoken are Bengali, Urdu, and English.

*Behar* has an area of 42,417 square miles, with a population of 19,736,101, or 465 to the square mile. For administrative purposes it is arranged into ten districts,—Bhagalpur, Champaran, Gaya, Monghir, Patna, Purniah, Santal Parganas, Saran, Shahabad, and Tirhut. The more important of its castes and tribes are—

Brahmans, . . . . .	853,662	Musahar, . . . . .	426,908
Rajputs, . . . . .	1,013,676	Alhir or Goala, . . . . .	?
Koeri, . . . . .	985,538	Babhan, . . . . .	1,001,369
Kurmi, . . . . .	650,839	Kayasth, . . . . .	208,935
Santal, . . . . .	485,948	Dosadh, . . . . .	893,989
Chamar or Muchi, 711,721		Pasi, . . . . .	122,520
Bhuiya, . . . . .	214,742		

*Orissa* has an area of 23,901 square miles, with a population of 4,317,999, or 181 to the square mile. Its four districts are Balasore, Cuttack, Puri, and Tributary States, and its principal castes and tribes—

Brahmans, . . . . .	359,799	Hindu descent, . . . . .	71,315
Karan, Kayasths, 123,434		Mahomedans, . . . . .	74,466
Chasa, . . . . .	808,515	Gaur or Goala, . . . . .	225,533
Aboriginal tribes, 367,308		Khandaits, . . . . .	447,688
Semi-Hinduized, . . . . .	572,595	Santal, . . . . .	77,727
Hindus, . . . . .	3,231,799		

The *Chutia Nagpur* area is 43,901 square miles, and its population 3,825,571, or 87 to the square mile. Its five districts are, Hazaribagh, Lohardagga, Manbhum, Singhbhum, and Tributary States. Its population chiefly consists of—

Hindus, . . . . .	1,750,000	Mundah, . . . . .	190,095
Aborigines, . . . . .	1,250,000	Dhangar or	
viz. Kol, . . . . .	292,039	Uraon, . . . . .	208,343
Santal, . . . . .	220,096		

The Mahomedans in Bengal in 1871 numbered 19,553,831; but this multitude is composed of many elements, masses of the aboriginal races as well as of the Hindus of Aryan descent having been forcibly compelled to profess the Musalman creed. Of that number, sixteen and a half millions are in Bengal proper; two and a half millions in Behar. In Chutia Nagpur and in Orissa they are few; but in the Bogra district they form 80 per cent. of the population; in Rajashahi, 77 per cent.; and in Pabna, 69 per cent. In the districts of Chittagong and Noakhali they form three-fourths of the population. Wherever they form a principal part of the population, they are the cultivating classes; and all the sailors of the eastern districts are Mahomedans. The Europeans and non-Asiatics are 17,135; and Eurasians, 20,279.

The Hindu population of Bengal are dark; and some are very dark, and have thick lips, with features either aboriginal or Indo-Chinese. Some have curly hair, as if related to the black, woolly-headed aborigines, who may have stretched across from the Rajmahal to the Garo hills; others of the Bengal people, especially the Urya, with the Bhuya, seem rather to have straight hair, with high cheek-bones, and complexions not very dark, suggesting an Indo-Chinese element stretching from Burma across the Sunderbuns (*C. p. 106*). Though good-looking, the mass of the Bengali are small and effeminate in appearance, remarkable



for timidity and superstition, as well as for subtlety and art. Their villages are composed of thatched cottages, scattered through woods of bamboos or of palms; their dress is the old Hindu one, formed by one scarf round the middle, and another thrown over the shoulders. They have the practice, unknown in Hindustan, of rubbing their limbs with oil after bathing, which gives their skins a sleek and glossy appearance, and protects them from the effect of their damp climate. During many ages the Bengali had been trampled upon by men of bolder and more hardy breeds. Courage, independence, and veracity are qualities to which his constitution and his situation are equally unfavourable. His mind is weak, even to helplessness, for purposes of manly resistance; but its suppleness and its tact move the children of sterner climates to admiration, not unmingled with contempt. Large promises, smooth excuses, elaborate tissues of circumstantial falsehoods, chicanery, perjury, forgery, are the various weapons offensive and defensive of the lower Ganges. All its millions do not furnish one scopy to the native army. In Bengal and Behar, the work of labourers is done by Bhui, Rajwar, Chandal, Dosad, Hari, Bhumali, and other aboriginal tribes.—C. 124.

When the Aryans advanced from the westward to the plain of Bengal, it appears to have been occupied by a race of which the present non-Tibetan tribes of Assam and the Himalaya and Vindhyan range are remnants. The Bengalis, however, have never been wholly absorbed by the intruding race, though somewhat modified. In Silhet and Assam, in particular, the Bengalis retain the stamp of the double origin, and considerable numbers of the original race are still found intermixed. The principal remnant are the Koch'h; but there are also the Kachari (Bodo, Boro, or Mech), Dhimal, Raba, Hajong, Batar or Bor Kehrut, Polloh, Gangai, Maraha, Dhanuk. They are spread eastwards along the skirts of the mountains of Bhutan and Sikkim as far as Aliganj, and the skirts and low valleys of the sub-Himalaya, beyond Sikkim, contain other tribes of the same race. Including these already enumerated, Mr. Hodgson ascertained the presence of twenty-eight tribes between Assam and Kumaon, or from the Bonash to the Kali. Of these the most numerous were the Bodo or Kachari. The Koch'h and Bodo or Kachari tribes, of all the prior races, were the latest dominant ones of the Gangetic race in Bengal.

The agricultural products are rice, wheat, barley, maize, pulses of kinds, mustard, turnips, plantains, radishes, cucurbitaceous plants, *Lagenaria*, *Luffa*, *Trichosanthes anguina*, species of arum, sweet potatoes, capsicum, sugar-cane, ginger, turmeric, Piper betel, *Areca catechu*, tobacco, linseed, opium, indigo, jute, tea, silk. Rice has three harvests in one year, viz., boro or spring rice, in low marshy land, sown in October and reaped in May; aus or autumn rice, sown on high ground in April or May, and reaped in August and September; aman or winter crop, the last, is grown on low land, and is by far the largest crop. It is sown in May or June, transplanted and reaped in November, December, and January. Rice is the principal, often the sole, article of food throughout Bengal proper; pulses, vegetables, spices, oil, salt fish, and condiments being only used as a relish. The consumption varies from two-thirds to three-fourths of a seer per head per diem=

1½ to 1½ lbs. In the mountainous districts the pulses and millets are the chief articles of diet.

Bengal suffered in the year 1779 from famine, more widespread and terrible than any which has ever befallen any other British possession, and which Colonel Baird Smith deemed to have been the most intense that India ever experienced. Dr. Hunter states the number of deaths on that occasion at ten millions.

Bengali is a highly cultivated language of Hindi origin, largely stocked with pure Sanskrit words. It is spoken throughout Bengal proper. Tirhuti on its N.E. border has a great affinity with Bengali. Bengali is the language of many millions of souls, and restricted solely to the geographical limits of Bengal, and from the cultivation which has been given to it, well deserves to be ranked as a separate language. It is spoken by about forty millions of people in the delta of the Ganges and to the west. Professor Müller mentions that nine-tenths of the Bengali and of the Hindi tongues are composed of words taken from the Sanskrit. He regards it as the modern Sanskrit, standing to its parent, the old and classical Sanskrit, almost in the same relation as the modern High German to the old High German, as the modern Italian to the language of Rome. See India.

BENGAL, several plants, fruits, and animals, with which the British first became acquainted in Bengal, have the name of that province as a prefix.

Bengal almond, *Terminalia catappa*.

Bengal cat, *Felis leopardus Bengalensis*, *Desm.*

Bengal currants, fruit of *Carissa carandas*.

Bengal fig tree, *Ficus Bengalensis*.

Bengal Florikin, *Syphocitoides Bengalensis*, *Gmel.*

Bengal gram, also chick-pea, *Cicer arietinum*.

Bengal madder, *Rubia cordifolia*.

Bengal langur, *Presbytis entellus*.

Bengal monkey, *Inuus rhesus*, *Jerdon*.

Bengal porcupine, *Hystrix Bengalensis*, *Blyth*.

Bengal quince, *Ægle marmelos*.

Bengal root, root of *Zingiber casumunar*.

*Bengal army* is the political designation of that part of the military forces of the British Indian Empire, occupying Bengal, Assam, Arakan, the N.W. Provinces, with Oudh and the Panjab. It is distributed amongst races speaking the Persian, Pushtu, Panjabi, Hindustani, Hindi, and Bengali languages, besides the Oorya language in Orissa, and the Rakhooi in Arakan. It is composed of Europeans of the United Kingdom and of the natives of N. and N.W. India; Hindus of high caste, Hindus of low caste; Mahomedans from Hindustan, from the Panjab; and Pathans or Afghans from beyond the N.W. borders; also Sikhs, Rajputs, Gurkha, and Dogra. A revolt of the Bengal native army was commenced at Berhampore by the 19th Ben. N. I. on the 26th February 1857, and it was reorganized on the 9th September 1859. See Army.

BENGAL, Bay of. This great bay lies between the Peninsulas of India and Malacca. It receives many great rivers,—the Ganges, Brahmaputra, Irawadi, Sitang, Salwin, Moulmein river, Godavery, Krishna, Koladyn, Mahanadi, and has a coast line of about 2800 miles. Pliny does not make mention of any voyages of the Romans to the Gulf of Bengal or to the Malay Peninsula, although it is clear from Strabo, who wrote before Pliny, that the Ganges had been sailed up as high as Pali-



broth. Ptolemy's Geography, said to have been composed about 60 years after Pliny, mentions the diamonds found on the banks of the Mahanadi or Sumbulpore river; also speaks of Arcati, the capital of the Sore (or Sora-mandalum, from whence corruptly Coromandel), Mesolia, the district which contains Masulipatam; the river Cauvery, under the name of Chabaris. Ptolemy scatters islands over the Bay of Bengal, probably meant for the Andaman and Nicobar Islands, and mentions that most of them were said to be inhabited by anthropophagi, an idea continued by modern navigators. The Bay of Bengal is liable to be swept by hurricanes, which travel quite across the bay. Every few years there occur severe cyclones and advancing storm-waves. Of the latter, that of 1832, which swept over the islands of the delta up to Sangur, was attended with great loss of life; as also was a cyclone in 1859, another in 1864, with a storm-wave which submerged islands, and rushed along the coast in the vicinity of Masulipatam; and another in 1876.—*Rennell's Memoir*, p. 39.

**BENGALI-SAN.** HIND. This is identical with the Saka solar year. See Era; Fasi.

**BENGAN.** HIND. *Solanum melongena*, the egg-plant. Valayati bengan is the tomato.

**BENGAN**, a mountainous district in Mindoro, occupied by a Negrito race.

**BENI.** ARAB. When the Bedonin Arabs speak of tribes, they say Beni, which signifies the sons of some person; thus Beni Leghat means the tribe of Leghat. The word is ibn, a son, and is written bin when preceded by a proper name, and followed by the name of the father, as Hasan bin Muhammad, Hasan son of Muhammad.

**BENINCASA CERIFERA.** *Sari.* Gourd.

<i>Cucurbita cerifera</i> , Fisch.	<i>Cucurbita pepo</i> , <i>Roeb.</i>
„ <i>hispida</i> , Willd.	„ <i>alba</i> , <i>Rob.</i>
Kumra, Chal kumra, BEN.	Gal or mitha kaddu, HIND.
Poh-kwa, . . . CHIN.	Kumbulum, . . . MALEAL.
Tung-kwa, . . .	Pitha, . . . PANJ.
White tallow gourd, ENG.	Kumbuli, . . . TAM.
Chinese pumpkin, „	Budide gummadi, . TEL.

#### The Seeds.

Poh-kwa-tsze, . . CHIN.	Maghz-i-kaddu, Kunda, . . . PERS.
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This is one of the Cucurbitaceæ. It has large white flowers. The rind of the fruit is used as a bottle. The fruit of one variety of it forms the sounding body of the sitar; and that of another variety is used as floats for swimming rivers. Its young fruit is eaten by the people in their curries, and is often candied. The fruit is remarkable for having its surface, when ripe, covered with a white waxy exudation, which smells like rosin. Chinese gardeners make its fruit grow to a great size. In India, the tallow gourd is presented to a Hindu wedded pair. A wild variety, Teta-laoo, BENG., is poisonous.—*Williams; Voigt; Roxb.; Stewart.* See Cucurbitaceæ; Gourds.

**BENJAM.** SUMATRAN. *Sesamum Indicum.*

**BENJAMIN.** Benzoin.

Luban, Hasi-luban, ARAB.	Kaminan, Menian, MALAY.
Heku-kama? . . . BERN.	Sambrani, . . . MALEAL.
Ngan-liang, . . . CHIN.	Hasi-ul-javi, . . . PERS.
Ngan-sih-liang, . . .	Devad'hupa, . . . SANSK.
Benzoe, . . . GER.	Calowell, . . . SINGH.
Lubani-ud, . . . HIND.	Bengui, . . . SP.
Belzuino, . . . Fr.	Malacca sambrani, TAM.

Benjamin is a word of Hebrew origin, which has in the lapse of time been adopted for several

substances now in use. In Upper India, it is the name given to the gum-resin of *Boswellia thurifera*, but in commerce it is generally applied to the resin of the *Styrax benzoin*, which grows in Siam and Java, in Sumatra, in the country of the Batak race, and in Borneo on the northern coast of the Brunei territory. The balsam is obtained, in Sumatra, by incision in the trunk of the tree, practised after it has attained the age of five to seven years. The juice which first exudes is the purest and most fragrant; it hardens on exposure to the air, and becomes brittle and semi-transparent. The resin is white and transparent at first. About 3 lbs. are given by each tree for six years. The white benjamin, termed 'Cowrie luban' in India, is a superior kind, generally met with in the form of dry, hard, grey masses, rather shining, brittle, formed of ovoid, whitish tears, like stripped almonds. The best comes to India from Sumatra. It is much used as a perfume, and as incense in places of worship, in the composition of frankincense, and in the manufacture of the pastilles called ud-batti. Benzoic acid is procured from this substance.—*Stat. of Com.; McCulloch's Dictionary; Crawford, Dict.; Cat. Exhib. of 1862; Ainslie; Marsden's Sumatra*, 155-56; *O'Sh.* 430. See Benzoin; Resins; *Styrax benzoin*.

**BENJAMIN**, the Jewish traveller, Rabbi Benjamin of Tudela, travelled in the East between 1159 and 1173, when already the empire of the Abbasside Khalifs was rapidly declining, and the Turks were gaining the ascendancy at Baghdad. He would appear not to have proceeded beyond Kish island. He describes it as the great emporium to which Indian merchants brought their commodities, and the traders of Mesopotamia, Yemen, and Persia, all sorts of silk and purple cloths, flax, cotton, hemp, wheat, barley, millet, etc., which form articles of exchange. He refers to the pearls of the Bahrein islands, and to the pepper, cinnamon, ginger, and many other spices of S. India. He places the island of Kandy at 22 days beyond Kish, and China 40 days beyond Kandy.

**BENJAPATSJA.** MALEAL. *Tiaridium Indicum.*

**BENKAR.** HIND. *Hiptage madablota*.

**BENKATAN**, a tribe on the E. coast of Borneo. **BENNETT.** In 1851, J. W. Bennett published a Selection of Rare and Curious Fishes found on the coast of Ceylon. Bennet, F. D., author of *A Whaling Voyage round the Globe*. Bennet, George, author of *Wanderings in New South Wales, Batavia, Pedir coast, Singapore, and China*; also *Gatherings of a Naturalist in Australasia*, London 1860.

**BENOUDIA**, the country between Allahabad and Surwur, the present country of Gornkhpur.

**BEN-TEAK**, *Lagerstromia microcarpa*.

Ven-taku, . . . CAN.	Nana, . . . MAHR.
Bandara, . . . MAHR.	Bellinger, . . . MALEAL.

This tree is common in the Wynad and on the Western Ghats; wood prized for making coffee cases, and much used by the native carpenters for house-building and masts for dows, patmanah, and other country vessels. It grows 90 and 100 feet long, and from 12 inches to 3 feet in diameter; it is perfectly straight, and without branches, excepting at its top; the leaves are small and very thick. This wood is not so durable as the poon; it is very much lighter in colour, and in this respect much resembles the American red oak.—*Edye, M. and C.; M'Ivor.*

## BENT GRASS.

BENT GRASS, species of *Agrostis*.

BENTHAM, a Bengal civil servant, who largely extended the knowledge of the botany of India. He published many memoirs on botanical subjects, also the *Florula of Hong-Kong*, and monographs of *Scrophularinæ* and *Labiatae*.—*And.*

BENTHAMIA FRAGIFERA, the Thurnel of the Panjab, is found in Nepal and in the Sutlej valley between Rampur and Sungnan, at an elevation of 6000 feet. The wood is small; fruit is large, of the shape of a strawberry, edible, and is used as a preserve. *B. floribunda* extends from the eastern Himalaya to the Sutlej.—*H. et Thom.* 105, 193; *Cleghorn, Report*, 64; *Hogg, Veg. King.* p. 367; *Powell, Panjab Products*.

BENTINCK, LORD WILLIAM, G.C.B., an officer of the British army who was governor of Fort St. George, Madras, from the 30th August 1803 to the 11th September 1807. He was subsequently in military employ in Spain during Great Britain's war with France. On the 4th July 1828 he assumed the office of Governor-General, which he held until the 20th March 1835. He afterwards entered the Commons House of Parliament for the town of Glasgow, and died 17th June 1839. During his administration as Governor-General, he appointed Captain Sleeman for the suppression of thugi; sati, also, the self-immolation of Hindu women with the dead bodies of their husbands, was prohibited. Education was fostered, many English schools established; there was laid the foundation for the extensive employment of natives in the administration of justice; and in his time, also, a Legislative Council was established at each presidency. The only war that occurred was against the raja of Coorg, who by his insane-like atrocities drew upon himself the arms of British India.

BEN TREE. In India, the *Moringa pterygosperma*; in Egypt, *M. aptera*.

Ben Nut Oil.

Morungy yennai, TAM. | Sahujna, . . . . HIND.  
Morunga noona, . TEL.

This oil is the product of the nuts of the *Moringa aptera*. It is valuable on account of the lengthened period which it may be kept without contracting rancidity. In the West Indies the oil is used for salad oil. It is employed by watchmakers, and for retaining the aroma of delicate flowers. The oil is inodorous, and is therefore used by perfumers in the manufacture of scented oils. The seed of *M. pterygosperma* also yield an oil. *M. pterygosperma* is common in all parts of S. Asia; the flowers, leaves, and fruit are eaten by the natives; and the rasped root is used by Europeans as a substitute for horse-radish, to which circumstance it owes its common name of 'horse-radish tree.'—*Mason; Fwdkner; Hogg.*

BENTUL. MALAY. A vegetable of Bawcan.

BENU MASH. PERS. *Phaseolus max.*

BENZA, P. M., a native of the Ionian Islands, a Madras medical officer. He wrote on the geology of the country betwixt Madras and Neilgherries, via Bangalore; also on the geology of the Neilgherry and Koonda mountains, and notes on the geology of the Northern Circars in 1835.—*Buist's Catalogue.*

BENZON, Liquid.

Ngan-sih-yu, . . CHIN. | Shwui-ngan-sih-liang, CH.

An oil, like treacle, sold in China in small bottles or in the pericarp of a fruit. It resembles balsam of Peru.—*Smith.* See Benjamin.

## BERAR.

BEO. HIND. *Gracula religiosa*.

BEOHAR, Bepar. HIND. Money-lending, traffic, trade. Bepari, a shopkeeper.

BEP-THAN. BURM. In Amherst, a timber used for making handles for spears and swords; it is a superior wood, and looks like white Jarrool. A timber of same name in Tavoy is used for building; and the Bep-won, BURM., of Tavoy is a timber used for building.—*Captain Dance.*

BER. HIND. Amongst Rajputs, a feud.

BER. HIND. *Zizyphus flexuosa*, jujuba, nummularia and vulgaris.

BERA. HIND. *Nima quassioides*; also *Glochidion*, sp.; also *Ficus indica*.

BERA. HIND. A raft or float, on which is placed a paper or tinsel boat, with the face of a female and the crest and breast of a peacock at the prow. It is set afloat with lights and music on Thursday evenings, on the rivers of Bengal, by Mahomedans, in honour of Khajeh Khizr. The last Thursday of the month Bhadon (August—September) it is deemed particularly acceptable as an offering in fulfilment of a vow made in the bygone year.—*IV.*

BERA. HIND. A small packet of betel-nut, catechu, quicklime, aniseed, coriander seed, cardamums and cloves, wrapped up in betel leaf. It is a masticatory used on ordinary occasions, but is also presented as a ceremonial part of a visit either to Hindus or Mahomedans.

BERAD. MAHR. A predatory tribe in the south Mahratta country, inhabiting the hills and thickets, and subsisting by chase and plunder. Wilson says they are the same as the Ramusi, but this does not seem correct. They may be the Bedar.—*Wilson's Glossary.*

BERAM. MALAY. Elephant. Beram rambut, hair of the elephant's tail.

BERAR, a province in the northern and central part of the Peninsula of India which belongs to the Hyderabad state, but was assigned by the Nizam to the Government of India to meet the pay of the Hyderabad Contingent, subject to the condition that the surplus revenue shall be paid to Hyderabad. The province is administered by a Commissioner, under the Resident of Hyderabad. It is in a broad valley lying between the Satpura range on the north and the Ajunta range on the south. It has several large towns, Akola, Akote, Amravati, Ellichpur, and others; and its population in 1867 was 2,231,565 souls in an area of 17,728 square miles. The first inroad of Mahomedans into the Dekhan was led through Berar by Ala-ud-Din, A.D. 1294; and several dynasties, the Bahmani, the Imad Shahi, the Nizam Shahi, the Mahratta Peshwas, the Dehli empire, and the Asaf Jahi of Hyderabad have since held it. In 1867 the principal creeds and castes were:—

Christians, . . . .	903	Vaisya, . . . .	28,018
Jews, . . . . .	16	Sudra, . . . .	1,441,271
Parsces, . . . . .	75	Out-castes, . .	301,379
Mahomedans, . . .	154,951	Aborigines, . .	163,059
Brahmans, . . . .	49,843	Hindu sects, . .	55,219
Kshatriya, . . . .	36,831		

The 301,379 Non-Aryans are thus detailed:—

Mhar, viz. Somavanshi,	Dhor, . . . . .	2,948
Adhucy, Tilung, Madras,	Kkakrob (Bungee),	543
Ladoom, Baidar, Awd-	Chamar, viz. Va-	
hatan, Holiar, Bhilung,	radey, Pardeshi,	
Pardeshi, Bhat, Hajam,	Marathi, Dakh-	
Vatio, Loady, Malvi,	nee Pudem, Ho-	
Gopal, Lawyancy, Mhar,	lar, Hindustani,	
Labai, Dougra, . . .	Chamar, Mochoe,	19,172

Kateek, . . . . .	4,069	Pirastee, . . . . .	8
Dumree, . . . . .	213	Bahurupi, . . . . .	232
<i>Mung</i> , viz. Mang,		Pasce, . . . . .	20
Marathi, Vere-		Kaikadi, . . . . .	3,201
day, Rant, Tilung,		Aravia, . . . . .	15
Dukhnee, Ghut-		Beral, . . . . .	11
oley, Saradkar,		Holar, . . . . .	274
Baonsee, Techo-		Julnee, . . . . .	2
ley, Gavadey,		Monghey, . . . . .	332
Saveley, Devadey,		Madgi, . . . . .	1,718
Lakhari, Samus,	35,453	Paradhi, . . . . .	5,268
Kalanki, . . . . .	46		

The *Kshatriya* pretend to Rajput descent. Mahrattas of no particular family usually call themselves Thakur; even a Kunbi will occasionally try to elevate himself thereby; while the Purbho, Kayasth, and other castes of mixed origin and good social status are constantly invading the *Kshatriya* military order. The distinction is also claimed by the rajas of the Satpura hills, who assert that they are Rajputs depressed by the necessities of mountain life, whereas they are Gond or Kurku elevated by generations of high-land chieftainship.

Under the heading *Vaisya* are placed all the commercial classes of Hindus, the north-country Marwari and Agurwalla, with those who are known by the general term Baniya, and a few castes like the Komati from the south, or the Lar, who do not seem to be well known out of Berar.

The *Sudra* caste in Berar, as in Mysore, all eat together, although they do not intermarry. The Kunbi and Mali eat flesh, drink liquor moderately; and their widows may always remarry if they choose, excepting the widows of Deshmukhs, who adopt high caste prejudices. The *Koshti* is a weaving caste. The *Banjara* were comparatively numerous in Berar; their occupation as carriers is rapidly going, and during their transitional stage they give a good deal of trouble to the police. The *Bhui* has recently been supposed to belong to a widely-spread primitive tribe; the *Garpugari* live by the profession of conjuring away hail-storms. The *Vidar* and *Krishnapakshi* are the same. They are descendants of Brahmans by women of inferior caste, and *Krishnapakshi* is only an astronomical metaphor for describing a half-breed, the term meaning literally 'dark-fortnight,' and referring to the half-darkened orb of the moon. All the *Sudras* of this part of India are of non-Aryan origin. The *Mhar* have been taken to be the same with the Dher, a very useful and active tribe. The *Mung* appear to be the lowest in the social scale; they are tanners, carriers, shoemakers. The paucity of the *Khakrob* or *Bhangi*, who are so numerous in Northern India, is a serious sanitary difficulty. The *Kaikari* are a tribe formerly well known for their thieving habits. The *Ramusi*, a predatory race, speak Telugu in their families, and are doubtless from Telingana. The original *Pardhan* among the Gond answered to the Bhat among the Hindus, but many seem to have settled in the plains as a separate class of Gond.

The *Kunbi*, in Berar, allot themselves into eleven classes:—Mali, Ful Mali, Jerat Mali, Haldi Mali, Wanjari, Gantadi, Sagar, Atole, Telade, Vindesa, Pazni.

With the exception of the Haldi Mali and Pazni, they have *roti vya whar* amongst each other, but not *beti vya whar*, i.e. they eat with each other, but do not intermarry. The Kunbi and

Mali alone, of the *Sudra* people, are 834,589 souls.

The *Dhangar* sheep farmer race are of two sections, the Kota Pullia Dhangar, who keep sheep, and the Barji Hatkar, or 'shepherds with the spears.' The latter still hold much land on the borders of the Nizam's territory, and, until the British domination, were notorious for pugnacity and rebellion, and they still continue a quarrelsome and obstinate race. They are supposed to have come from Hindustan in twelve tribes, and been impelled by the Gonds towards Hingoli and Bassim, which locality got the name of Barah Hatia, or the twelve tribes. They now occupy the hills on the north bank of the Pyn Ganga. To die in the chase or in war is deemed honourable, and the Hatkar who are so killed are burned. The Hatkar are fine able-bodied men, independent and arrogant; many of them never shave or cut the hair of their face.

The *Bhui* are in number 17,980.

The *Banjara*, 51,982, most of whom belong to the Bhukyava tribe, supposed to have been Rajputs from Central India.

The *Aboriginal* races in Berar, 163,059 in number, are as under:—

Gond, . . . . .	68,542	Andh, . . . . .	28,037
Bhil, . . . . .	2,279	Nihal, . . . . .	2,591
Ramusi, . . . . .	7	Korku, . . . . .	28,709
Koli, . . . . .	21,224	Kurki, . . . . .	8
Arakh, . . . . .	384	Kolan, . . . . .	9,969
Lajar, . . . . .	1,309		

Of the aborigines, the *Gond*, *Kurku*, and *Bhil* are the only completely preserved specimens of tribes. The two first retain their languages, while the *Bhil* tongue seems to have become extinct very recently in Berar, its disuse being probably expedited by their general conversion to Mahomedanism.

The *Gond* of Berar inhabit the Melghat and a strip of wild country along the Wardha river. They arrange themselves into thirteen sections, viz. :—

Manes.	Kahilwar.	Jaduwar.	Khatulia.
Gowari.	Thothi.	Kohalin.	Thakur.
Rajgond.	Pardhan.	And.	Buchadi.
Dalwe.			

The men and women of the Gond never associate at work, but labour apart. A Gond desirous of having a wife, and having resolved on a particular girl, takes with him a band of his comrades to the field where the women are at work, and he suddenly, alone, runs towards and attempts to capture her. His comrades will not, however, aid him to carry off the girl, unless he succeed in touching her hand before she reach the village shelter. By touching the girl's hand, the marriage contract is sealed, and cannot be broken; nevertheless the women often fight every inch of the ground, inflict the most serious hurt, and sometimes, shameful defeats, continuing the contest even after the bridegroom has touched the bride's hand, and, if the village skirts be reached, the men turn out to aid the women, and pursue the attacking party back to their own village.

The *Bhil* of Berar occupy the eastern slopes of the Gawilghur range to its western extremity, and stretch far westwards in Kandesh. They belong to the Turvi clan; all now are Mahomedans.

The *Koli* are in two distinct tribes, but they are agricultural, and there are several substantial potails amongst them.

The *Andh* are also called Pradhan, and are said to be helot Gond; but they are cultivators, and do not eat animals that die.

The *Kolam* are a Gond tribe who have settled to agriculture.

The *Lajar* are woodcutters in the Satpura range.

The *Nihal* are a helot class among the Gonds.

**BER-BAIT**, MALAY, means to make Pantuns. A pantun consists of four lines; the two first consist generally of a simile or natural image, and the two last a moral drawn from the simile. The Malays take great delight in listening to two poetical champions pantuning at each other, till one is obliged to give in from want of further matter.—*Journ. in Arch. v.*

**BERBER**, a race occupying the northern parts of Africa. In the Berber group of languages, all that is not Arabic in the kingdom of Morocco, in the French provinces of Algeria, in Tunis, Tripoli, and Fezzan, is Berber. The language also of the ancient Cyrenaica, indeed of the whole country bordering the Mediterranean between Tripoli and Egypt, is Berber. The extinct language of the Canary Isles was Berber; and, finally, the language of the Sahara is Berber. The Berber languages in their present geographical localities are essentially inland tongues.—*Latham, Rep. Br. Ass., 1817.*

**BERBERAH**, or Maratha, is described as a subdivision of Abhira; it is the Barbariko of Arrian's *Periplus*.

**BERBEREH**, the Mosallyon of the author of the *Periplus*, is a seaport in Africa, directly south of Aden, in lat. 10° 25' 45" N., and long. 46° 6' E. It was the grand mart of the ancients on this coast, and is still the great outlet for the commerce of north-eastern Africa. It has a large trade in sheep, cattle, ghi, coffee, various gums and resins, and in ostrich feathers. An annual fair is held from October to April, the inhabitants meanwhile living in tents to the number of 20,000, bartering their goods with merchants of Muscat, Bahrein, Buesora, Porebunder, Mandavie, and Bombay, or carrying them over to Aden, where a ready market exists for their produce.—*Horsburgh, Blackwood's Magazine.*

**BERBERIS**, a genus of plants belonging to the Berberaceæ. The genus has about 60 species in China, Japan, and in India. Amongst them are *B. angulosa*, *aristata*, *Asiatica*, *concinna*, *insignis*, *lycium*, *macrosepala*, *Nepalensis*, *ulicina*, *umbellata*, *vulgaris*, *Wallichiana*, *xanthoxylon*. Three medicinal substances are obtained from species of this genus, —an extract known as Rusot, a tincture, and Berberine, which is the active principle of these. But it is a troublesome and an expensive process to extract it pure. It is very bitter, yellow, not easily soluble in water, more readily in spirits of wine. In Europe it has been used chiefly as a tonic in indigestion, in doses of one to six grains, but has been given up to ten grains. *B. Asiatica* and the *B. aristata* are generally used. It is from the roots of these species that the bark is stripped for making the tincture. *B. concinna*, *Hook. et Thom.*, *B. angulosa*, *Wall.*, grows at Ramri and Pindari, 9000–12,500. A small shrub only a foot and a half high, flowers solitary, red fruit, the leaves and stems very spiny. In the Ryott valley in Sikkim, at Laghep, Iris was found by Dr. Hooker abundant, and this small bushy Berberry with oval eatable berries. *B. insignis*, a

plant of the Sikkim Himalaya, forms a large bush with deep green leaves seven inches long, and bunches of yellow flowers. *B. Kunawarensis* is found in Kunawar, and employed for making Rusot.—*Hooker, Journ. i. 364, ii. 197; Ind. Ann. Med. Sci. 1856, 379; H. f. et Th.*

**BERBERIS ARISTATA**. D.C. Barberry.

Var. *α*. Normalis.

<i>Berberis tinctoria</i> , <i>Lesch.</i>	<i>Berberis angustifolia</i> , <i>R.</i>
„ <i>chitra</i> , <i>Ham.</i>	

Var. *β*. Floribunda.

<i>Berberis floribunda</i> , <i>Wall.</i>	<i>Berberis, coratophylla</i> , <i>Don.</i>
„ <i>petiolaris</i> , „	„ <i>coriaria</i> , <i>Royle.</i>
„ <i>aristata</i> , „	„ <i>umbellata</i> , <i>Lindl.</i>
„ <i>affinis</i> , <i>Don.</i>	

Var. *γ*. *Micrantha*, *Wall.; H. et Th.*

<i>Ambarbarus</i> ; <i>Aarghus</i> , <i>Ar.</i>	<i>Zirishk</i> , . . . <i>PERS.</i>
<i>Chitra</i> , . <i>HIND.</i> of <i>HIM.</i>	<i>Kuraskai</i> , . . <i>PUSHTU.</i>

Wood—Dar huld; Dar chob, *PERS.*

Extract—*Haziz-Hindi*, *Ar.*; *Rusanut*; *Rusot*, *HIND.*

This plant is widely distributed over the mountains of India, and assumes many various forms, which has led to botanists giving it a host of specific names. It is found in the Suttlej valley between Rampur and Sungnam, at an elevation of 6000 to 10,000 feet; also on the Neilgherry and Pulney hills at from 6000 to 7000 feet, and at Newera Elia in Ceylon. The berries are much esteemed in the countries where they grow for their agreeable acid flavour. A yellow dye is obtained from the root.—*Cleghorn, Punjab Report; Ind. Ann. Med. Science.*

**BERBERIS LYCIUM**. *Royle. Barberry.*

<i>Kau-ki</i> , . . . . <i>CHIN.</i>	<i>Chitra</i> , . . . . <i>HIND.</i>
<i>Raisin Barberry</i> , . <i>ENG.</i>	<i>Kashmal</i> ; <i>Sumlu</i> , . „
<i>Ophthalmic</i> , „ . . „	<i>Sambal</i> , . . . . „
The root— <i>Ti-kuh-pi</i> , . . <i>CHIN.</i>	

This is found on the Himalaya at 3000 to 9000 feet, at Masuri and Kaghan, but not west of Hazara. It is considered by Dr. Royle to be the *Lycium* of Dioscorides; its fruit is dried for currants. 'Zirishk tursh' and its yellow-juiced root and wood yield the extract called *ras*, *rasaut*, *rasot*, or *raswat*, used as an external application in ophthalmia. It is likewise considered an extremely valuable febrifuge. It is prepared by digesting in water sliced pieces of the root, stem, and branches in an iron vessel, boiling for some time, straining, and then evaporating to a proper consistency. It is principally manufactured at Nepal and the Doon; sold at 8 annas the seer. Wood too small to be of much use, except for firewood.—*Powell; Cleghorn, Panj. Rep.; Hook. et Thom.*

**BERBERIS NEPALENSIS**. *Spr.*

<i>Ber. miccia</i> , <i>Ham.</i>	<i>Ber. pinnata</i> , <i>Rozb.</i>
„ <i>acanthifolia</i> , <i>Wall.</i>	<i>Mahonia Nepalensis</i> , <i>D.C.</i>
„ <i>leschenaultii</i> , „	<i>Ilex japonica</i> , <i>Thunb.</i>

This shrub is found on the Neilgherry, Pulney, and Travancore hills, at an elevation of from 5000 to 8000 feet. It is also on the Himalaya, Bhotan, Garhwal, and Khasya mountains. The wood is small, and of little use. See Dyes.

**BERBERIS SINENSIS**, *Smith*, the *Kau-kih* of the Chinese. This and *B. aquifolium* furnish the drug of China called *Kau-kih* and *Tu-kuh-pi*. This is a plant of northern China; berries of a dark purple.—*Drury; Smith.*

**BERBIANG**. *KYAN*. Brother-making. See Brother; Ber; Sahibah.

**BERCHEMIA FLORIBUNDA**. *Wall.* The *Zizyphus floribundus*, *Wall.*, is a plant of the

Khassya hills, Nepal, and Kamaon. The fruit of a Panjab species is eaten by goats and men. *B. aculeatus* is common in the Holy Land, and called Christ's thorn, from the tradition that the platted crown of thorns was made of its twigs.—*Voigt*.

**BERDA.** MAHR. *Terminalia bellerica*.

**BERDURANI**, a tribe of Afghans on the north-eastern part of Afghanistan, occupying the lower course of the Kabul river, and the parts between the Indus, the Hindu Kush, and the Salt Range, touching the Gbilzai on the west, the Sialpohi on the north, and the people of India on the east, the Indus being their boundary; but Peshawur is a Berdurani town. They were once a great tribe, but were removed from eastern Afghanistan to Herat by Nadir Shah.—*Papers, East India, Cabul, and Afghanistan*, p. 133.

**BEREKEDÉ**, a branch of the Asir tribe of Arabs, said to lend their wives, like the Jakuri Hazara.—*Sale's Koran*. See Polyandry.

**BERENICE**, a seaport established by the Ptolemy on the Red Sea, from whence goods brought from the east were conveyed by caravans 255 miles to Coptis on the Nile, and thence to Alexandria. The entire distance from Coptis to Berenice occupied twelve days. The ruins of Berenice were discovered by Captains Moresby and Carless at the bottom of the inlet known as the Sinus Immundus or Foul Bay.—*Ind. in 15th Cent.* See Saba.

**BERFA.** HIND. *Populus balsamifera*.

**BERGAMOT**, also Bergamotte, a name of the lime tree, *Citrus limetta*; also of the small pear-shaped fruit of the tree, and also of an essential oil obtained from the rind of the fruit. To prepare this oil, rasp the rind, express the raspings between flat porcelain slabs, allow the oil to settle, and then filter. The exquisite flavour of this oil is injured by distillation. It is used chiefly as a perfume; colour yellow; sp. gr. 0.888; freezes at 32°. More than 22,000 lbs. of this essence was imported into England in 1848.—*Beng. Phar.* p. 378; *Simmonds*, p. 566; *Hogg*, p. 140.

**BERGERA KONIGII.** L. Curry leaf tree.

*Murraya Konigii, Spreng.*

Karia-phalee, . . . BENG.	Kareyapela, . . . MALEAL.
Karripak-ku-jhar, HIND.	Kristina nimbu, . . . SANSK.
Kudla nim, . . . KANG.	Kara-pinchee-gass, SINGH.
Gandla, Gardala, . . . KANG.	Kari-vepelli maran, TAM.
Barsanga, . . . MALEAL.	Karivepa, . . . TEL.
Karo-bepon, . . . "	

A tolerably-sized tree, common throughout British India and Ceylon. It is cultivated generally in gardens for its pinnate-shaped leaves, which retain their fragrance when dry, and are used to flavour curries, mulligatawny, chutnies, etc., and are mixed in the curry pastes and powders prepared in India for transmission to England and other parts of the world. The mixture of the leaves not only imparts a peculiar flavour to these condiments, but adds a zest to them. It flowers in February and March; fruit of a deep purple colour; wood hard and close-grained. Medicinally, the leaves are considered stomachic and tonic; used raw in dysentery, and when roasted, are administered in cholera, in decoction to stop vomiting, also in fomenting. The bark and root are employed as stimulants.—*Royle*.

**BERGERA NITIDA.** *Thw.* The Meegong-karapinchee-gass, SINGHALESE, is a moderately-sized tree, not very uncommon in the warmer parts of Ceylon.—*Thw.* i. p. 46.

**BERHAMPUR**, a municipal town and military station in Ganjam, in lat. 19° 18' 40" N., and long. 84° 47' 50" E. It stands on a rocky ledge surrounded by an extensive plain, bounded on the W. and N. by a range of hills from 5 to 10 miles distant, and open to the S. and E. The district yields sugar; also silk cloth manufactured from Bengal and Chinese cocoons.

**BERHAMPUR**, a civil station in the Murshidabad district of Bengal, in lat. 24° 6' 30" N., long. 88° 17' 31" E., with a population of 27,110. It is built on the left bank of the Bhagirathi river, and is 118 miles from Calcutta. In the beginning of the nineteenth century, General Stewart resided here. He was wont to offer puja to Hindu idols, and to worship the Ganges. Like Job Charnock, he had married a Hinduani. It was here that, on the 25th February, the first overt act of the mutiny of 1857 occurred, in the 19th Regiment Bengal Native Infantry.—*Tr. of a Hindu*, i. pp. 68, 69; *Imp. Gaz.*

**BERI**, a caste in southern India following trade, and claiming to belong to the original Vaisya section. They also call themselves Chetti, or more correctly Sheti, from the Sanskrit Shreshthi, a merchant. The Beri belong to the left-hand sect, and are distinct from the Komati or Chetti of the right-hand division.—*Wilson's Glossary*.

**BERI.** HIND. *Zizyphus flexuosa*; also *Z. nummularia*.

**BERI.** HIND. Iron fetters for prisoners or quadrupeds.

**BERI.** HIND. A basket used to raise water for irrigation, made of leather or bamboo. It is suspended by four ropes, and swung by two men; it has various names in different parts of the country.

**BERI**, also Bhéri and Rana Bhéri. HIND. *Leontotis nepetefolia, R. Br.*

**BERIA**, a robber tribe of Central India.

**BERI-BERI**, a fatal disease, often attended with swelling and burning in the feet and paralysis; first written on by Dr. J. G. Malcolmson, Madras Medical Service, 1835.—*Dr. Buist's Catalogue*.

**BERING.** HIND. Nima quassioides.

**BERJA** or Buroja. HIND. A resin from the *Pinus longifolia*; is rich in oil of turpentine, yielding 15 to 20 per cent., and since 1860 the natives of Najibabad and Bijnore and of the towns of Murutt and Roorkee, have distilled turpentine from it. The resin brought from the hills is sold at the markets along the foot of the ghats at Rs. 3 to Rs. 4½ per maund. At Najibabad, 19 miles from the hills, the resin sells at Rs. 5 to Rs. 5½ the maund; the turpentine distilled there at 8 to 12 annas the quart bottle; and the residue, after distillation, called soondrus, is sold on the spot for Rs. 3 the maund. This soondrus is the unrectified rosin of commerce, and is technically known as Colophane. The resin is collected by cutting triangular notches in the trees, leaving a hollowed-out space at its foot as a receiving bowl, which is filled and emptied two or three times in the year. About 1000 to 1200 maunds are brought annually to Kamaon. Each tree yields from 5 to 10 seers.

**BERII.** MAHR. *Caryota urens*.

**BERNADOTTE**, king of Norway and Sweden, commenced life in the French army, and, when serving in India, he was taken prisoner by the British in a night sorti from Cuddalore in the month of June 1783.

**BERNARDINO.** Fray Gaspar de San Bernardino,

of the order of St. Francis, in 1611 undertook a journey by land from India to Portugal by way of Mombas and Socotra and the Persian Gulf. His narrative bears witness of the complete revolution which had taken place in the course of the trade between India and Europe, through the Euphrates valley and Syria.—*Birdwood*.

**BERNIER, FRANCIS**, was born at Angers, in France, about the year 1625. In 1654 he visited Syria, and passed into Egypt, residing a year at Cairo, where he suffered from the plague. Thence sailing down the Red Sea, he passed to India, landing at Surat in the latter days of Shah Jahan. He states that by the time of his arrival at the court of Shah Jahan, the various robbers whom he had met on the road had left him little money. He remained in India ten years (1658-1670?), during eight of which he was the physician of Aurangzeb, whom he accompanied to Kashmir in December 1664. About the end of February 1659, while Bernier was on his way to Delhi, he met Dara Shikoh fleeing towards Ahmadabad, after his defeat by his brother Aurangzeb. Dara's wife had been wounded in the battle, and Bernier turned back as far as Ahmadabad to attend upon her. His history of the revolution was translated into English with his Voyage to Surat; London, 1671 and 1675.—*Elph.* p. 536.

**BERONDA**, or Baraunda, belongs to a very ancient family of the Rajbansi caste of Rajputi. Under the rule of the Bundela chiefs, the state seems to have been held under a *samud* from Hurdi Sah. Its area, 275 square miles; population, 24,000; revenue, Rs. 45,000.

**BEROSUS**, a learned Chaldaean priest who lived in the time of Alexander. He visited Babylon soon after the Macedonian conquest, and he mentions a legend that the first dawn of civilisation was in southern Babylonia, and that the teachers of mankind came from the shores of the Persian Gulf. He took from the sacred books of Babylon the Chaldaean account of the Deluge, which he introduced into the history that he wrote for the use of the Greeks. It says that Obartes Elburatutu being dead, his son Xisuthros (Khasisatyn) reigned eighteen sars. Warned by Chronos (Ea) of the coming Deluge, he obeyed the injunction to build a vessel five stadia long, and five broad, in which he embarked his wife, his children, and intimate friends.

**BERRAWI**, a district of Kurdistan, on the Zab river. It is a long valley, and has sixteen villages of Kaldi Christians, each with priests.—*MacGregor*.

**BERRYA AMMONILLA**. *R. Trincomalee wood*.  
Somendilla, . . . SINGH. | Trincomalay chettu, TEL.  
Hahnililla; Hamaniel, ,, | Sarala devadaru, . . .  
Trincomalay maram, TAM.

This is a native of Ceylon, but has been introduced into the continent of India. The wood is annually imported from Trincomalee, by which appellation it is known in the Madras market. It is of a pale red colour, highly esteemed for its lightness and strength; is straight-grained, slightly pliant, tough, and little affected by the atmosphere. It is employed in the construction of the massoola boats of Madras, also for the spokes of wheels, for helms, handles, planes, frames, poles, and shafts of carriages. It is inferior to sal for spokes, and to the babul for some other purposes, but it is comparatively light, and easily worked. Dr.

Helfer mentions this tree as growing on King's Island opposite Mergui, and as a light, strong, and valuable wood. Flowers small, white, with gold-coloured anthers. The tree yields the best and most useful wood in Ceylon for naval purposes. It grows straight for twenty to forty feet high, and from twelve to thirty inches in diameter. Mr. Edye said that this may be considered superior to any wood for capstan bars, cross and trussel trees, cask staves, battens for yards, fishes for masts, boat-building, etc. And he added that at Madras it was highly valued for coach-work; from the toughness and fineness of its grain it answers all the purposes of ash in England. Its specific gravity is 80·0; unseasoned it weighs 58 to 60 lbs. the cubic foot, and 50 lbs. seasoned. It is largely imported into Madras from Ceylon, in logs from 18 to 25 feet long, and 2½ to 5 feet in girth.—*Drs. Mason, Wight, Cleghorn, and Helfer; Mr. Edye; Mr. Rohde; Mr. Mendis; M. E. J. R.; Thwaites; Roxb.; Voigt; Beddome, Fl. Sylv.* part v. p. 58.

**BERRYA MOLLIIS**. *Wall.* Petwoon of the Burmese is found on elevated ground of British Burma. Wood red, much prized for axles, the poles of carts and ploughs; also used for spear handles. A cubic foot weighs 60 to 62 lbs. In a full grown tree, on good soil, the average length of the trunk to the first branch is 50 feet, and average girth measured at 6 feet from the ground is 7 feet. It sells at 12 annas per cubic foot.—*Dr. Brandis*.

**BERRY-RAIN**. On the 8th September 1873, in a shower of rain which fell on some villages on the north of Purniah, small berries fell. They were green, mottled with white streaks, and had a slight point. The outer skin or husk was thin, and came off readily. It resembled a pea in dividing into two parts. It was so full of oil that it burned with a clear flame, though green. See Blood-rain.

**BER-SAHIBAH** of Borneo. Brother-making. See Ber Biang; Brother.

**BERSU**. HIND. *Leptopus cordifolius*.

**BERTHA**, in Rajputana, a form of land-tenure. The ryots or peasantry are distinguished into Koolhrya and Perja. The former are settled in Bertha proprietary, or other rent-free lands, and are not liable to be called on by Government for any services except the repair of roads, and attendance in the army upon particular occasions. The Perja, who occupy lands actually belonging to the prince, though perhaps in the immediate possession of jaghirdars, are, on the contrary, obliged to perform various services, both at the call of the jaghirdar and of the prince.—*Tod*.

**BERTHOLLETTIA LANCEOLATA**. *D. C.*

Reshami, Reshanbuti, Sarme, . . . HIND.

Leaves—rasanna (kura sanna), . . .

The Indian variety of this annual plant grows abundantly in many parts of the plains up to Peshawur, in places forming thickets, up to four and five feet high. Dr. Royle pronounces the leaves to be an excellent substitute for senna; remarkable for growing with their edges vertical, and for having both sides covered with stomata. Dr. Honigberger says that they are seldom used by the hakims.—*Stewart; Honigb.* p. 243; *Royle*, p. 456; *Ill. Him. Bot.* p. 19.

**BERU**. DUK. Pens, writing reeds.

**BERWAJA**. HIND. *Calligonum polygonoides*. **BERYL** is found in the Siberian Altai range,

but many are brought from Khotan, Ichi, the Chinese provinces, and Ceylon. There is a beryl mine at the village of Paddoor or Patiale, about forty miles E.N.E. of the town of Coimbatore, where it is found imbedded in a vein of magnesian limestone, traversed by hornblende rock. Beryls are also found in the sands of the Irawadi. The beryl and emerald in component parts are the same, viz. silica, alumina, and glucina, coloured by the oxide of chrome. The only important difference is their colours, the emerald being of its own peculiar green, which it derives from a small proportion of chrome. Beryl retains its surface polish more perfectly than almost any other material. The Romans cut it in facets and in the form of a sexangular pyramid. The constituents of the beryl and emerald are:—

	Beryl. Emerald.		Beryl. Emerald.
Glucina, . . .	15.50 12.50	Oxide of iron, . . .	1.00
Silica, . . .	66.45 68.50	Lime, . . .	0.25
Alumina, . . .	16.75 15.75	Sp. gr., . . .	2.76 to 2.73
Oxide of chrome, . . .	0.30	Hardness, . . .	7.5 to 8.00

Beryl is also said to be found at Vaniambadi, at the northern base of the Neilgherry mountains.

BES or Bais. HIND. of Hazara. *Salix*, *sp.*

BESAN. HIND. The flour of a pulse, such as that of gram, *Cicer arietinum*, compounded into a cosmetic powder, with aromatics and the flour of several pulses; is also made of pea-meal and orange-peel, and used as a detergent for cleaning the hair.—*Powell; Simmonds*. See Abir.

BESCHI, a missionary of the Church of Rome, who long resided amongst the Tamil races of the Peninsula of India. He was styled by the Tamil people, Virama-muni or Virama-munivar, the heroic devotee. He composed a poem in the style followed by Kamban, and called it Tembavani, giving the biblical narrative of Christ, the Virgin, and Joseph.

BESH. PERS. More; hence Beshi, increase. Besh Kimat, of high price.

BESHULYO-KURUNEE. BENG. *Cocculus cordifolius*.

BESISI or Besisik, a Malay tribe in Kedah, in the Malay Peninsula.

BESSI of Sumatra, fruit of *Averrhoa bilimbi*.

BESSUS, the murderer of Darius. He was put to death in a cruel manner. His body was fastened to the ground, and the boughs of two trees were bent, and, after being fastened to one of his limbs, allowed to spring back to their natural position. They tore him asunder. This fact is mentioned by Plutarch. This mode of executing criminals was occasionally adopted in Persia, and till recently in Nepal.—*Malcolm's Persia*, i. p. 73.

BEST, CAPTAIN, a scientific officer of the Madras Engineers. *Ob.* 1851. He wrote an account of the Guntur famine of 1833 in the *Mad. Lit. Trans.* 1844; On the Embankments of the Godavery, in a *Blue Book* of 1851; On Rain Gauges, and the Registration of River Freshes, in the *Mad. Lit. Trans.* 1844, No. xxx. 178.—*Dr. Buist's Catalogue*.

BESTA or Bestaru. KAR., TEL. A caste of fishermen in Madras and Mysore, to which the palanquin-bearers usually belong.—*Wilson's Glossary*.

BET or Bed. HIND. Rattan, *Calamus rotang*; any cane. Bet-i-Majnun, also Khilaf-i-Balki, also Leila-o-Mujnun, *Salix Babylonica*. Bet ka P'hal, fruit of *Calamus viminalis*.

BET or Bent. PANJ. Land along a river subject to periodical inundation.

BETA, the beet plant genus. The leaves of *B. cicla* or white beet are used as salads, and their midrib as a substitute for asparagus. *B. maritima*, or sea beet, requires a sandy soil; used as spinach, or a pot herb. The red beet and mangel-wurzel afford abundance of amylaceous and saccharine matter. *B. Bengalensis*, the Paluk Sag or Palung Shak of Bengal, is cultivated in Bengal and the Northern Circars, and its leaves are used by natives in their curries; when boiled it resembles spinach in flavour. The leaves shoot out again after being cut down.—*Roxb.; Voigt; O'Sh.* See Beet.

BETA VULGARIS. *Lin.* Beet.

Shul, Saik, Saig, ARAB. | Paluk, Chakunda, PERS.

There are three varieties,—viridis, green; rubra, red-rooted; and alba, white. The plant is largely cultivated in India as a vegetable. See Beet.

BETADA SWAMAMKI VRIKSHA. CAN. *Mimosa xylocarpa*.

BETA-GANNAPPA. TEL. *Nauclea cordifolia*.

BETALA, in Hindu mythology, the chief of the Bhuta.

BETCH, a branch of the Kuki in Cachar.

BETE of Ternate. *Caladium esculentum*.

BETEEKH. ARAB. *Cucumis melo*.

BETEL, BOXES are in use in all parts of the S.E. of Asia, of gold, silver, or other metal; and in peninsular India, about one-fifth of the people have one always in their pockets. In Burma the framework of these boxes is formed of thin strips of bamboo plaited into the shape of a box; the basket-work foundation is then coated with Theetsee varnish, painted and varnished. Every Burman has one or more of these boxes, to hold his betel, cigars, money, etc.; and their women, in addition to the above purposes, use them as jewel and dressing cases. Pagan, in Burma, is celebrated for their manufacture. Inferior sorts are made all over Pegu and in the Shan states. The higher classes of Burmese use boxes of silver, whilst the nobles of the court of Ava use gold.

BETEL LEAF.

Tambul, . . .	ARAB.	Betela, . . .	MALEAL.
Lau-yeh, Ku-ting, CHIN.		Barg-i-tambul, . . .	PERS.
Tu-pih-poh, . . .		Tambula, . . .	SANSK.
Pan, . . .	GUJ., HIND.	Vettilei, . . .	TAM.
Suro, Sirih, Sireh, JAV.		Tamalapaku, . . .	TEL.

The Piper betel belongs to the pepper family of plants, and furnishes the celebrated leaf of the S.E. Asiatics, in which they enclose a few slices of the areca nut and a little shell-lime. This they chew to sweeten the breath and keep off the pangs of hunger. It is also slightly narcotic. It is very easily reared in the Indian Archipelago, but in the Peninsula of India it requires manuring, frequent watering, and great care; and in the northern parts of Hindustan it becomes an exotic, very difficult to rear. The plant affords leaves fit for use in the second year, and continues to yield for more than thirty, the quantity diminishing as the plants grow older. In the Tenasserim Provinces, the Karens plant the vines on their uplands, where there are tall forest trees. The branches are lopped off, leaving only the topmost boughs, and the vines readily climb up and weave their dark glossy leaves all over the summits, making a betel vine farm a most beautiful object. Karen boys and maidens engage in this leaf harvest with great

zeat; and it is not uncommon for young men, in seeking companions, to inquire who are the most agile climbers of poo-lah, or betel-leaf trees. The Karen forests produce a wild species of Piper, the leaf of which is used as a substitute for the common betel leaf. The leaves are taken the utmost care of by the dealers, and are moved every day, lest one leaf should touch another decayed one; the decayed parts are carefully clipped away with scissors.—*Mason; Roxb.*

**BETEL-NUT, Areca nut, Penang nut.**

Footul, . . . ARAB., PERS.	Kramuka, Guvaka, SANSK.
Sooparee, . . . GUJ., HIND.	Puwak, . . . . . SING.
Jambi, Penang, JAV., MAL.	Paaku, . . . . . TAM.
Araca, . . . MALEAL., PORT.	Vukka, Wakka, . . . TEL.

The betel, or areca, or Penang nut palm, is grown in many parts of the East Indies and the Eastern Archipelago, from the Red Sea to the Pacific Ocean, and many of the people use the kernel of its fruit as a masticatory. It is the *Areca catechu*; is of elegant growth, and rises with a very erect and slender trunk to a height of forty or even sixty feet, the summit terminating in a tuft of dark green foliage; the trunk is seldom more than eighteen inches to two feet in circumference. The tree produces fruit from the age of five to its twenty-fifth year; it begins to blossom in March and April, and the nuts are fit to gather in the months of July and August, and are fully ripe in September and October. Fourteen pounds is the average annual produce of a single tree. The nuts vary greatly in size, and their quality depends solely on the amount of astringent matter they contain, a point which is judged of by cutting them. If the white or medullary portion, which intersects the white or astringent part, be small, has assumed a bluish tinge, and the astringent part be very red, the nut is considered of good quality; but when the medullary portion is in large quantity, the nut is considered more mature, and not possessing so much astringency, is esteemed less valuable. The ordinary nuts have a thin brown rind, and in size are intermediate between walnuts and hazel-nuts. Their general substance is of a faint oily grey colour, thickly marked with curly streaks of dark brown or black. Betel-nuts are made into necklaces, rulers, tops of walking-sticks, and other small objects. The best betel-nut of the Madras Presidency grows in the Nuggur district of Mysore, and in Travancore. It occurs in the market sliced and in whole nuts, also boiled and raw, or split and dried hastily over a fire, or dried slowly in that manner. That used by families of rank in Travancore is collected while the fruit is tender; the husk or outer pod is removed; the kernel, a round, fleshy mass, is boiled in water. In the first boiling of the nut, when properly done, the water becomes red, thick, and of a consistence like starch, which is afterwards evaporated into a substance like catechu, and is indeed known by that name. The boiled nuts being then removed, are sliced and dried, the catechu-like substance is rubbed over them, and, on being dried in the sun, they assume a deep black colour. Whole, unsliced nuts are also similarly treated. Nuts are fit for the slicing process in the months of July and August. Ripe nuts preserved in the pod are also in use. Nuts for exportation to Trichinopoly, Madura, and Coimbatore, are prepared in thin slices, and coloured or left in their natural hue. For Tinnevely and other districts, the nuts are

simply dried. The quantity of nuts produced on the coast of Sumatra is stated at 80,000 pikuls. The quantity imported annually by the Chinese amounts to 45,000 or 48,000 pikuls, exclusive of that brought there from Cochin-China. The nut is carried by the people of the East in pouches, and presented to guests in the houses of the rich, on silver trays, wrapped in gold and silver leaf, and in this form becomes an essential part in all ceremonial visiting. Indeed, among some of the inhabitants of the Eastern Archipelago, to refuse to accept betel-nut when offered, would give irreconcilable offence. It is believed to sweeten the breath, strengthen the stomach, and preserve the teeth; and when chewed with betel leaf, the Piper betel, *Lin.*, gives the saliva a red colour, which it imparts to the lips and gums. But only some nations chew it with the betel leaf; others add to it lime, tobacco, catechu, gambir (an extract from the foliage of *Uncaria gambir*, *Roxb.*), and the leaves of various species of pepper. White areca nuts form an article of trade with Burma from Penang and Acheen. Ordinarily, in Malabar, they are dried or cut into two or three slices; nuts are exported in their pods to Bombay. 2000 candies on the average are annually exported from Travancore. The number of the trees of the betel palm in Travancore alone is calculated at 10,232,873. In China they are met with both cut and whole, and the imports are mostly the growth of Java, Singapore, Sumatra, and Penang.

**BETEL-NUT CRACKER.** Soroto, HIND. In very general use among the natives who are consumers of betel-nut; used in cracking the nut. This instrument appears never to have been imitated by British manufacturers. It is of steel, and ornamental.

**BETHAI,** also Pethal, HIND., of Chenab, *Juniperus squamosa*.

**BETHANY,** a small village, now called Al Azirizah, about two miles from Jerusalem, on the eastern side of the Mount of Olives. On the summit of the Mount of Olives, within the area of a mosque, is a small circular chapel, covering the stone which bears the footprint shown as that of our Lord.—*Skinner's Journey*, i. p. 215.

**BETHEL** of Genesis xxviii. 2, 19, a compound word, El of the Greeks (Yl in the Hebrew and Phœnician), i.e. God, the Strong, whence comes Elohim, literally the gods; and the Græco-Phœnician Betylia, or sacred stones, supposed to have fallen down from heaven (Diopeteis), perhaps aerolites, which were honoured and held sacred on account of a divine power supposed to be inherent in them. Jacob rose from his dream exclaiming (ver. 17), 'How holy is this place; this is none other but the house of God. And Jacob took the stone that he had made his pillow, and set it up for a pillar, and poured oil upon the top of it, and called the name of the place Beth-el.' Bethel of the Hebrews, Bagistan of the ancient Persians, and Allahabad of the Indian Mahomedans, all mean the house or place of God. Bagistan, from Baga, God, and aghana, place.—*Bunsen*, iv. 242-3.

**BETONICA OFFICINALIS.** *Smith.*  
Hoh-hiang, . . . CHIN. | Betony, Bishopwort, ENG.  
Tops and leaves are warm anti-emetic, *Smith.*  
**BETOOA,** also Betyoa and Betsosag. BENG.  
*Chenopodium viride*; White goosefoot.  
**BETTAMU** or Bettapu, *Calamus rotang*, L.  
**BETTIAH,** a town in the Champaran district



## BETUL.

of Bengal, situated on the Hara river, in lat. 26° 48' 5" N., and long. 84° 32' 40" E. The Maharaja of Bettiah resides here. Mr. Hodgson notices three tall pillars or columns in North Behar, two of the pillars surmounted by a lion, and each having an inscription upon the shaft. These are at Mathiah near Bettiah, Bahra and Rediah. The Bettiah inscription is precisely the same as that of Delhi and Allahabad. The language of inscription—Pali, and character Old Pali. Date—315 B.C. The Buddhist king mentioned is Piadasi, or Asoka.—*Hodgson*, iii. p. 482, iv. p. 125.

BETUL or Baitul, a district lying entirely in the hill country, comprising the westernmost section of the great Satpura plateau. Beyond its western border the Berar country begins. It lies between lat. 21° 20' and 22° 35' N., and long. 77° 13' and 78° 35' E. The district must have been the centre of the first of the four ancient Gond kingdoms of Kherla, Deogarh, Mandla, and Chanda; but except an occasional mention in *Farishta*, no historical information as to the Kherla kingdom remains. It yields coal. Population in 1872, 284,055. The agricultural population consists of Mahratta, Kunbi, Pardesi, Kurni, Desi or Dolwar Kunbi, the Bhuiyar, Mali, Kerar, Gond, Kurku, Blili, Bharia, Gaoli, Bhuya, Mhar. The Gond have about twenty tribes and twelve sects.

BETULA, the birch genus; one of the Betulaceæ. In Nepal are *B. nitida*, *alvoides*, *utilis*, and *acuminata*, and *B. cylindrostachya* and *B. nitida* are also plants of Kamaon. The white birch yields a bark which the Kamtschadales chop up with the eggs of the sturgeon, and use as food. The sap is acid, and an agreeable beverage, and may be kept for years without undergoing fermentation. The bark of a species in Northern India is used to dye chintz red? *B. acuminata*, *Wall.*, grows 60 feet high at 3000 to 10,000 feet elevation in Kangra and Nepal, in the Himalaya. The wood is hard, strong, and durable.—*V. Mueller*.

BETULA BHOJPUTRA. *Wall.* Paper birch.  
*B. Jacquemontii*, *Spach*.

Shak-shin, . . .	BHOT.	Tagpa of . . .	LADAKH.
Burj, . . .	HIND.	Pangra.	Bhurjainu, Barjapatri,
Burji, Burzul, . . .	"	"	TEL.
Shag, Shakh, KANAWARA.	"	"	"

The Indian paper birch was found by Dr. Wallich on the alps of Garhwal and Kamaon, in the Sutlej valley between Rampur and Sungnam, at an elevation of 10,000 to 13,000 feet; and it is a plant of Tibet, Kaghan, Pangl, Busahir, and Lahaul. It is nearly allied to *Betula papyracea* of North America. So long ago as the age of the Hindu dramas, about the beginning of the Christian era, the Hindus used the inner bark of this birch as paper. In the drama by Kalidasa of the Hero and the Nymph, *Hind. Th. i. p. 216*, *Urvashi* says:—

' . . . I grieve that he should deem me  
Cold and unfeeling. I cannot now appear  
Before I meet these charges; some reply  
I'll make, a bhurja leaf, and will inscribe  
My thoughts on it, and cast it in his way.'

It grows to a higher elevation than most other trees, generally above coniferous forests. The tree at times reaches 6 or 10 feet in girth and 35 feet high. The wood is used for ploughs, small bridges, etc., at altitudes and in tracts where other trees are scarce. Mr. Watson told Dr. Stewart that it is good for turning; and in Kanawar poles of it are used for carrying and swinging a heavy kind of ark in religious processions, which

## BEZOAR.

implies some strength and elasticity. In Ladakh the striking part of the stick for polo, hockey on horseback, is made from it. The bark peels off in large sheets, and is used also for umbrellas, and for lining the flexible tubes of hookahs. Every consignment of the ornamental papier maché ware of Kashmir reaches the Panjab packed in wrappers of birch bark. Hindu pilgrims visiting the shrine of Amrath in Kashmir divest themselves of their ordinary clothes before entering the shrine, covering their bodies with the bharij-patra. The leaves or bark are used to cover the baskets of Ganges water sold by itinerant pilgrims. In Kangra, 'being sacred,' the bark is used for funeral piles. In Kashmir and Kamaon it is found very durable put under the earthen roofs; and it is largely used for packing apples, pomegranates, tobacco, and drugs, writing paper. It sells for three rupees a kharwar (ass-load) in Kashmir, according to Lowther. The price in Chumba was stated to be ten to sixteen seers for a rupee. Longden mentions that the old bridge at Koksar (now replaced by a more civilised one) was made of birchen twigs.—*J. L. Stewart*; *Royle*, *Ill. Him. Bot.* p. 383; *Eng. Cyc.*; *Elliot's Fl. Anth.*; *Powell, Econ. Prod. Panj.*; *Cleghorn, Panj. Rep.*

BETURUNGU. *BENG.* *Peristrophe tinctoria*.  
BET-YA. *BURM.* *Urtica heterophylla*; also *Tragia involucrata*.

BEUM. *TEL.* Husked rice.

BEVOIBETTA PEAK, in lat. 11° 21' N., long. 76° 43' E., in the Neilgherry hills, is S. of the Dodabetta peak. The top of the peak is 8488 feet above the sea.—*Baikie*.

BEYA. *SANSK., JAV., MALAY.* Cowries.

BEYAH, according to Rennell, anciently called Beypast'ha, is the Hyphasis of Alexander.—*Rennell, Memoir*, p. 102.

BEYPOOR, 5½ miles S. of Calicut, at the N. side of the river of same name; at its mouth is the western terminus of the Madras S.W. Railway. Beypore river has 8 or 10 feet on the bar at high tides.

BEYT, or Bate, an island on the S. coast of Kattyawar, in the Gulf of Cutch, about 5 miles long. The town and fort are on its W. side. The fort is in lat. 22° 26' 30" N., and long. 69° 5' 34" E. It was taken possession of by the pirates of Jugut, after they had been defeated by Kutub Shah. In A.D. 1482, Beyt fell, after having fought twenty naval engagements. Beyt fort was taken from the Waghirs and destroyed by the British on the 15th October 1859, and its fort and principal temples blown up. It has many pagodas for the worship of Krishna, and is largely visited by pilgrims.

BEZOAR, Serpent stone.

Faduj, . . .	ARAB.	Goliga Muniel, . . .	MALAY.
Hajr-ul-bahr, . . .	"	Pazahar-Kani, . . .	PERB.
Gairoon, . . .	DUK.	Bazr, . . .	PORT.
Bezoard, . . .	FR.	Gorochana, . . .	SANSK.
Bezoarsteen, . . .	GER.	Visagul, . . .	SINGH.
Guru-chandan, . . .	GUJ.	Bezaz, . . .	SP.
Zahar mohra, . . .	HIND.	Visha Kallu, . . .	TAM.
Bezzuardo, . . .	IT.	Pamu Kallu, . . .	"
Batu Nakit, . . .	JAP.	Telu Kallu, . . .	"
Goliga, Mantika, . . .	MALAY.	Geruda patsa raj, . . .	TEL.

Bezoars are intestinal concretions, some of the monkey; also of the wild boar, called pig stone; of the Indian hog, called Malacca stone, or lapis Malaccensis, or yellow bezoar, and Ceylon bezoar, lapis porci Ceylaucis, which was larger and not so

scarce; also the ox bezoar; that from the goat of Peru is known as the western bezoar; the ibex produces the oriental bezoar, also called the green resinous bezoar; the camel bezoar; the serpent stone is fabled to be from the cobra; and that of the bezoar of France from the viper. There are also hairy bezoars, agagrophilos, concretions obtained from the horse, ox, and sheep, and other quadrupeds. These form in the stomachs and intestines from the accumulation of hairs swallowed by the animals in licking themselves. The hairs become felted together in balls. The word is *pa-zahr*, from *pa*, to purify, and *zahr*, poison. Bezoar, from the mountain goat, the *boz-i-kohi*, is the most esteemed in Persia. Indeed, the name was at first applied to a concretion found in the stomach of a goat in Persia. Bezoar was formerly much prized as medicine in Europe, sometimes selling for ten times its weight in gold; but since its constituent parts have been ascertained, it has ceased to be sought after. The composition differs often in the same kind of animal, as well as in dissimilar species. Oriental bezoar is formed of bile and resin; other fictitious kinds are found to be made of hair, others of wood, and some principally of magnesia and phosphate of lime. The true bezoar from Persia is counterfeited so well by pipeclay and ox-gall, that even those have been deceived who procure the genuine from the animal. The genuine throws off only a small scale when a hot needle is thrust into it; and put into hot water it remains unchanged; when rubbed on chalk, the trace should be yellow, but green on quicklime. The cow bezoar is valued in the Chinese market at from \$20 to \$25 a catty, and is used by the Chinese solely as a medicine. The little which is brought there is from India. In China they are called *Niu-hwang*; also *Chau-pau*, also *Chah-tah*. The dog bezoar is called *Kau-pau*, and that of the horse *Mah-meh*. In the interior of the Rajang district, in Borneo, are two species of monkey, which produce the *batu nakit*, or bezoar stone. One is large and black, with a long tail, called *nakit*. The other is large and red, but has no tail, and is called *basi*. In one out of 10 or 20 of these two monkeys, are found the bezoar. Honigberger mentions that *Padzahr siah*, *PERS.*, *kani zahr mohra*, *HIND.*, is a dark green serpentine; and a specimen in the Madras Museum, brought from Dehli by Mr. Charles Gubbins, as *zahr mohra*, is undoubtedly this mineral. Bezoar is brought to Bombay from Gujerat and Malabar in small quantities, and is chiefly re-exported to China. Ainslie mentions that it is brought to India from Ceylon, Bussora, and the seaports in the Gulf of Persia as a medicine. Bezoar is supposed by the native practitioners to possess sovereign virtues as an external application in cases of bites of snakes, stings of scorpions, hydrophobia, etc. Bezoars do not deserve the least confidence. The *fadaniya* bezoar of the Panjab are intestinal calculi, consisting of phosphate of lime, etc. They occur there in the intestines of various animals. — *Honigb.*; *O'Sh.*; *Crawford*; *Powell, Handbook*; *Morrison*; *Tavernier*; *Ouseley*; *Williams*; *A. Moquin Tandon*.

BEZOMMAR is the seat of the Patriarch, or spiritual head of all the Armenian Catholics in the East. He is assisted by several bishops, and about twenty or thirty monks. — *Robinson*, ii. 45.

BEZWARA, a small town on the banks of the Kistna, and 45 miles from its mouth, in lat. 16° 30' N., long. 80° 39' E. It is surrounded by high hills, in which are a large number of Buddhist rock-cuttings, cells, caves, and steps, and is supposed to be the *Dhanakaketa* of Hiwen Thsang. There are also many ancient Hindu pagodas. Wherever excavations have been made, ancient Buddhist and Brahmanical remains have been discovered. This town is the head of the network of canals forming the irrigation system of the Kistna district.

BGHAI, one of the great sections of the Karen race, the other two being the Sgau and the Pwo. The Bghai clans are the Bghai-ka-ten, Bghai-ko-ha, Bghai-muh-htai, Laimay, and Manu Manan.

Bghai tribes occupy all the country from the Sitang to the Salween rivers, and from the mouth of Thonk Ye-khat creek to near the British boundary and the Shan state of Mo-bhya. They speak two distinct dialects, the Bghai and that of the Red Karen, both of which are more nearly related to the Sgau than the Pwo, there being no final consonants in either. They dwell south of the Ka. They are more savage than the other Karen tribes, and they make forays and kidnap their neighbours. Each village has a single raised and palisaded and fenced house, with a walk down the centre, and with a hearth for each family, and one with 75 hearths has been seen. A stranger can only approach with a guide. On his arrival, a place is pointed out for him to sit, and if he move, he is speared as an enemy. A ladder during the day-time leads to a trap-door. They are known as the Bghai by the P'aku and Sgau. They bury their dead in coffins like those of the Chinese, made of a single log of wood, with a hollow place for the corpse.

The Bghai-ka-ten wear a tunic with perpendicular red bands on a white ground, and are named by the Burmese, according to their localities, *Leik-bya-gie* and *Leik-bya-gnai*, or great and little butterflies. The other division wear short white trousers, and are again subdivided into the Bghai-muh-htai, the eastern Bghai or Red Karen, who dwell beyond the eastern mountains in the valley of the Salween; and the Bghai-ko-ha, or Upper Bghai, because they reside on the rivers above them, but to these the Burmese give the name of *Ka-yeu Aiyang*, or Wild Karen. They rear the silkworm. They eat dog's flesh without salt, and rice without vegetables. They are wretched barbarians.

The Laimay or Black Necks, is a small Bghai tribe N.E. of Tounghoo, whom the Bghai call Pray. Manu Manan are called by the Red Karen, Pray. They dwell between the Sgau and Red Karen.

Bghai-muh-htai, or Karen-ni, the Red Karen call themselves *Ka-ya*, their term for a man. The Shau call them *Yang-laing*, which also signifies Red Karen. The men wear short white trousers, with perpendicular black or white stripes, or black ground with red or white stripes. The women have a red or black turban, with a square cloth tied by the two corners over the right shoulder, like a Roman toga. They also have a petticoat. The men go armed, and each has a pony. Every Red Karen has his back tattooed with radiating lines; it is their mark of manhood. They dwell on a table-land several thousand feet high, nudu-

lating, with good soil and many springs. Their country is the finest in southern Burma, and their villages amount to about 200, with from 100 to 400 houses in each. They are skilled in the arts, are vigorous, hoe their land, and use cattle with panniers. They use spirituous liquors largely. Many of the population are slaves. The Karen-ni are civil, good-tempered, and intelligent, but they evince great ferocity in their forays.

The *Lwai-lohug* is a Karen tribe dwelling south of the Ka-khyen, on the edge of the table-land west of lake Nyoung-Ywe, two degrees north of Tounghoo. They dress like, and are doubtless a branch of, the Red Karen.

*Ying-ban* is a tribe supposed to belong to the Red Karen, whose dress and language they use. They dwell about 100 miles north of Tounghoo.—*Mason, Burma*, pp. 89-91, 641.

BHABAR. HIND. *Urtica heterophylla*; also *Andropogon involutum* and *Eriophorum cannabinum*.

BHABAR. HIND. In Baitool, light black soil.

BHABAR, a sloping tract of country under the Siwalik hills, from 10 to 20 miles broad. The slope of the ground varies from 17 to 30 feet per mile, diminishing rapidly after the first few miles. The soil in many parts consists of a rich black mould, at the extreme north and south verges of the forest. There are occasional patches free from trees, but covered with high grass, and many spots afford good pasturage; the Bhabar is almost destitute of trees valuable for timber; and water is at such depth below the surface, that all attempts to dig wells have been fruitless. It forms the southern portion of Kamaon, and is there 10 to 11 miles broad, and it runs between the mountains and the Terai. On the south is a line of springs which marks the northern boundary of the Terai district. Up to 1850, the Bhabar was an almost impenetrable forest, given up to wild animals; but since then a large population has entered the hills.

BHABOOT. HIND. Ashes of dried cow-dung, which Hindus smear over their foreheads and bodies. See Atit.

BHABKA, near Bairath, on the road between Jeypore and Dehli. A sculptured stone was got here. It contains an edict of king Pyadasi, and specifically refers to the precepts and doctrines of Bhagavat Buddha.—*Prinsep's Tibet*, p. 155.

BHABRI. HIND. *Amarantus anardana*.

BHABRIA, a section of the Koli race, dwelling from Baroda north to Mahee Kanta.—*Wils.*

BHABRU. SANSK. A sacred name of Siva.

BHADA. HIND. A grass which grows in poor soil; it makes excellent fodder.

BHADARIA, a tribe of mendicants of Brahmanical descent, who profess astrology.—*W.*

BHADAURIA, a branch of the Chauhan Rajputs residing in the provinces of Agra and Etawa, and in other places along the Jumna, whence the tract is termed Bhadawar. The raja of the district claims descent from an ancient family, the members of which enjoyed high consideration at the court of Dehli from the reign of Akbar; and his pretensions are admitted by the surrounding rajas, who yield him precedence, and accept from him the tilaka or frontal mark on their accession.—*Wilson, Glossary*.

BHADON, the fifth month of the Hindu lunisolar year, August and September. On the 3d of this month, amongst Rajputs, there is a grand

procession to the Chougan; the 8th, or Ashtami, is the birth of Krishna. Rajputs have several holidays in this month, when the periodical rains are in full descent; but that on the last but one (Sudi 14, or 29th) is the most remarkable.—*Rajasthan*, i. p. 581. See Nathdwar.

BHADRA-KALI, SANSK., from Bhadra, goodness, and Kali, one of the names of Parvati; in this form she is one of the Gramma-devata or village deities, and as such receives bloody offerings, and assists in the practice of sorcery and witchcraft.

BHADRA MUSTE. SANSK. Also Bhadra tunga gaddi, TEL. *Cyperus hexastachyus*.

BHADRAPADA, a Hindu month when the sun is in the sign Simha, corresponding to the Tamil month of Auvani. See Varsha.

BHADRASENA, king of Magadha, one of the Sisunaga dynasty, B.C. 400.—*Bunsen*, iii. 538, 542.

BHAE. DUK. *Sterculia colorata*.

BHAEUL. HIND. Seemingly *Grewia oppositifolia*. It grows in the ravines of Simla, and at higher and colder situations. The ropes made from it are strong and durable; during the depth of winter the villagers feed their cattle on the leaves, which sell from three to five annas per load of 25 to 45 seers. It supplies a crop of twigs annually.

BHAGA, a mountain river of Kangra; it unites with the Chandra to form the Chenab.

BHAGADATTA, a king of the Yavana, who submitted to king Jarasandha.

BHAGALPUR, a town in Bengal on the right bank of the Ganges, with a population of 69,678 in 1872. It gives its name to a district of 4268 square miles, and a population of 1,826,290 persons; the soil of the district has been injured by changes in the bed of the Kusi (Cosi) river. Besides the Hindus and Mahomedans, there are 335,137 Goala, 16,468 Santal and other aboriginal races. The Oswal clan of Rajputs have two temples in the chief town. The sacred hill of Mandargiri is fabled to cover the body of the giant who was decapitated by Vishnu when he was trying to destroy Brahma, Vishnu, and Siva. It is a place of Hindu pilgrimage. It suffered from famine in 1770, 1775, 1779, 1783, and 1865-66.—*Imp. Gaz.*

BHAGANA. SANSK. The circumference of a circle. Independently of astronomical purposes, the Hindus frequently divide the circumference of the circle into twelve rasi or signs, subdivided sexagesimally into Bhaga, Cala, Vicala, etc., i.e. degrees, minutes, seconds, etc. Bhagana means also a revolution.—*E. Warren, Kala Sankita*.

BHAGAR. HIND. *Eriophorum cannabinum*.

BHAGAT or Bhakt. HIND. A term amongst the vaishnava, now usually applied to a Hindu religious puritan, who is initiated by a necklace of beads round the neck, and a circle on the forehead. After initiation, the puritan abstains from flesh and spirits. Bhagat or Bhakt also simply means a follower or worshipper, as Siva bhagat or Vishnu bhagat, a worshipper or follower of Siva or of Vishnu. Bhagat is also a title given to the head of the math or temple of Kanoba. He works himself into a state of hysteria on the Jan'm Ashtami, and the people, believing him to be then possessed by Krishna, worship him with incense and prostration, and present sick people to be touched and cured.—*Wilson*.

BHAGATIYA, a caste in Agra, Etawa, Cawn-

pur, and as far east as Ghazipur, where they number more than 100 families; they pass their time in buffoonery, singing and dancing.—*Sherwin's Hindu Tribes*, p. 276.

**BHAGAVAN** or **Bhagwan**, a name of deity, denoting God. The derivation means the primary cause of creation. **Bhagwan** is the name by which all Hindus recognise the Supreme Being.—*Taylor*.

**BHAGAVATA**, an extinct Vaishnava sect, who wore the usual marks, the discus, club, etc., of that divinity, and likewise revered the salagram and tulasi. The Bhagavat of the present day is one who follows particularly the authority of the Sri Bhagavat Purana. The name is from Bhagavat or Bhagavata, divine.

**BHAGAVAT-GITA**. **SANSK.** From Bhagavat, divine, and gita, a hymn, i.e. divine song; a Sanskrit poem in the form of a metaphysical dialogue between Arjuna and Krishna. It is an episode in the Mahabharata. It contains many fine passages, in which Krishna gives an exposition of the pantheism of the Brahmans and of the Hindu mystic theology. The Brahmans regard it as only inferior to the Vedas. It is the most intelligible and most interesting of all the Sanskrit writings. It is written in splendid metre, and belongs to a literary age. It is recognised by all Hindu sects and schools. It propounds an eclectic system. Its two leading doctrines are the adwaita philosophy of Vyasa, and the supreme importance of quietism, resembling the Stoic philosophy of the Greeks. Its author is unknown, but he was probably a Vaishnava Brahman, and its date was probably the second or third century A.D. It is later than the six Darśanas or philosophical schools. The poem is divided into three sections, each containing six chapters, the philosophical teaching in each being somewhat distinct; but the main design of the poem is to inculcate the doctrine of Bhakti (faith), and to exalt the duties of caste above all other obligations, including those of friendship and kindred. The sentiments expressed in it have exerted a powerful influence throughout India for the past 1600 years. It was early translated by Mr. Wilkins, subsequently by Mr. J. Cockburn Thompson; and there are translations into German, French, etc. Warren Hastings wrote the preface to Wilkins' translation of it. The Bhagavat Gita, the Mahabharata, and the Ramayana are to the Hindu all that the Bible, the newspaper, and the library are to Europeans. Dr. Lorinser, in an appendix to his edition of the Bhagavat Gita, compares, in parallel passages, portions of this book with that of the Christian New Testament. He is of opinion that the doctrines in this book are not only an eclectic mixture of different Indian philosophies, but have also a strong infusion at least of ideas and sayings taken over from Christianity. He is satisfied that it dates after Buddha; and there are strong reasons to believe that its composition must be attributed to a period terminating several centuries after the commencement of the Christian era. Lassen infers its age to have been in the 3d century after Christ. It is in the Gospel of John, the Acts of the Apostles, and Revelation, that the correspondence is apparent, though also Paul's Epistles to the Thessalonians and to Philemon, and the Epistles of Peter, are noticeable.—*Ind. Ant.* Oct. 1873.—*Douson*; *W. Taylor*; *Elph.* pp. 93, 155.

**BHAGAVAT PURANA**, one of the sacred

books of the Hindus, styled Purana, of which there are eighteen. The Vishnu Purana is that best known. The Bhagavata Purana teaches vaishnava doctrines. It is so named from its being dedicated to the glorification of Bhagavata or Vishnu. It consists of 18,000 slokas, distributed amongst 332 chapters, divided into 12 skandhas or books; and it exercises a more direct and powerful influence upon the opinions and feelings of the people of India, than perhaps any of the Puranas. Its tenth book narrates in detail the history of Krishna, and has been translated into all the languages of India. It is understood to have been written by the grammarian Vopadeva or Bopa-deva, who lived about the 12th or 13th centuries, at the court of Hemadri, raja of Devagiri (Deogarh or Dowlatabad).—*Growse*, p. 50; *Douson*.

**BHAGAVATI**, **SANSK.**, in Hindu mythology, is the wife of Bhagavan. Bartolmeo says that her figure was on the gold pagoda coin, and gave it its name.

**BHAGDAR**. **GUJ.** The headman of a village commune.

**BHAGHEL**, **CUND**, 'the land of the Bhaghel, also known as Rewa; a territory in Central India, whose princes are of the Bhaghel or Bhaghela race. It lies between lat. 22° 40' and 25° 10' N., and long. 80° 25' and 82° 45' E. The Bhaghel, according to Wilson, are a branch of the Sisodhiya Rajputs of Gujerat, who migrated eastwards. Subdivisions of the tribe, under different denominations, are widely spread through Bundelkhand, Allahabad, Benares, Gorakhpur, Cawnpur, and Farrakhabad. They are also said to be of the Chauhan race, descended from Komarpal (died A.D. 1166), sovereign of Gujerat. In Gujerat there are many petty chieftains of this tribe, as Lunawarra, Mandvie, Mahera, Godra, Dubboye, etc. Another account makes the Bhaghela Rajput race descendants of Sid Rae. They also occupy Pitapur and Theraud in Gujerat. Tod says the Bhaghela Rajputs are a branch of the Solanki kings of Anhalwara.—*Tod's Rajasthan*.

**BHAGIRATHI**, a branch from the Ganges, in Bengal, which Hindus regard as the sacred channel of that river. It leaves the Ganges in the Murshidabad district; and at the town of Nadiya it is joined by the Jilingi, and the Hoogly is formed. Its course is frequently changing and sandbanks forming. The Bhagirathi river of Garhwal rises from the Gangotri peak, and is one of the headwaters of the Ganges, and joins the Aleknanda at Deo Prayag, to form the Ganges. The people identify that with the branch thrown off by the Ganges at Chhapgati, 1000 miles below. Bhairoghati is in a deep gorge, at the confluence of the Bhagirathi with the Jahnavi, and is visited by Hindu pilgrims from all parts of India.—*Imp. Gaz.*

Bhagirathi Peak, in lat. 30° 56' 5" N., and long. 78° 59' 1" E., in Garhwal, near the origin of the Bhagirathi river, is 21,390 feet G. T. S. in height. Herbert and Hodgson call this peak the 'Pyramid,' and give lat. 30° 54' 6" N., long. Gr. 79° 2' 8" E., height 21,379 feet.—*Schlag*.

**BHAGMUTTY**, a river of Nepal. Katmandu, the capital, is built at the junction of the Bhagmutty and Bishmutty.

**BHAGNUR**, rich alluvial lands under the Jumna.

**BHAGTEEA**, a dancing boy dressed up as a dancing girl.

**BHAGWANA**. See Baluchistan.

**BHAGWARI**, GUJ., also Nirwa. Lands held in commune in Gujerat, Kaira, and Ahmadabad.

**BHAGWEE**, a cloth dyed with red ochre, used by fakirs.

**BHAI**. HIND. Brother, comrade, fellow-townsmen, fellow-countryman, from which are many compound words: Bhai-band, relatives, connections, fellow-townsmen; Bhaiyachara or Bhai-bhant, lands held in common by relatives; a village commune owned by descendants from a common stock. Later, the title of Bhai was in practice frequently given to any Sikh of eminent sanctity, whether his ancestor had been the companion of a guru or not. The Behdi and Sodhi, however, confined themselves to the distinctive names of their tribes, as the Behdi called themselves Bāba, and the Sodhi sometimes arrogated to themselves the title of guru, as the representatives of Govind and Ram Das. Bhaind, a brotherhood; a term given to the kinsmen of a Jharejah chief.—*Elliot, Sup. Gloss.* p. 61; *Cunningham's Hist. of the Sikhs*, p. 65.

**BHAI BHAGTOO**, the founder of the Kythul family; he was a useful partisan of Lord Lake, but was subsequently reduced to comparative insignificance under the operation of the British system of escheat. Dhurum Singh, the ancestor of the respectable Bhai of Bagreecan, between the Sutlej and Jumna, was likewise a follower of Hur Rai.

**BHAI-BIRRUNG**, the seed of a plant brought to Ajmir from Harauti, considered warm, and used in mesalib, and in prescriptions to promote digestion.—*Genl. Med. Top.* p. 126.

**BHAI-BYA**. BURM.? In Amherst, a timber used for house posts, commonly called white Jarool.—*Captain Dance*.

**BHAIMI**. SANSK. The 11th of the Hindu month Magha, on which day offerings are made in honour of Bhima.—*IV*.

**BHAINS**. HIND. A male buffalo. Mhains, the cow.

**BHAINSH**. HIND. *Salix tetrasperma*.

**BHAIRAVA**. SANSK. The fear-exciting, from Bhaya, fear. Bhairavi, the wife of Bhairava. Bhairava is a title of Siva in his destructive character, a terrific deity, only to be satisfied by blood. According to Major Tod, there are two Bhairava, the fair and the black (Gora and Kala), who in the field of battle are the standard-bearers of their mother Kali. The sable deity is the most worshipped. The dog is sacred to him, and in sculptures he is commonly represented on one. He is also called Bajranga, or of thunderbolt frame. Mr. Ward states that under the name of Bhairava, Siva is regent of Kashi (Benares). All persons dying at Benares are entitled to a place in Siva's heaven; but if any one violate the laws of the Shashtra during his residence, Bhairava grinds him to death. At the lat of Bhairava at Benares, the Kan-phata jogi ascetics officiate as priests. A temple is dedicated to Bhyru and his wife Jayisuri at Loni, about twelve miles from Poona, to which people bitten by snakes are brought, and Hindus believe that they invariably recover. Bhyru will not even permit the nim tree, used as a preservative against the bites of snakes, to grow near the place, as all persons so bitten are under his special care. In the temple of Kylas at Ellora is a beautiful sculpture of him,

bearing in his hands the damara, the hooded snake, and apparently a richly-sculptured sceptre.—*Cole, Myth. Hind.* p. 73. See Bhairavi.

**BHAIRAVA JAP** or Bhairava Jhao. At some distance to the north of the Jaina temples of Girnar, and above them, on the verge of the hill, stands a huge insulated rock, the Bhairava jap, or 'Leap of Death,' otherwise styled the Rajamela-vana-pathar, the 'desire-realizing rock,' whence Hindus have often been tempted to throw themselves down, in the hope of a happy future. Laying a cocoa-nut on the dizzy verge of this rock, the victim attempted to poise himself upon it, and in another instant he was beyond humanity's reach, and his body a prey to the vultures that soar under the lofty cliff. Such suicide has long been forbidden; but only about A.D. 1850, three Kunbi, keeping secret their intentions, ascended and made the frightful leap; some Rabari had also determined to do the same, but were restrained.

Postans says the Girnar rock bears three inscriptions. The most ancient, which occupies the eastern side, are the edicts of king Asoka. The celebrated edicts are very perfect.—*Postans' Western India*, ii. p. 41; *Cul. Rev.*, 1848; *J. B. As. Soc.* vii. pp. 217-262. See Asoka; Girnar.

**BHAIRAVI**, fierce attendants on the goddess Kali; also ascetic female Hindus in Bengal, who personate Sakti. They take a vow of celibacy. Many of them are influenced by a sincere and enthusiastic devotion, but their reputation is not high.

**BHAIRAVI CHAKRA**. SANSK. Bhairavi, a name of Durga, and chakra signifies a circle or wheel. See Bhairava.

**BHAIRIYA**, or Redia, a small, dissolute, and disorderly caste, who wander about in the company of dancing women, and are notorious thieves and scoundrels. They are in many of the districts of the Bengal Provinces, and in Cawnpur.—*Shering's Hindu Tribes*, p. 276.

**BHAJA**, four miles south of the great Karli cave in the Bhor Ghat. It is famed for its Chaitya cave excavated in the rocks. Its date is supposed to be before the Christian era.—*Ferg.*

**BHAJI**. HIND. Greens.

**BHAJRUBHAI**. BENG. *Mellivora Indica*, *Jerdon*.

**BHAKRA**. HIND. *Tribulus lanuginosus*, *T. terrestris*.

**BHAKRI**, a yellow earth used in coarse dyeing at Multau.

**BHAKSHI**. HIND. of Kangra. *Gardenia tetrasperma*.

**BHAKTA MALA**, a work in which is embodied the legendary history of all the most celebrated Bhakta or devotees of the Vaishnava order. It was originally written in a Hindi dialect, by Nabha Ji, about A.D. 1580, but was added to by Narayan Das, who probably wrote in the reign of Shah Jahan. This, termed the Mala, was added to in A.D. 1713 by Krishna Das, the additions being named the Tika.—*Wilson*.

**BHAKTI**, in Hinduism, signifies a union of implicit faith with incessant devotion. The doctrine of the Bhakta was an important innovation upon the old Vedic religion. The object of the Vedas, as exhibited in the Vedanta, seems to have been the inculcation of fixed religious duties as a general acknowledgment of the supremacy of the deities, or of any deity; and, beyond that, the necessity of overcoming material im-

purities by acts of self-denial and profound meditation, and so fitting the spiritual part for its return to its original source. This system was diffused throughout the old pagan world. But the fervent adoration of one deity superseded all this necessity, and broke down practice and speculation, moral duties and political distinctions. In the Bhagavat Gita, Krishna is made to declare that, to his worshipper, such worship is infinitely more efficacious than any or all observances, than abstraction, than knowledge of the divine nature, than the subjugation of the passions, than the practice of the Yoga, than charity, than virtue, or anything that is deemed most meritorious. An important consequence results from these premises,—that as all men are alike capable of feeling the sentiments of faith and devotion, it follows that all castes become by such sentiments equally pure. Amongst the Vantawara sectarians founded by Chaitanya, all persons of all castes are admitted into the sect, and all are at liberty to sink their civil differences in the general circulation of mendicant and ascetic devotees, in which character they receive food from any hands, and of course eat and live with each other without regard to former distinctions. In like manner, as followers of one faith, all individuals are equally entitled to the prasad, or food which has been previously presented to the deity; and it is probably the distribution of this, annually, at Jagarath, that has given rise to the idea that at this place all castes of Hindus eat together. See Pran-Pralap.

**BHAL**, or Bhal Sultan, a tribe of proprietary Rajputs in Secunderabad, Balundshahr, Hatras, and Tupplu in Alighur. The tract about Balabhipura and northward is called the Bhal.—*Elliot; Tod*.

**BHALATAKI**. HIND. *Semecarpus anacardium*.

**BHALIKA**, contemporary with Dhritarashtra and the five Pandu brothers. Bhalika means the Bactrian, from Balkh, the later form of the name of that city.

**BHALOO**. HIND. A bear. Bhalloo Soor, *Arctonyx collaris*, Cuv.

**BHAMADATTA**, a king of Kalinga, supposed to be the Brahmadatta, who after Buddha's death received the tooth relic at Kalinga.

**BHAMAH**, a race in the valley of Nepal, supposed to be an offshoot of the Newar. The Bhamah shave the head, like the Bhutia.

**BHA-MANDALA**. SANSK. A nimbus, an aureole.

**BHAMTI**, also Bhamatya; in Berar, Bhamwatya, a pickpocket, a thief.

**BHAN**. HIND. *Populus Euphratica*; grows in N.W. Himalaya and in Sind, used for rafters and turnery; also *Rhus cotinus*; its leaves are used as a tan.

**BHAN-BHWAY**. BURM. In Tavoy, a wood used for house posts, like sissoo.

**BHAND**. HIND. *Geranium nodosum*.

**BHANDAK**, a town 18 miles N.W. of Chanda, in the Central Provinces. The architectural remains in and around it consist of temple-caves, and in the Winjhasani and Dewala hills, the footprint of Bhima, on the latter hill, the temple of Bhadravati.

**BHANDAR**, a mixture sacred to Kandoba, of powdered turmeric and another substance.

**BHANDAR**, a cocoa-nut tree toddy drawer.

**BHANDARA**. HIND. A treasury, a store, a reservoir; a guarantee, an assurance.

**BHANDARA**, in lat. 21° 9' 22" N., and long. 79° 41' 43" E., is the chief town of a district of the same name in the Central Provinces, through which the Wainganga flows. The population of the district in 1877 was 593,624. The aboriginal races are Gond, Kurku, Kol, Dher or Mhar, Kunbi, Ponwar, Koli, Mali, Goali, Kalar, Dhimar. The district is infamous for divorces, in which the women take the lead. The pat or concubinage is largely followed. The lingam and many animals and reptiles are worshipped. There is a large tomb near the village of Murmari, about 10 miles from Bhandara, where rest the remains of an English lady. It is held in great veneration by the surrounding villages.—*Cent. Prov. Gaz.*

**BHANDER**. HIND. The desert S.W. of Rajputana. See Mewar.

**BHANDIBAJAN**. HIND. *Sageretia Brandrethiana*.

**BHANG**. HIND.

Subjah, Subji, Sidhi, HIND. | Sukho, Sawia, . SINDH.  
Bhanghi, . . . TAM. TEL.

The larger leaves and capsules of the dried hemp plant, *Cannabis sativa*. They are used by the natives of S. Asia for making an intoxicating drink bearing the same name, also for smoking; and the powdered leaves are used in infusion and in sweetmeats as an intoxicating drug. The hemp plant in tropical countries also exudes a gum, a very powerful stimulating narcotic, which it does not produce in cold countries. It is the charras of India. The dried leaves partake of this narcotic principle, and are used all over India to produce intoxicating effects. They are used for making the conserve or confection termed Majoon. Bhang is cheaper than ganjah, and, though less powerful, is sold at such a low price that for one pice enough can be purchased to intoxicate a 'habituated person.' Sidhi, Subji, or Bhang (synonymous) are used with water as a drink. It is generally used in a liquid form, and is fiercely intoxicating. One recipe, which is thus prepared, is,—hemp leaves, washed in water, 3 drachms; black pepper, 45 grains; cloves, nutmegs, and mace, of each 1½ grains. Triturate the ingredients with eight ounces of water or milk, or with the juice of water-melon seed, or cucumber seed, and strain. Spices render it more inebriating. Another recipe is,—about three tola weight (540 troy grains) are well washed with cold water, then rubbed to powder, mixed with black pepper, cucumber, and melon seeds, sugar, half a pint of milk, and an equal quantity of water. This composition is chiefly used by the Mahomedans of the richer classes. Sidhi washed and ground, mixed with black pepper, and a quart of cold water added, is the favourite beverage of the Hindus, especially the Brijobassi, and many of the Rajputana soldiery. Under the Burmese Government at Tavoy, no one was allowed to cultivate the plant without a licence from Government. Sometimes a general permission was given, and at other times a general prohibition would be issued. Throughout India, bhang is one of the exciseable articles, and the plants are taxed for revenue.—*Williams' Middle Kingdom*, p. 106; *Powell's Handbook*, 296; *O'Sh.* p. 582. *Faulkner; Herklots; Mason*.

**BHANGAR BIJ**. HIND. *Asphodelus fistulosus*.

**BHANGI.** HIND. Scavenger.

Halal-Khor, . . . HIND. | Tal Begi, Khak-rob, HIND.  
Mehtar Chuhra, . . . , | Toti, . . . TAM., TEL.

A person acting as a scavenger in a household. They are often Mahomedans, and often of the tanner or Madega caste. They are found all over India, well to do, earning very large incomes, but they are becoming fewer daily, because many emigrate, and, under British rule, educate their children for higher avocations. The descriptions given of them by Wilson and Elliot are no longer applicable. One man in a small hamlet in Berar was earning Rs. 37 monthly.

**BHANGI.** HIND. A labourer who carries burdens with a shoulder-pole like a milkmaid; also the shoulder-pole with slings from which boxes are suspended. In the Karnatica, Tamil, and Telugu countries it is called Kavadi, changed by the British to Cowrie. In the Panjab, dandy poles, bhanga poles, and shafts are made of the timber of *Acer cultratum*, *Bambusa arundinacea*, *Betula bhojputra*, *Cotoneaster obtusa*, *Ficus Indica*, *Fraxinus floribunda*, *Fraxinus xanthylloides*, *Grewia oppositifolia*, *Lagerstromia parviflora*; *Quercus dilatata*, *Quercus semecarpifolia*, *Taxus baccata*, and *Alnus campestris*.

**BHANGRA.** HIND. *Eclipta erecta*; *Viscum album*, *Verbesina prostrata*, *Cleome pentaphylla*.

**BHANGURIA.** HIND. A branch of the Gaur-taga tribe in Bulandshahr.—*Wilson*.

**BHANFOORA.** Near this is a small rivulet, called the Rewa, coming from the glen of the pass near which is the mausoleum of Jeswunt Rao Holkar, adjoining the scene of his greatest glory.—*Rajasthan*, ii. p. 719.

**BHANR** or *Bahana Bhanr*, also *Bhand*, in Northern India, mimics, buffoons, and jesters, mostly professing Mahomedanism. They are present at all joyous festivals, such as a marriage, or the birth of a son, and contribute their jokes, just as the Gaunharins contribute their dancing and song.—*Elliot*; *Sherring's Hindu Tribes*.

**BHANSARA**, a branch of the Ahir tribe.

**BHANT.** SANSK. *Clerodendron infortunatum*.

**BHANTA.** SANSK. *Solanum melongena*.

**BHANWAR.** HIND. *Ipomoea sessiliflora*.

**BHANWAR**, a rite which forms part of the marriage ceremony of Hindus, in which the bride and bridegroom circumambulate the sacred fire.

**BHAO.** MAHR. A brother, a cousin, an honorific adjunct to names, as *Sadaseva Rao Bhao*, who fell at Panipat, 6th January 1761. A daughter-in-law. *Bhao Begum*, the Begum daughter-in-law.

**BHAORA**, a scattered tribe in the Peninsula of India, who snare game and wild beasts. They are styled *Pardhi* by the Canarese, and *Harn Pardhi*, and *Harn Shikari* in the Dekhan, and the British style them the *Shikari* and hunter race. See *Bawari*. They snare wild animals, which they bring for sale into towns. They also capture the larger beasts of prey. They work in certain tracts of country, which they call their jungle, each body keeping to their own circle.

**BHAOTA.** HIND. A banner, a flag; frequently used, as *Angriz ka bhaota kaim*,—May the English flag remain secure.

**BHAR.** GUJ. A measure of weight in Gujerat, about 960 lbs.

**BHAR.** MALAY. A slab of tin.

**BHAR**, also written *Bhur*, an aboriginal race in

the Benares district, of whom the *Raj-bhar*, the *Bharat*, and *Bharpatwa* are sections, though they do not eat together nor intermarry. They are said to have ruled in the tract from *Gorakhpur* to *Bundelkhand* and *Saugor*, and many old stone forts there are ascribed to them; but in that part of India they are now filling the meanest situations. On the hills to the east of *Mirzapur*, the principalities of *Korar*, *Kurrich*, and *Huraha* are, however, each held by *Bhur* rajas. Many of their old stone forts, embankments, and excavations are in *Gorakhpur*, *Azimghur*, *Jonpur*, *Mirzapur*, and *Allahabad*, and remnants of the people are still there. The celebrated fortress of *Vijayagarh* is still recognised as a *Bharawati* fort; and a pargana in Benares is called *Bhadoi*, properly *Bhar-dai*. Professor *Wilson* supposes it possible that the name comes from *Bharata*, an ancient dynastic name of India.—*Wils. Gloss.*; *Elliot*, p. 83.

**BHARADI**, the Hindu goddess of learning, a name of *Saraswati*.

**BHARADWAJA** is mentioned in the *Ramayana* as a sage residing at *Prayaga*, the modern *Allahabad*, where a temple dedicated to him still exists on the high bank of the *Ganges*. In the *Mahabharata*, *Bharadwaja* is described as residing at *Haridwar*, and as the father of *Drona*, the military preceptor of the *Pandava* and *Kaurava* princes. He is also the parent of *Arundhati*, the wife of *Vasishtha*. Sir H. Elliot suggests that there may have been two saints of nearly the same name, *Bharadwaja* and *Bharadwaja*? In Sanskrit, the long *ā* indicates descent, as *Sagara* from *Sagara*, *Bhagirathi* from *Bhagiratha*. In the same way, *Drona* the son of *Bharadwaj* is called *Bharadwaj* in the *Mahabharata*. See *Hindu*.

**BHARANGI.** HIND. *Verbesina prostrata*. The bark of the stem of this small plant is considered warm, and is used to promote digestion.—*Gen. Med. Top.* p. 126.

**BHARANGI CHETTU.** TEL. *Clerodendron*, sp. *Bharga* and *Bhargni* are explained to be *Clerodendron siphonanthus*, but evidently refer to another species of *Clerodendron* called *Gantu bharangi*, q.v.

**BHARAO**, HIND., from *Bharava*, a field of a size to require a *bhara* of seed. It is a term in use in the Himalaya.

**BHARATA** was the founder of a dynasty in the vicinity of the *Indus*. He was the son of *raja Dushyanta* and *Sakantala*, and was of *Aryan* descent. He established a kingdom amidst an aboriginal population. The original seat of the race was at the site now occupied by the ruins of *Takht-i-Baki*, in the country of the *Yuzufzai*, to the north of *Peshawur*. There is, however, no reliable information extant as to the extent of the kingdom he founded, but to this day India is known to the Hindus by the name of *Bharata-varsha*, or the country of *Bharata*, also called *Bharata Kshetra* and *Bharat K'handa*. *Bharata* is said to have been the first to establish a *raj* in India, but this probably means merely a new dynasty. Under this name, *Bunsen*, however, supposes two historical accounts. The first *Bharata*, a supposed son of *Bhumanya*, he thinks is the name of the primitive race who settled in central Hindustan, the *Madhyadesa* or *Aryavarta*. The *Bharata* kingdom, he thinks, seems to have been established between B.C. 2600 and 2200, when the country was over-



whelmed by the Panchala, and it was followed by an interregnum, B.C. 589. Wheeler also says that Bharata, son of Dushyanta, was of the Aryan race, and established the Bharata kingdom in Hindustan, amidst a preceding people. Some authors in Europe have lately endeavoured to apply the term Bharata to the entire of what is now India, but it probably varied in extent with the usual fortunes of nations. Under its third king, Sahotra, this kingdom became aggressive, but it ended with Samvarama about B.C. 2200, by the Bharata kingdom being overwhelmed by the advance of the Panchala, and driven westward.

After the inroad of the Panchala, a period of 800 years of anarchy ensued. From about B.C. 1900, the Panchala and Kuru became supreme, then the Pandava power. But about B.C. 1100 a bloody struggle occurred between the Kaurava and Pandava, from which a third interregnum ensued, which lasted 120 years. This period of anarchy was called the Kali yuga, B.C. 986 (886?); a new realm was founded in Magadha, and lasted down to Asoka II., B.C. 225, under various dynasties, viz.:

- |                               |                            |
|-------------------------------|----------------------------|
| I. Barhadhratha, B.C. 986-647 | IV. Seshnaga, B.C. 446-379 |
| II. Pradotyā, . . . 646-579   | V. Nanda, . . . 378-313    |
| III. Bimbāsara, . . . 578-447 | VI. Maurya, . . . 312-225  |

The above is from Bunsen's Egypt, pp. 590-592 of vol. iv.; but at another place he names the Barhadhratha dynasty 220 years of Soanpi, B.C. 886-647, twenty kings, down to Ripunjaya; Pradotyā dynasty, B.C. 646-579.

#### A. Bhattya dynasty, B.C. 578-447, total 132 years.

1. Bhattya, B.C. 578-527, murdered by his son Ajita Satru.
2. Ajita Satru, B.C. 526-495, murdered by his son Udaya-bhadra.
3. Udaya-bhadra, B.C. 494-479, murdered by his son Anu-radhaka (Munda).
4. Anu-radhaka, B.C. 478-471, murdered by his son Nagadasaka.
5. Nagadasaka, B.C. 470-447, murdered by his successor of the house of Seshnaga (Sisunaga).

#### B. Seshnaga Kshatriya.

1. Seshnaga, B.C. 446-427.
2. Kalasaka, B.C. 428-401.
3. Bhadrāsena, nine brothers, B.C. 400-379; the last of the brothers, named Pinjamakha, was dethroned by Nanda.

#### C. Nanda and his sons.

1. Nanda, not a person of princely extraction, headed a revolt against Pinjamakha, captured Pataliputra, and became king, B.C. 378.
2. Nanda's younger brother dethroned and murdered by Chandragupta, B.C. 313.

#### D. House of Maurya.

1. Chandragupta's accession, B.C. 312-289.
2. Bindusara, B.C. 288-261.
3. Asoka (the great), B.C. 260-225.

#### E. Partition and downfall.

The Seshnaga family descended from a mother of inferior rank. She had been the head of the dancers of a king of Likhavi at Vaisali, and subsequently became his wife. Seshnaga's son is properly the first Asoka; but the Brahmins, from hatred towards the second, who was the great patron of the Buddhists, called him only Kaka-Varna, the raven-black. It was he who removed the royal residence from Rajagriha in the south to Pataliputra. He was succeeded by his eldest son, Bhadrāsena.

Nanda was a man of great courage, who headed a commotion in his own village.

Chandragupta (Sandracottus) was present with the army of Porus when the latter was murdered by Eumenes, the general of Eudemus II., in B.C. 317. He headed the popular party, and marched towards the Ganges. His kingdom extended from the Indus on the north, to the mouth of the Ganges and Telingana, also westwards to Gujerat, —the whole of Aryavarta. He died B.C. 289.

Asoka, the great Buddhist king, was crowned at Pataliputra in the third year of his reign, B.C. 258-259, and openly seceded from the Brahmanical to the Buddhist religion. He seems to have been converted by the son of his brother, whom he had murdered. He is said to have erected 84,000 Buddhist sanctuaries, partly temples (chaitya), partly tumuli (stupa or topes), and inscribed on rocks and pillars earnest inculcations of Buddhist doctrines.—*Bunsen*, ii. 547, iii. 539, 585, iv. 590-592.

BHARATA, one of the four sons of Dasaratha and Kaikeyi, and elder brother of Rama. Bharata's mother secured the exile of Rama, but it was arranged that after the expiration of 14 years Rama should ascend the throne, and Bharata govern Kosala in Rama's name.—*Garrett*.

BHARATA, the eldest of the hundred sons of Resha'ha (Rooshabha), prince of Himahwa, to whom Bharata succeeded. Bharata resigned the throne to his son Samati, and retired as an ascetic to Salagrama. He regarded the soul as distinct from matter, and the gods and kings as in reality the same. From this, apparently, he disregarded caste distinctions.—*Garrett*.

BHARATI. SANSK. Speech, or its goddess; perhaps Bharadi, a name of Saraswati, the goddess of learning. The prevailing title of the later Sringagri gurus.

BHARE. HIND. A thatch grass.

BHARHUT, a village 120 miles to the S.W. of Allahabad, and 9 miles due south of the Sutna station of the Jubbulpur railway. It is in the state of Nagode in Central India, and is said to be the site of an old city named Bhaironpur, which embraced all the villages round. The ruins of a great Buddhist tope of the year B.C. 250-200 were discovered here in 1873 by General Cunningham.

BHARI. HIND. *Cajanus bicolor*.

BHARIYA. In Northern India, braziers, iron-workers, and metal founders, though connected by their avocation with the Thatheras and Kaseras, are nevertheless a distinct caste, and do not intermarry with either.—*Sherring's Tribes*, p. 322.

BHAROCH, known to Europe as Broach, was the Bhriḡu-kach'ha of the ancient Sanskrit, the Bharu-kach'ha of old inscriptions, and the Bary-gaza of Ptolemy and the Periplus. See Broach.

BHARPATWA, a branch of the Bhar tribe.

BHARPUNJA. HIND. A person who is a grain parcher.

BHARTAVA, a husband amongst the races in Malabar who follow the law of descent from the female side.

BHARTPUR, a town and fortress which gives its name to a State in Rajputana lying betwixt lat. 26° 49' and 27° 50' N., and long. 76° 53' and 77° 48' E. Its area is 1974 square miles; and in 1875 its population was 743,710. Its princes, nobles, and most of its people are of the Jat race. Its town of Kaman is sacred to the Hindus, Krishna having resided there. Deegun is noted



for its elegant banwan or palaces. Near Khambur are three colossal Pandion images of Baldeo, his wife, and Yudhishta, with another supposed to be a Jaina saint, and two enormous monolith columns. At Khanwa, Baber fought a great battle with Rana Sanga of Udaipur. The Bhartpur territory has been repeatedly overrun by contending races. The Jat principality was founded by a freebooter named Birj, who held the village of Sinsunni in the pargana of Deeg, and the power of this state was extended during the decline of the Moghul empire, by his great-grandson, Suraj Mull, who was killed in 1763. Suraj Mull left five sons, three of whom administered the state of Bhartpur in succession. During the rule of the third son, Namul Singh, the fourth son, Ranjit Singh, rebelled, and called in the aid of Najaf Khan, who stripped the family of all their possessions except the fort of Bhartpur, which was held by Ranjit Singh. After much internal and external trouble, Sindia gave back to the family at first eleven, then three parganas, which now form the state of Bhartpur. In 1803, the chief, Ranjit Singh, entered into a treaty with the British; but he gave shelter to Holkar when pursued by Lord Lake after the battle of Deeg, and on refusing to deliver him up, Lord Lake's army stormed it four times unsuccessfully, on the respective occasions of the 9th and 21st January, 21st and 22d February 1805. On these assaults the losses appear to have been 456, 573, 894, and 987; total, 2910; and 15 officers killed and 95 wounded. But the chief then agreed to expel Holkar from his territory, and a new treaty was entered into. The raja died in 1825, leaving his young son, Bulwant Singh, to the care of Sir David Ochterlony. But his cousin Doorjun Sal set aside the young sovereign, and murdered the uncle guardian.

The British Indian army, on the 10th December 1825, again assembled to besiege it. It comprised 25,295 regulars, and 1705 irregular cavalry, with 112 guns, howitzers, and mortars, and the Commander-in-Chief, Lord Combermere, commanded. The force of the enemy consisted of 20,000 Rajput, Jat, and Afghan. The fortress fell on the 18th January 1826. The British loss was 103 killed and 466 wounded. The enemy lost about 7000. Lord Combermere was made Viscount, and the prize-money amounted to 48 lakhs of rupees. 61,472 shot and shells were fired in the 26 days from 24th December 1825 to 18th January 1826. The races in northern India, owing to the failure of the attempts in 1803, had been in the belief that it was impregnable. The Maharaja has received a sunnud, conferring on him the right of adoption, and to a salute of seventeen guns. The revenue is Rs. 21,00,000. Bhartpur pays no tribute and no contribution to any local corps or contingent. The army consists of 3368 infantry, 2214 cavalry, and 313 artillery.—*Treaties*, iv. 121, 132. See Jat.

BHARTRIHARI, a celebrated poet and grammarian, who is said to have been brother of Vikramaditya. He wrote three Sataka or Centuries of Verse, called Sringara-sataka, on amatory matters, Niti-sataka on polity and ethics, and Vairagya-sataka on religious austerity. The last are said to have been written when he had returned to a religious life, after a licentious youth. They were translated into French in A.D. 1670; into Latin by Schiefner and Weber; into German by Böhlen

and Schütz; into French by Fauche, and the erotic verses by Regnaud; and into English by Professor Tawney. Bhartrihari also wrote a grammatical work of high repute, called Vakya Padiya (Pradipa); and a poem, called Bhatti-kavya, is also attributed to him. His Vakya Pradipa, or metrical maxims on the philosophy of syntax, are the best known. They are often cited under the name of Harikarika, and have almost equal authority with the precepts of Panini. His Sataka or Centuries of Verse are also much admired. He is said to have become disgusted with the world on account of the infidelity of his favourite wife. He abdicated the throne, and ended his days at Benares in devout contemplation. He is also said to have been put to a cruel death by his brother Vikramaditya. His aphorisms are also entitled Karika.—*Garrett; Dowson*. See Bhatti.

BHARTRIHARI JOGI, an order of Hindu mendicants, who say that they were instituted by Bhartrihari, brother of Vikramaditya. They are reckoned as jogis, because Raja Bhart, it is asserted, was a disciple of a jogi. They carry a musical instrument in their hands, on which they play, while they sing the exploits of Raja Bhart. Their abode in Benares is principally at Raori Talao. There are many of the sect in the city. They walk about wearing the gerua-vastra, or reddish cloth worn commonly by devotees. At death they are buried.—*Wilson; Sherring*, p. 261.

BHARWAR, a tribe keeping goats, sheep, and camels, and living on their produce.

BHARWI. HIND. Imperata Koenigii.

BHARWUTTIA, a manifestation of lawlessness almost peculiar to Kattyawar (voluntary outlawry), not yet extinguished in the province.

BHARYA, also Bharja. HIND. A Hindu wife; a second wife after the Patni or first wife; a Nair woman.

BHASAN, a class of Sudras in the Khassya hills.

BHASHA. SANSK. A language, a dialect, from Bhash, to speak. The terms Bhasha and Prakrit mean vernacular tongues. Do-basha, lit. two languages. Do-bashi, an interpreter, an agent. Bhashya, from Bhasha, a tongue; a lingual treatise. One of these treatises was written by Vallabha Acharya.—*IV*.

BHASKARA. SANSK. From Bhas, light, and Kri, to do or make. A treatise on the sun, its true nature, in the Mīmāṃsā-Upaṅga. Also a name of the sun as the light maker. Bhaskara-Saptami, a Hindu festival in honour of the sun, held on the seventh of the month Magha (Jan.—Feb.).

BHASKARA CHARYA, a celebrated astronomer, born about A.D. 1065, who resided at Beder in the 11th century. He applied his mind chiefly to numerical science. He was a Brahman, and had only one child, a daughter, named Lilavati, to whom he dedicated his work, the Bija-ganita, and singularly it came to be called by his daughter's name. Its date is SS. 1036 = A.D. 1114. His Siddhanta Siromani (Head Jewel of Accuracy) is an astrological work, published SS. 1050 = A.D. 1128; and he died soon after, aged 65. He has had no rival in India in mediæval or modern times. Part of it was translated by Colebrooke. He has been supposed to have been acquainted with the principle of the Differential Calculus; and Dr. Spottiswoode considers that the formula which he establishes, and his method of establishing it, bear a strong analogy to the

corresponding process in modern astronomy.—*Garrett; Elph. i. 30; Douson.*

**BHASMA.** HIND. Bhasuam, SANSK. Āśha. Bhasma-st'hana, smearing the body with ashes of cow-dung, a common practice of Saiva mendicants.

**BHAT.** HIND. Paddy; boiled rice. Curry-bhat, ANGLO-BENG., Curry and rice. Doodh-bhat, rice and milk. A nursery rhyme, in Calcutta, goes:—

'Kitaha kitaha kowa k'hai. | Baba k'hai chori.  
Doodha bhata Baba k'hai. | Masalah ka thori.'

**BHAT.** HIND. The Bard.

Phatis, . . . . . GR.	Vates, . . . . . LAT.
Parat, . . . . . HEB.	Bhatta, . . . . . SANSK.
Bardait, . . . . . HIND.	

The Bhat is the court minstrel of India, the almanac maker, the chronologist, the family bard, the astrologer, the genealogist. They are found all over India, but are numerous in and near Rajputana. The Birm-bhat and Jaga-bhat, the former at weddings, and the other at festive occasions, recite the deeds of ancestors; the latter keep the family records of Rajputs; but Brahmans often take their work, as in Rohilkhand. The Bhat, or bard of India, are of three sorts, the Magadha or historians, the Sata or genealogists, and the Bandi or court minstrels, whose duty in older times it was to salute the king or chief in the early morning, wishing him long life and prosperity. The bards, from their sacred character, were often employed as convoys of travellers and their property, in tandas or caravans. Throughout Rajputana, they are regarded as a sacred order, and as the hereditary guardians of history and pedigree. They chant their own verses, or legends from the mythology of India.

According to one fable of their origin, Mahadeva created a Bhat to attend to his lion and bull, but the bull was daily killed by the lion. On which, Mahadeva, tired with daily creating a bull, formed the Charan, equally devout as the Bhat, but of bolder spirit, and gave him charge of the animals, from which date the bull was never destroyed by the lion.

In the west of India, where the bard is identified with the Charan, his personal security was held sufficient for the payment of a debt or the fulfilment of an engagement, its violation being followed by the voluntary death either of the Bhat himself or of some member of his family, the retribution of which falls upon the defaulter.

When the Rajputs were driven westwards into their present lands, Brahmans do not seem to have accompanied them, or perhaps at the time the Brahmans were not numerous in Rajput territories, and Bhat and Charan took their places. As priests, genealogists, chroniclers, and bards, they exercise a powerful influence over the Rajput race. The Bhat, as chroniclers and bards, share power and sometimes office with the Charan, but seldom sacrifice themselves. Amongst the lower tribes of Hindus, the Bhat enjoys great and exclusive influence. They give praise and fame to those who are liberal to them, while they visit with satire others who neglect or injure their order, reproaching them with spurious birth and inherent meanness. The exactions or largesses exacted by the Bhat and Charan from the Rajput races on the occasion of marriages, were exorbitant, until about the year 1840, it was arranged that fees should be paid on a scale proportioned to means.

Bhat take the honorary title of Rao. In Oudh, the Bhat, Birm-bhat or Badi, and the Jaga-bhat, number 64,429, and they claim a Brahmanical origin. In Rajputana, every family of any pretensions retains one or more bards; and no person can go abroad without bards to proclaim his titles, achievements, or those of his forefathers, which is done in a loud tone, and the bards vie with each other in composing extravagant epitheta. No person can enter a room, rise or go out of it, without suitable proclamation from the bards present. Some are good at improvising, and on occasions deliver extempore orations in verse, and chanted in wild measures, when their words have a great effect on their hearers. They occupy the exact position of the bards of Europe, inciting to peace, to war, to love, to generosity, as occasion demands.

The Birm-bhat are hired on particular occasions to recite the traditions of a family; the Jaga-bhat being the chroniclers of the family by hereditary descent, and visiting the members periodically, to take note of all occurrences regarding them. Both classes are as much dreaded for their rapacity as respected for their reputed sanctity. In some places in Upper India, the Bhat are found forming village communities, and branching into various subdivisions; some have become converts to Mahomedanism. The Bhat of the village establishment appears to be of an inferior class.

The Bhat are more immediately connected with the Rajput clans, and the Charan with the Kat'bi. The two castes will eat of each other's food, but will not intermarry. The women of the Charan and Bhat are clothed in long flowing black garments, and have a sombre if not actually horrid appearance. They do not wear many ornaments, and are not restricted from appearing in the presence of strangers; accordingly, in passing a Charan village, the traveller is sometimes surrounded by women, who invoke blessings on his head by joining the backs of their hands and cracking the knuckles of their fingers in that position over their heads. Their dress consists of a gogra or petticoat, made very full; the neck covered with a choli, which descends below the hips, and covers the stomach, but is open behind, where it is fastened with two strings; a wide muslin scarf, attached to the gogra, passes round the body and the head, completely concealing the wearer from view.—*D. J. vii.; Hindoos, p. 75; Wilson's Gloss.; Heber, ii. p. 453; Tod; Elliot's Suppl. Gloss.; Malcolm's Central India.*

**BHAT.** HIND. A soil to the north of the Ganges, highly retentive of moisture. Bhata or Bhatu, in Gujerat, is land subject to inundation.

**BHATA** or **Batta.** HIND. An additional allowance, or extra pay to servants, or soldiers, or officers; a ploughman's wages in kind.—*W.*

**BHATA.** HIND. *Crotalaria burhia.*

**BHA-TA-KA.** BURM. In Tavoy, a wood used for common carpentry.—*Captain Dance.*

**BHATARKA,** the founder of the Valabhi dynasty.

**BHATGAON** or **Bhatgong,** a district and town of Nepal; though the least considerable of the three chief towns in point of size, yet its buildings in general have a more striking appearance. Bhatgong lies nearly 8 road miles S. of Khatmandu. Its ancient name was Dhurmapatan, and it is called by the Newar race, Khopodaire; by them it

is also described to resemble in figure the dumroo, or guitar of Mahadeo. It is the favourite residence of the Brahmans of Nepal, containing many more families of that order than Khatmandu and Patan together.

**BHAT - GAUR**, a subdivision of the Gaur Rajputs.

**BHATI**, a tribe in the Lahore division of the Panjab. They were Yadubansi Rajputs, who in Akbar's time became Mahomedans.

**BHATIA**, between Multan and Alor, supposed by General Cunningham to be the city which Alexander built among the Sogdi. It was taken by assault in A.H. 393, or A.D. 1003, by Mahmud of Ghazni, after an obstinate defence, in which raja Bajar, or Bijé Rai, was killed. Amongst the plunder, Mahmud obtained 280 elephants. — *Cunningham, Ancient Geog. of India*, p. 256.

**BHATIYA**, HIND., also Bhati and Bhatua. The poorest kind of soil in Sagur and Bundelkhand; it is of a reddish colour, and is mixed with kankar and stones. Shallow in depth, and generally exhausted after the third year, after which it requires a four years' fallow. Only the poorest grain and millets will grow upon it.

**BHATKAL**, a small seaport town of 5246 inhabitants, in North Canara, known to the Europeans of the 14th to the 16th centuries as Baticala, Batticala, and Baticalloa. The Mahomedans here are the Naorait, a Sunni sect.

**BHAT-KATAI**, also Bhat-katia. SANSK. Solanum Jacquini, *Willde*; also S. Xanthocarpum and Argemone Mexicana.

**BHATKOORAL**. HIND. A hard, close-grained wood, of a light grey colour, and not heavy. Scarce in the Santal jungles. Well adapted for timber bridges, where strength and toughness require to be combined with lightness.—*Calc. Engineers' Journal*.

**BHATMIL**. HIND. Argemone Mexicana.

**BHAT-NAGAR**. HIND. A tribe of Kayasthas, originally from Bhatner.—*Elliot*.

**BHATNAIR**, a town and fort in the north of Bikanir, in lat. 29° 34' 55" N., and long. 74° 20' 45". See Bhatti.

**BHAT-NIGGI**. HIND. Wikstræmia salicifolia.

**BHATOTAR**. HIND. Lands allotted to bards.

**BHAT-SHOLA**. BENG. Æschynomene Paludosa.

**BHATTA**. SANSK. A sage; a Brahman acquainted with Sanskrit literature; literary title conceded to learned Brahmans who commit one of the Vedas to memory, so as to be able to recite the whole without book. In some parts of South India, it especially designates a Brahman who professes a knowledge of the Vedas, or belongs to a family in which they have been taught. Bhatta Acharya, a teacher of Sanskrit literature, is a title which is given to Hindu scholars who not only learn one of the Vedas by heart, but study the meaning of each verse and word, so as to be able to explain it orally. They are now very few. About 1870 there were only three or four at Benares; but they are highly respected, and on certain occasions regularly worshipped as incarnations of Vrihas-pati, the Pandit of the gods.—*Elliot*; *Wilson*; *Garrett*.

**BHATTA**, Batta, or Battak, a Sumatran race addicted to eating human beings. They occupy the valley of Mandeling and to the west, and the easterly portion of them are under the dominion

of the Dutch. The language they use is said to be different from the Malay, and to have several dialects; but it has an alphabet invented by themselves, and in this matter they are perhaps the only human beings who have advanced to a knowledge of letters, but continued to eat each other. The writings of Marco Polo show that so long ago as A.D. 1290, they were known to be addicted to indulgence in this propensity; and Sir Stamford Raffles, in 1820, after visiting Tampanuli Bay, was informed that for a person convicted of adultery, of midnight robbery, prisoners of war, a person intermarrying with another tribe, a person treacherously attacking a village, a house, or another person, the punishment was to be cut up and eaten alive. Marsden, in his History of Sumatra, notices them. The most recent traveller, Professor Bickmore, from America, who was in Sumatra in 1865, mentions that they are an inland people, the Malays from Menangkabau having spread and occupied all the coasts. He says they believe in evil spirits and omens. On the Dutch acquiring the possession of the plain of the Mandeling valley, the Batta dwelling there were compelled to abandon their cannibalism, but all beyond Dutch territory the race still pursue their old customs. He had not, however, been able to verify that part of Sir Stamford Raffles' information which includes marrying into another tribe as incurring the penalty. The raja of Sipirok assured the Dutch governor at Pedang that he had eaten human flesh at least forty times, and that he relished it above everything that he had ever tasted.—*Bickmore's Travels*, p. 418; *Marsden's Sumatra*.

**BHATTA MURTI**, a distinguished Telugu poet who resided at the court of Krishnaraya. He wrote the Narasa Bhupaliam during his patron's life, but his chief poem, the Vasu Charitramu, after that patron's death. It contains florid descriptions of scenery and love affairs, and is much esteemed.—*Garrett*.

**BHATTA NARAYANA**, author of the Veni-Sanhara, a Sanskrit poem.—*Ward*, iv.

**BHATT'HI**. HIND. A distillery, a still, a boiler, a kiln, a forge.

**BHATTI** or Bhatti-Kavya, by Bhartrihari, is a poem in 22 cantos relating the adventures of Rama. It has been partly translated into German by Schütz.—*Douson*. This Bhartrihari was a grammarian and poet, son of Sri Dhara Swami, not the celebrated brother of Vikramaditya.—*Ward*, iv. p. 387.

**BHATTI**, a Rajput tribe of Yadubansi descent. They are the rulers of Jeysulmer, which they founded A.D. 1156, and gave their name to the country between Hissar and the Garah, called Bhattiana. The tract from Loni to Kasna was called Bhatner after them. Some of them became converts to Mahomedanism after Timur's invasion. Shortly after that event, a colony migrated from near Bhawalpur under a leader Bersi, and captured Bhatner from a Mahomedan chief.—*Elliot*. The Jit and the Bhatti seem to have been so intermingled that distinction is now impossible. The Jit who resisted the advance of Mahmud of Ghazni, in a naval warfare on the Indus, are supposed by Colonel Tod to have, long prior thereto, established themselves in the Rajputana desert as well as in the Panjab, and to have had great political power, as they were reckoned one of the

thirty-six royal races. In A.D. 1205, which was twelve years after the conquest of India by Shahab-ud-Din, the Jit of the northern desert attempted to wrest Hansi from the Mahomedan empire, and Kutub-ud-Din, his successor, conducted in person the war against the invading Jit. When the dethroned queen Razia sought their protection, they joined all their forces with their Scythic brethren the Ghikar, and marched with the queen at their head to meet her foes, but she fell in battle in the attempt to regain her kingdom. Again, it is mentioned that in A.D. 1397, when Timur invaded India, Bhatner was attacked for 'having distressed him exceedingly on his invasion of Multan,' when he 'in person scourged the country, and cut off a tribe of banditti called Jit.' The Bhatti of Jeysulmer retain their Hindu notions, though with some degree of laxity, from their intercourse with the Mahomedans on the northern and western frontiers; while those who long occupied the north-east tracts towards Phoolra and the Garah, on becoming proselytes to Islam, ceased to have either interest in or connection with the parent state. The Bhatti did not enjoy the same martial reputation as the Rahtor, Chauhan, or Sisodia, but he was deemed to equal if not surpass the Kachwaha, or any of its kindred branches, Nirooka or Shekhavat. He is not perhaps so athletic as the Rahtor, or so tall as the Kachwaha, but is generally fairer than either, and possesses the Jewish features of the Bikanir Rajputs. The Bhatti intermarries with all the families of Rajwara, though seldom with the rannas of Mewar. The late Juggut Singh of Jeypore had five wives of this stock. The dress of the Bhatti consists of a jumrah, or tunic of white cloth or chintz, reaching to the knee; the kamrband, or ceinture, tied so high as to present no appearance of waist; trousers very loose, and in many folds, drawn tight at the ankle; and a turban, generally of a scarlet colour, rising conically full a foot from the head. A dagger, shield, and sword complete the dress. The Bhattiani wear a fine woollen brilliant red gogra or petticoat, and scarf thirty feet in width. They also wear the chaori, or rings of ivory or bone, which cover their arms from the shoulder to the wrist, of value from sixteen to thirty-five rupees a set; and silver kurri (massive rings or anklets) are worn by all classes, who deny themselves the necessities of life until they attain this ornament. The poorer Rajputni assist in the husbandry. The Bhatti is addicted to the immoderate use of opium, or unilpani 'infusion,' and the pipe. The Bhatti annals may be divided into four distinct epochs: 1st, that of Heri, the ancestor of the Yadu race. 2d, Their expulsion, or the voluntary abandonment of India by his children, with their relations of the Hericula and Pandu races, for the countries west of the Indus: their settlements in Marust'hali; the founding of Guzni, and combats with the kings of Room and Khorasan. 3d, Their expulsion from Zabulistan, colonisation of the Panjab, and creation of the new capital of Salbahanpur. 4th, Their expulsion from the Panjab, and settlement in Mer, the rocky oasis of Maroo, to the erection of Tunnote in the Indian desert, in A.D. 731. The Bhatti are a branch of the Yadu or Jadoo race, whose power was paramount in India three thousand years ago; and the prince now governing this distant corner of India, claims descent from

those Yadu kings who ruled from the Yamuna to the 'world's end' at that remote period. Colonel Tod is of opinion that the Yadubhatti is the original Yuti colony from central Asia, and that the Jit prince of Salpur was the predecessor of the Yadubhatti races.—*Tod's Rajasthan*, vol. ii. pp. 212, 285. See Sabagras.

BHATTIAH, a mercantile race, supposed by Colonel Tod to have been one of the equestrian order converted into the commercial. The habits of the Bhattiah are like those of the Arorah, next whom he ranks as to activity and wealth. The Arorah and Bhattiah have commercial houses at Shikarpur, Hyderabad, Bombay, Surat, and Jeypore.

BHATTIANA, a tract of country in the Panjab, forming part, since 1835, of the Hissar and Sirsa districts. It takes its name from the Bhatti Rajputs. In 1795, George Thomas, who had got possession of Harriannah, obtained an influence over the Bhatti, but after the victories of Lord Lake in 1803 it passed under British rule.

BHATTYA, a Brahmanical dynasty of five kings of Magadha in ancient India, who reigned from B.C. 578 to B.C. 447, all parricides. See Bharata.

BHATU, a wandering tribe of gymnasts in the south of India. They are not numerous; they are known as Dumur in the Canarese districts, as Kollati in the Dekhan, Dumbram in Tamil, and Dumberwar in Telugu, and as jugglers and tumblers. Their young women are prostituted, or are devoted at Chinchor as Murli girls, and they reverence the idols at Tripetty and Gudaloor (Cuddalore)? They keep no idols, do not respect Brahmans, and they bury the dead.

BHATULA. HIND. A hard bread from the grains of 'arhar,' 'chenna,' and 'mung,' used only by the very poor.—*Elliot*.

BHATWA. PANJ. *Chenopodium vulgare* and *Ch. album*.

BHAU. MAHR. A brother, a cousin; a title of respect, as Hari-bhau. A daughter-in-law, also a bride; bridal fees given to a zemindar by a ryot on the marriage of the ryot's daughter.

BHAU BIJA. A Hindu festival about the end of October, on the second day of Kartik, in commemoration of Yama having dined with his sister. On this festival, Hindus visit their sisters' houses, and make presents to them. Among the Brahmans, their wives and sisters worship their husbands and brothers.

BHAUCHYA, one of the 14 Hindu patriarchs who are supposed to preside successively over the 14 Manwantara of the Calpa.

BHAU DAJI, a learned orientalist, a native of Western India, of the middle of the nineteenth century. He was born near Sawantwaree in the Konkan, and educated for the profession at the Elphinstone and Grant Medical Colleges. He has written on female infanticide. He founded the Bombay Reform Association; and the Boards of Education, museums, and learned societies owe much to his exertions.

BHAU-GARDI. MAHR. Any terrible defeat.

BHAUMA, one of the names of the planet Mars; in Hinduism, the analogue of Mars.

BHAU MALLANG, lat. 19° 6' N., long. 73° 12' E. A hill 10 miles N.E. of Panwel, in the Konkan. Top of the hill is 2250 feet above the sea.

BHAUNAGAR, a seaport town, capital of a

native state in Gujerat, with an area of 2784 sq. miles, and a population, in 1875, of 403,754, consisting chiefly of Vaishnava and Sunast Hindus, Jains, and Mahomedans. The ruler, styled Thakur, is a Gohil Rajput. In the eighteenth century the family aided in the suppression of piracy in the Gulf of Cambay. The Thakur has powers of life and death over his own subjects. The capital has a good and safe harbour.—*Imp. Gaz.*

BHAUR. See Theatre.

BHAUTTOOL. BENG. *Chrysopogon acicularis*.

BHAVA or Babo, A.D. 1550, author of the Babo Prakasa, a Hindu physician who lived in the middle of the 16th century. He compiled a book for the use of practitioners, in which he gave a summary of the practice of all the best writers on medicine, and named the book after himself; it is written in a clear style, and is still greatly valued by the physicians of Northern India as a practical work on Hindu medical science.

BHAVABHUTA, a celebrated Sanskrit scholar and dramatist, with the literary title of Sri-kanta, he in whose throat eloquence resides. He was a Brahman, born in Beder or in Berar in the 8th century, but resided at or near Ujjaini. He was of the Kasyapa tribe or gotra. He describes nature in her magnificence. Some of his dramas were translated into English by Professor Wilson. He wrote the Uttara Rana Charita, a Sanskrit drama, history of Rama to the death of Ravana, and Maha-Vira Charita to the end of his life. In his drama of Malati and Madhava, he has made powerful use of the Aghori in a scene in the temple of Chamunda, where the heroine of the play is decoyed in order to be sacrificed to the dread goddess Chamunda or Kali.—*Iward, iv.; Garrett; Dowson*. See Kala Priyanath.

BHAVANJI CHETTU. TEL. *Psoralea corylifolia*.

BHAVAYA, an itinerant actor, musician, dancer.

BHAWA. HIND. *Cathartocarpus fistula*.

BHAWAN. HIND. A house, a temple, a palace.

BHAWANI, written Bowany, a tributary of the Cauvery river. It rises among the hills on the western side of the Koonda, runs eastwards along the foot of the Neilgherry mountains, and is joined by the Moyar, which, together with the Pykarra, rises in the Neddawatam range, and, joining the Bhawani at Danikan Cottah, the Bhawani enters the Cauvery.

BHAWANI, also written Bhavani, wife of Siva, a Hindu goddess, to whom also the names Aparajita, Chandika, Durga, Kali, Maheswari, Parvati, Prakriti are given, according to her worshipper's opinions of her character. Durga and Bhavani are two names of Prakriti, the symbol of created nature, and as Parvati, Kali, Durga, and Bhavani, the wife of Siva bears a strong resemblance to the Isis of Egypt, to the Juno of Homer, to Hecate, to the armed Pallas, and to the Lucretian Venus. As Kali, she is the agent for her husband's decisions. She is often depicted with the pasha or string in her hands, for binding and strangling incorrigible offenders. As Durga, or active virtue, she destroyed the Asura. Bhavani, in the form of Parvati, is nature personified, in which character she is fabled, in one of the hypotheses of the Hindus, to have been the mother of Brahma, Vishnu, and Siva, and to have divided herself and become their sakti. The Saiva Hindus are wor-

shippers of Siva and his wife Bhavani conjointly, and adore the lingam and yoni in the compound type of god and goddess. Bhavani and her consort Siva are extensively worshipped in the south of India, have a multitude of small temples, but there is little or no reverence. It would seem as if a Scythic and an Egyptian goddess, with their respective attributes and mixtures of war, love, philosophy, physiology, cosmogony, and final judgment had been amalgamated. As a war goddess, Bhavani is often invoked. Tod tells us that, in the belief of Rajputs, the double-edged sword presented by Gorakhnath in the forest of the Tiger mount, could, with the proper incantation, sever rocks. It is surmised to be the identical blade which is yet annually worshipped by the sovereign and chiefs on one of the nine days sacred to the god of war,—a rite completely Scythic. The genealogists of the family repeated to him the incantation. It is: 'By the preceptor Gorakhnath, and the great god Eklinga, by Takyac the serpent, and the sage Harita, by Bhavani, strike!' This goddess is supposed to have inspired Sivaji to murder Afzal Khan, the general of the king of Bijapur. At a conference, Sivaji struck Afzal Khan with a wagnak, and finally despatched him with the beautiful Genoese blade called Bhawani, which he always wore. That sword, down to the time of the British supremacy, had a little temple for itself in the palace of Sivaji's descendants, and it was annually worshipped by them and their household, not as a mere act of veneration for their ancestor's trusty sword, but because it was the chosen instrument of a great sacrifice; and the attendant who watched it used to say that no doubt some of the spirit of Bhawani must still remain in it. Many towns and rivers are named after her.—*Tod's Rajasthan, i. 226; Cole. Myth. p. 96; Moor, Hindu Pantheon; Sir William Jones; Paulino's Voyage*.  
BHAWAR or Bhavar. HIND. Lowlands in the Terai, at the foot of the Himalaya. In the N.W. Himalaya, a forest tract below the Siwalik range. This term is not used in the Panjab. Qu. Bhabar.

BHAYEL RAJPUTS of Mewar (Bhayel, rocky hills), are descendants of Sujjun, a Puar Rajput.

BHEDAN or Basaikela, a very old Gond chieftainship, now attached to the Sumbulpore district. During the 1857 mutiny the chief joined the rebels, and was killed in action.

BHEDI. BENG. A dyke, an embankment.

BHEKKAR. HIND. *Adhatoda vasica*.

BHEKRA. MAHR. *Tetraceros quadricornis*.

BHEL. HIND. *Andromeda ovalifolia*.

BHELA. HIND. *Senecarpus annacardium*.

BHELA, an ancient Hindu writer on medicine.

BHENDI, also Benday Kai. TAM. *Abelmoschus esculentus*. The capsules, when green, are boiled whole and eaten, or sliced and put into soup or curries; the inside is filled with albumen, and, when dressed, not unpleasant. The seed is sometimes laid upon toast with butter, pepper, and salt. Another species, *A. moschatus*, has a smaller capsule; the seeds when rubbed between the fingers have a strong scent of musk. The Arabs flavour their coffee with them.

BHENG. HIND. *Nelumbium speciosum*.

BHERA GHAT, on the Nerbadda, near Jubbulpur (10 miles), on the line of the railway to Bombay. Marble is plentiful, and easily accessible, and

has been used in a limited degree at Jubbulpur, sometimes to make lime, and other times for metalling roads. It is made up into images by natives, but does not take a good polish. A block was sent to the late Paris Exhibition, and pronounced to be equal to Italian marble for statuary purposes. At this place the river winds between perpendicular rocks of the magnesian limestone, the Marble Rocks, which in one part approach so close as to get the name of the Monkey's Leap.

BHERANDA. BENG. Castor-oil plant.

BHERBAND. HIND. Argemone Mexicana.

BHERI. TEL. *Leonotis nepetifolia*, R. Br.

BHERIJA or Bheriga. HIND. *Canis lupus*, the wolf; also pronounced in the various dialects, bhera, bhara, bharya.

BHERLI. MAHR. *Caryota urens*.

BHERRA, HIND., also Bharra. Wheat and other grain sown together.

BHET, HIND., also Bhent. Land alongside a river, subject to periodical inundation.

BHEWNDI, a district in the vicinity of Bombay, in which reside many christianized Koli.

BHI. HIND. *Cydonia vulgaris*, quince.

BHIA, the marmot of the Bhot.

BHIDAIRA, the root of a small bush found in Ajmir, and brought from Delhi; has little taste; used in medicine. Women take it during pregnancy, believing it can cause the womb to rise out of the pelvis when tardy in so doing.—*Gen. Med. Top.* p. 129.

BHIHAR, a tribe which, according to local tradition, appears to have been one of the aboriginal races of Rohilkhand and the Upper Doab. They were expelled from Nerowlee Buhjoe and the neighbouring districts by the Bir-Gujar Rajputs. In the Doab they are commonly called Beimhar, and in Rohilkhand, Bihar.—*Elliot*, p. 68; *Wilson's Glossary*.

BHIKHI. HIND. Alms. Bhikshu or Bhik-kavi, a beggar. Three religious garments, a begging pot, razor, sewing needle, waistband, and bathing cloth, are peculiar to the Bhikshu or Hindu mendicant ascetic. The Bhikshuka in Sanskrit, in Pali, Bhikkhu, is a mendicant who foregoes three objects of human existence,—pleasure, wealth, and virtue,—and remains constantly occupied with devotion; to abstain from all wrongdoing, call nothing his own, and to suppress desire, anger, pride, and covetousness. For the support of existence, he is to apply for alms at Brahman, Kshatriya, and Vaisya houses, after their cooking fires have been extinguished and the people have eaten; to reside but one night in a village, and not more than four nights in a city. Bhikshuni is a woman who follows the life of a Buddhist devotee; a nun. Bhikshu-griha is a cell in which Buddhist ascetics dwell.—*Garrett*.

BHILI, one of the races who early occupied India. According to Malcolm, in a Sanskrit vocabulary at least 700 years old, the term Bhil occurs to denote a particular race of barbarians, subsisting chiefly on plunder, and found more particularly in the mountainous woody tract of the Nerbadda. But there is still earlier mention of them in the Mahabharata, in which the Bhil are minutely described, and a long fabulous account given of their origin. The Caba race, now almost extinct, was famed, even in the days of Krishna, as the savage inhabitants of Saurashtra. It was

a forester Bhil who mortally wounded Krishna, having mistaken him for a deer. When the Bhil was expressing his contrition for the unintentional act, he was forgiven, with the remark that it was only retributive justice, as 'in a former birth,' as the godlike Rama, Krishna had slain him. Thus Rama appears as the subjugator and civiliser of these indigenous tribes, of whom the Caba are described as plundering Krishna's family after his decease. The Bhil have been forced by the later immigrants into the forest tracts, like many such tribes in Central India, as the Kol, Gond, Mina, Mera, Chuar, Sarja, Ahir, and Goojur; many of them dwelling in the forest tracts of the Son, Nerbadda, and Mahanadi, the mountains of Sarguja, and Chutia Nagpur; many of them still only little removed from savage life, and with dialects as various as their manners.

The Bhil occupy parts of the Vindhya and Satpura ranges which form the western boundaries of Malwa and Kandesh. Their favourite abodes are the woody and rugged banks of the Tapti, the Mahi, and Nerbadda; but from lat. 20° to 25° N., and long. 73° to 76° E., is partly occupied by them, as also the neighbouring hills, where they extend in one line along the mountains to the furthest limits of Dongarpur. As a distinct tribe, they are found in the block of hills surrounding the fortress of Asirgarh, and on one side they are bordered by the Koli, and on another by the Gond of Gondwana. They occupy the petty states of Dunduka, Rompur, and Gogo, between the Mahi and the Nerbadda, and Nerbadda and Tapti, and Rajpipla N.E. of Surat.

The northern part of the chain of ghats, and the country at its base, is inhabited by the Bhil; that part to the south of Bauglan and the country at its base, as far south as Bassein, is inhabited by the Koli. The Bhil possess the eastern part of the range, and all the branches that run out from it towards the east, as far south as Poona; they even spread over the plains to the east, especially north of the Godavery, and the neighbourhood of the Warda. On the north, they extend beyond the Tapti and Nerbadda. Both the Bhil and the Koli are numerous in Gujerat. South of Poona the Bhil are succeeded by the Ramusi, a more civilised and subdued tribe, with thievish habits. To the north of Poona, in Kandesh, Malwa, and Mewar, are the chief Bhil localities. The Ramusi do not extend further south than Kolapore, or further east than Hyderabad city. The Bhil who find their way to the western coast, are known as the Dubla, or the Kala Puruj, or black men. They are to be seen in outlying portions of the Indore and Gwalior territories, in Dhar, Bukhtigarh, Jharna, Ali Rajpur, Jobat, Kattiwara, Ratanmal, Mathwar, Dahi, Nimkhera, Bara Barkhera, Chota Barkhera, Kali Baori, Barwari, Jamnia, Rajgarh, Kothide, Garhi, and Bharudpura. Mr. Forbes, a recent writer, described the Bhil as wearing few clothes, of diminutive stature, with swift and active habits, independent in spirit; eyes which bear an expression of liveliness and cunning; bold in assault, but rapid in flying to the jungles; formidable in anarchy, but incapable of uniting amongst themselves; and as by far the most numerous of the predatory races who in former days resided in the hills between Gujerat and Rajputana, and disturbed the country. Their arms are bows and arrows; they are averse to

industry, addicted to drunkenness, and quarrelsome when intoxicated. Until the middle of the 19th century, the national weapon was the Kumpta or bamboo bow, the string being a thin slip of its elastic bark. The Bhil, from ancient times, use the fore and middle fingers of their right hand to the string of their bow, holding the arrow between the two fingers. Their readiness to become predatory has marked them as bold, daring marauders, occasionally mercenaries, but invariably plunderers. They were cruelly dealt with by the Mahratta and Mahomedan governments, and were several times severely punished by the British; but by the middle of the 19th century they became more peaceable, and many of them came to the plains to live as cultivators and agricultural labourers. They came prominently and unfavourably before their British rulers in the early part of the 19th century. During the contests for supremacy in Kandesh between the Mahrattas and the Moghul, from which, in A.D. 1803, a fearful famine resulted in the country north of Ahmadnaggur, the whole of the Bhil race formed into gangs of plundering assassins, and resettling them occupied the British Government from 1825 to 1833. The Bhil clans are now in a state of great moral transition.

It was part of the ceremony of installation of Rajput princes, for a drop of blood to be taken from the toe or thumb of a Bhil or Mina to mark the tika on the chieftain's forehead. Amongst the Mina, the right of giving the blood is claimed by particular families; but this rite has been largely discontinued. The Bhil have now no separate language.

The Bhil child is named as soon after birth as possible, and the name given has generally some connection with the hour and date of its birth. If no Brahman is available, the ceremony is performed by the paternal aunt of the child, in which case it is named after the day of the week on which it was born. The parents give a feast, and distribute presents of clothes to female relations at the Holi next after the birth. The head of a male child is shaved when two or three months old. Betrothal, as a rule, takes place before the girl arrives at a marriageable age. The father of the boy seeks out a bride for his son, and arranges the dapa, or price of the girl, with her parents. This being agreed to, the girl is placed on a stool, under which six pie are thrown. One rupee, one pice, and a little rice are then put in her hand, which she throws over her shoulder, and the ceremony is completed. Marriage generally takes place as soon as the girl arrives at puberty; but it is not at all unusual for virgins of a mature age to be espoused, in which case marriage follows as soon as practicable. A Brahman usually officiates, but sometimes an elderly member of the bride's family. When the guests have assembled, the clothes of the young couple are tied together, and they walk hand in hand round the party, an offering being made to the patron saint, Gotamji, whose image is to be seen in a niche of the wall of most Bhil houses. The bride is then placed on the shoulder of each of her relations in turn, and danced about till exhausted. Polygamy is allowed, but a Bhil generally contents himself with two wives. On the death of an elder brother, the next takes his widow or widows, without the usual marriage ceremonies. An elder brother cannot

take a younger's widow, who, if there is none younger still to espouse her, and she has no property of her own, must return to her parents, or be supported by her husband's next of kin until she can find another husband in another got or clan. If, however, a widow has a grown-up son, she stays with him. A woman is very particular in her relations with the opposite sex after marriage, but not so usually before. The fine imposed upon an adulterer is 240 rupees, and this is given as compensation to the husband, who may discard his wife or not as he likes. For the seduction of a virgin the fine is 60 rupees, which is given to her parents, and the man compelled to marry the girl. These cases are always adjudicated by a panchayat.

The Bhils invariably burn their dead; but in the case of the first victim to an attack of smallpox in the pal, the body is buried for a space of time to propitiate Mata, and if within a certain time no one else dies of the disease, it is disinterred and burnt. The corpse is generally burnt if possible near a river, and the ashes, with the exception of a bone or two, thrown into it; two or three days afterwards, an earthen pot containing rice is placed on the spot; but if the cremation took place some distance from a river, the ashes are simply heaped up and the pot of rice placed on the top. The bones recovered from the ashes are subsequently thrown into either the Samlaji river in Mahikanta, the Gotamji in Banswara, or the Mahi, where it flows by the temple of Baneshwar in Dungarpur, all of which are considered sacred; for until a bone or two of the deceased find their resting-place in one of these sacred streams, the spirit is supposed to remain on earth and haunt the surviving relations. A few days after the death, one of the deceased's relations often announces that he has been told in a dream that the spirit rests on a certain hill, when the relatives erect a platform there, and deposit on it a quantity of liquor and rice. Ten or twenty days after the cremation, the friends of the deceased assemble at the house of the next of kin, who spends some 40 rupees' worth of liquor on the occasion. On their arrival a quantity of Indian corn is set to cook; and in the meantime the company shave one another and drink the liquor provided. When the corn is ready, the host gives each a dhak (*Butea frondosa*) leaf full of it, and dismisses them.

The symbols of worship are cairns, usually on the hill-tops; the worship of Siva and his consort, as symbols of terror and darkness; the construction of stone platforms, on which stand blocks of stones smeared with red paint; the sacrifice of animals and horse effigies. The cairns are piles of loose stones, on which are arranged a number of stone or burnt-clay effigies of the horse; oil-lamps are burnt on them in fulfilment of vows, and pieces of cloth are generally hung over them. The first of all goddesses in the tracts is Samuda Mata, whose sthan is near the village of Dhelana, about eight miles north of Khairwara. Mahadeo and Hanuman are worshipped everywhere. Local deities are also numerous. The effigies of the horse are small, hollow clay images, with a hole behind, through which the spirits of the deceased are supposed to enter and travel up to paradise. On arrival there, the horse is made over to propitiate the local deity, and swell his train of war-horses. These effigies are mostly found on hill-



tops, placed by persons who have purchased them at certain shrines, where they are made. There is a tradition among the Bhils that human sacrifices were offered up in ancient times, but there is no trace of the practice at the present day. Goats now form the sole sacrifices, and are eaten by the worshippers after Mata is supposed to be satisfied. The priests, called *waiti* and *jogi*, are Bhils. They eat and drink with the rest.

They believe in ghosts and departed spirits. They wear charms and amulets on the right forearm to keep spirits at a distance. Witchcraft is firmly believed in; there are *bhop* or witchfinders in every large pal. Before a woman is swung as a witch, she is compelled to undergo the ordeal of plunging her hand into boiling oil, or of keeping her head under water until an arrow shot from a bow is brought back by one of the spectators. If she pass through this unharmed, she is released, otherwise she is swung. The process of swinging is conducted by first tying a bandage of red paper over the victim's eyes, and then swinging her head downwards from the bough of a tree until she confess or die. If she confess, she is taken down, and either killed with arrows, or turned out of the pal. The Bhil believes to a limited extent in transmigration of souls, particularly of bad spirits, and that the spirits of the dead haunt places they lived in during lifetime. Eclipses and other celestial phenomena he believes to be the gods diverting themselves, and he adopts, without well knowing why, the Hindu rite of making hideous noises during an eclipse. A cat crossing a Bhil's path when starting on any particular business, will send him home again at once. The *Holi Dasera* and *Dewali* festivals are strictly kept; the first especially is the occasion of much drunkenness and excesses. It is kept up for ten days or more; dances take place; rude jests are made, and the women attack and stop travellers till they release themselves by paying a fine. At all festivals and before a fight, the men dance the *ghanna* ring dance. The drummers stand in the centre, and the dancers revolve in a circle with sticks in their hands, which they strike alternately against those in front and behind. Time is kept with the drum all through, and as the performers get more excited it becomes lively, and they jump about wildly; their long hair falls down, and every now and then one of them disengages himself and dances a pas inside the circle.

Bhil houses are comfortably and fairly built of interwoven bamboos or loose stones, and are often capacious and tiled. They are invariably constructed on a small rising ground or slope of a hill; and each homestead generally consists of several houses for cattle and grain, all within a single enclosure. The furniture comprises a *charpoi*, large pots for the storage of grain, and a bamboo cradle. The men wear nothing but a dirty rag round the head (the hair being plaited and fastened with a wooden comb), and a waistcloth of limited length. They are usually barefooted; are very fond of earrings; the whole lobule of the ear is often bored along the edge, and loaded with little rings; but the favourite ornament is a large ring which passes behind the ear from top to bottom. The richer men are fond of jewellery, and silver waistbelts, etc., are by no means rare. Those who can afford it possess guns and swords, but the national weapons are

bows and arrows. The bow is made entirely of bamboo, except two links of gut which fasten on the string, likewise made out of split bamboo. The arrow is a reed tipped with an iron spike; the quiver a piece of strong bamboo matting. The women often wear on their arms and legs the *lao* and glass churis of the poorer Hindus, but their peculiar bracelets and bangles are made of brass. Four rings of this metal are generally worn on each arm and leg, and there is also a W-shaped ornament worn by married women on the ankle. The young women wear only necklets of beads, and children are kept without dress almost to the age of puberty. All cases and quarrels amongst Bhils are settled by a *panchayat*, and a fine is the invariable punishment. The fine for murder is 240 rupees; and until this is paid a blood-feud is carried on between the relatives of the murderer and his victim. A man suspected of treachery is indiscriminately plundered and ejected from the pal, but he can re-establish himself by paying the fine awarded by a *panchayat* on his case.

Fights between one clan or village against another are generally indulged in to avenge a murder or affronts, or to assert some right. Before active measures are taken, the patriarch of the village or pal is consulted, and if he decide for war, the *Kilki*, or Bhil assembly call—a peculiar whirring noise made by placing the hand in front of the mouth—is sounded, or the drum beaten, which gathers all the inhabitants of the pal together, male and female, in an incredibly short space of time. Drinking is then deeply indulged in, and, when worked up to a sufficient state of excitement, they sally forth with their women in front, and on arrival at their opponents' pal an encounter is soon brought about by means of a shower of stones and abusive language, in which the women take a prominent part. When opposed, the women of both parties draw on one side, and the fight commences with bows and arrows. The women on the other side give any wounded man drink or any assistance he may require, and it is a point of honour not to injure the wounded in any way while the fight is going on. After the fight, a *panchayat* assembles, and the feud is generally closed by the payment of a fine, in which case the opposing parties make friends by drinking opium out of each other's hands. The Bhils principally subsist on the produce of their cultivation and of their cattle, of which large numbers are kept. They also cut and sell grass, and manufacture baskets, screens, and winnowing-fans out of bamboos. They are still to a certain extent predatory, but a great improvement in this respect has taken place of late years. The *jogi* of some pals are said to occupy themselves in making a coarse description of blanket. The staple commodity is Indian corn. The ground is merely scratched below or near the hut of the labourer, and the seed thrown in broadcast. The fields are surrounded by temporary hedges of thorn bushes to keep off animals. Irrigation from wells is not undertaken by Bhils; but for the cultivation of rice, walls of loose stones, earthed up with soil, are built across the narrow valleys in the hills, and a series of terraces thus formed. The following gods were worshipped by the Bhils of Jebuah:—

Kali, on many occasions.

Hati-powa, at the *Dewali* and *Dasera* feasts.



Waghacha-Kunwar, to protect them against wild beasts.

Halk Mata, for success in predatory journeys.

Khorial Mata, for protection of cattle from plundering and sickness.

Devi Kanail, for a good harvest.

Behyu Baji, for rain.

Ghora Raja, against plunderers.

Hallam, by the Malwa Bhils at the annual pilgrimage to the large hill of Retna Wal in Bariya.

Chamconda Mata, goddess of harvest, and the first of every grain is offered to her.

Havin Wana Mata, against murrain and lameness among cattle.

Sita Mata, and Ghona and Bhadri Bae, goddess of smallpox.

Bhulbag Mata, during epidemics, in cholera.

—Sir J. Malcolm, *Tr. R. As. Soc. i. p. 70*; *Elphinstone's India*, pp. 366-7; *Malcolm's Central India*, i. p. 518; *Coleman*; *Elliot*; *Wilson's Glossary*; *Tod's Travels*, pp. 34-39; *Tod's Rajasthan*, i. p. 724, ii. p. 217; *Treaties*, iv. 454; *Latham*; *Wheeler's India*, p. 85; *Friend of India*; *Forbes' Rasamala*; *Captain C. E. Yate in Rajputana Gazetteer*.

BHILALAH, a tribe of Central India, claim a descent, by their father, from the Rajputs, their mother being of the Bhil tribe.—*Malcolm*, i. 550.

BHILSA, a town in India, in lat. 77° 50' E., and long. 23° 39' N. It is famous for Buddhist topes. There are five or six groups of topes, containing sixty distinct and separate examples. The Sanchi group has several topes. The largest of them is a stupa, raised to mark a sacred spot, and is not a daghoba or shrine containing a relic. At Sonari, 6 miles distant, is a group of eight topes; at Satdhara, 3 miles further on, is a tope 101 feet in diameter, and a smaller one from which relics of Sariputra and Moggilana have been obtained. A numerous group is at Bhojpur, 7 miles from Sanchi, and 5 miles west of Bhojpur. At Andher, a little village 10½ miles S. of Bhilsa, and 5 miles W. of Bhojpur, is another. Their age is supposed to be between 250 B.C. and A.D. 100. The principal of the remains is known as the great tope at Sanchi. The smaller ones are known from General Cunningham's descriptions in his *Bhilsa Topes*.—*Cunningham*; *Fergusson*.

BHILU. BURM. Amongst the Burmese Buddhists, a spirit, a ghost.

BHILWAN, also Bhilwara, a district in Central India, taking its name from the Bhil race.

BHIM or Bheem, a prince of Mewar who was celebrated for activity, and could, while his steed was urged to its speed, disengage and suspend himself by the arms from the bough of a tree. To one of these experiments, however, he owed his death, as he dislocated his spine in a feat of strength.—*Tod's Rajasthan*, i. p. 392.

BHIMA, the second of the five Pandava brothers. He was of great bodily strength, ferocious courage, wrathful and abusive, and a gross feeder. He fought in the Mahabharata war against the Kaurava, and killed several of his opponents. On the eighteenth and last day of the fighting, he struck down Duryodhana by a foul blow, for which his incensed brother Yudhishta struck him, and angered Arjuna and Bala Rama.—*Taylor*; *Garratt*; *Dowson*.

BHIMAH, a river of the Mahratta country, which joins the Kistna. It is often confined to a narrow bed, as at Korygaon. Bhima Terai is the valley of the Bhima river, famed for its breed of hardy ponies or small horses. The breed is known

in Northern India as the Bhimrathali. Mawa, the horse which bore Holkar in many a desperate strife, was of this breed. The head is a model, exhibiting the highest quality of blood,—ears small and pointed, eyes full and protruding, and a mouth that could drink out of a teacup. This is the type of the Bhima Terai breed.

BHIMAL. HIND. Species of *Grewia*.

BHIMA-RATRI, the 7th night of the 7th month of the 77th year of a man's age, lunar reckoning, after which a Hindu is exempted from all instituted observances, it being considered the end of his natural life. He would then be in his 75th solar year.—*Wilson*.

BHIMB. HIND. *Coccinea Indica*.

BHIM; GORA, in the Saharunpur district of the N.W. Provinces, lat. 29° 56' N., long. 78° 14' E., has a kund or sacred pool, a place of Hindu pilgrimage, on a perpendicular rock 350 feet high.

BHIM-RAJ, HIND., *Edolius paradiseus*, is the mocking-bird of Europeans.

BHIM-SEN'S GADA, an ancient stone pillar at Allahabad, which has four inscriptions engraved on its surface. See *Iat*.

BHIM TAL. See *Lake*.

BHIN AUNIAH. DUK. *Phyllanthus niruri*.

BHINDA PURUB, a sacrificial ceremony, till recently practised in Dholbhum.

BHIRA, a town on the left bank of the Jhelum; Old Bhira, on the opposite bank, is a mound of ruins, also called Jobnathnagar, which General Cunningham supposes to be the ancient capital of Sophites or Sopeithes, the contemporary of Alexander, where the camps were formed of Craterus and Hephaestion, holding both banks to await the arrival of the fleet of boats. It is three days' boating distance from Mong, the ancient Nikæa, where Alexander defeated Porus. Bhira, also, until it was supplanted by Pind Dadan Khan, had always been the principal city in this part of the country. At Bhira, the Chinese pilgrim Fa Hian crossed the Jhelum in A.D. 400; and against Bhira, eleven centuries later, Baber conducted his first Indian expedition.—*Cunningham, India*, 155.

BHIRBUTI. HIND. A beautiful scarlet-coloured insect resembling a piece of scarlet velvet. They are collected during the rains. They yield an oil, and have a use similar to the Cantharis as a blister and irritant.—*Powell*. See *Insects*.

BHIRMI-SUGAN, leaves of a small plant brought to Ajmir from Dehli, employed in making scents. Bhirmi-Vidaya, leaves of a climber from Mount Abu, very stimulating, and in Ajmir used in the 'seet,' a disease simulating catalepsy.—*Gen. Med. Top.* p. 129.

BHIS, HIND., also Basend, Bhisend. The edible root of the lotus, or the fibres of the stem.—*W*.

BHISHMA, whose early name was Santanavu, was son of Santanu, raja of Hastinapur. When old, raja Santanu wished to marry a young and beautiful girl, but her parents objecting, on the ground that even if there were children, Santanavu would succeed to the kingdom, Santanavu made a vow to them, saying, 'If you will give your daughter in marriage to my father, I will never accept the kingdom, or marry a wife, or become the father of children by any woman; so that if your daughter bear a son to the raja, that son shall succeed him in the kingdom.' This stern vow procured him the designation of Bhishma, or 'the dreadful.' He educated Dhritarashtra,

Pandu, and Vidura, and afterwards made Drona the preceptor of the Pandava and Kaurava; and at a meeting of council he proposed that the kingdom should be divided between the two parties. In the battle that ensued, he led the Kaurava race, and on the tenth day he was mortally wounded by Arjuna. The Bhishm-ashtami festival, on the 8th day of the moon, is in honour of the childless Bhishma, in which libations of water are made to his spirit, also offerings of sesamum seeds and boiled rice, saying, 'I present this water to the childless hero Bhishma, of the race of Vyaghrapada, the chief of the house of Sankriti. May Bhishma, the son of Santanu, the speaker of truth and subjugator of his passions, obtain by this water the oblations due by sons and grandsons.'—*Garrett; Dowson.*

**BHISTEE**, ANGLO-HIND., properly Bahishti, a water-carrier who conveys water in a skin slung from his shoulders, resting over his loins. The water-skin is called a Mashak. The Pakhali, another water-carrier, carries water in skins, pakhal, slung across a bullock.

**BHISTU DHARI**, a sect of the Dadu Panthi who follow the avocations of ordinary life. They burn their dead at dawn.

**BHITAR**, HIND. The ground on which a house stands; the Kampong of the Malay, or compound of the British. In Urdu it is the angan.

**BHOG**, HIND., also Bhoga, Bhogam, and Bogam. Enjoyment, fruition, use; anything that may be used, *Savedha* of *Nirvedha*, i.e. with or without obstruction. Bhogi Pandikai, the festival of enjoyment, the Tamil New Year, when good wishes and new year's compliments and gifts are interchanged, and Indra worshipped. Bhogamu, TEL., also Bhogam Vadu, a common woman.

**BHOGA**, food offered to an idol. Bhoga-mandap, that part of the temple of Jagannath where the food to be offered to the idol is cooked. Bhoga-murti, an idol carried about in processions in lieu of the principal idol, which is never taken from the shrine.

**BHOGRA**, HIND. Cleome pentaphylla. MAHR., the *Cascaria elliptica*.

**BHOI** or **Bhooc**, in Telingana and in the southern parts of India, a race who are palanquin-bearers, also fishermen. See *Bhui*.

**BHOI-WANLU**, also called *Ur-Bhoi-wanlu*, mercenary soldiers in Southern India, who serve native chiefs. They are never found in the ranks of the British army. There are a few of them in every large town in the south.

**BHOJ**, the last of the great Pramara race of Hindus who ruled over Ujjein and Dhar. He was a great patron of learning. His name is famous in the literature of India. Bentley fixed his era between A.D. 982 and 1082; but Wilford supposes him to have died between A.D. 977 and 982. The name of Bhoj, the Pramara, is very celebrated in the annals of India, but there appear to have been more than one of this name or title. The Dhar ruler has been supposed to be the same as Vikrama, or to have been a contemporary. The nine learned men, the nine gems, are said to have flourished during his reign, or that of Vikrama, which was the golden age of Hindu literature; but all connected with Bhoj is uncertain, even his position as a patron to literature.

**BHOJA**, a Yadava prince who reigned at

Mrittikavatti, on the Parnasa river, in Malwa.—*Garrett; Dawson.*

**BHOJPATRA**, HIND. Betula bhojpatra.

**BHOJPUR**, a ruined town where remains of Buddhist topes stand, on the southern end of a low range of hills, 6 miles S.S.E. of Bhilsa, and 7 miles E.S.E. of Sanchi.—*Cunningham*. See *Bhilsa*.

**BHOKUR**, HIND. *Cordia latifolia*, *Roxb.*

**B'HOLA NATH**, or the 'Simple God,' is one of the epithets of Siva, whose want of reflection is said to be so great, that he would give away his own divinity if asked; from bhūlna, to forget.

**BHOLSERI**, DUKH. *Mimusops elengi*.

**BHONSLA**, the family surname of the Mahratta rulers of Poona, Sattara.

Shah Ji Bhonsla, . . . . .	A.D. 1634
Sivaji, son of do . . . . .	born 1627, died 1680
Sambaji, son of Sivaji, reigned . . . . .	1680 to 1689
Their successors, the Peshwa, were—	
Balaji Vishwanath.	
Balaji, 1st Peshwa, . . . . .	1718
Baji Rao, 2d do., . . . . .	1721 to 1740
Balaji Baji Rao, 3d do., . . . . .	1740
Madhu Rao, 4th do., . . . . .	1761 to 1772
Narayan Rao, 5th do., assassinated . . . . .	1772
Madhu Rao Narayan, 6th do., . . . . .	1774 to 1795
Baji Rao II., the 7th and last do., 1795; defeated and deposed, 1818: died at Bithur, near Cawnpur.	

The family rule over Kolhapura.—*Imp. Gaz.*

**BHONSLA**, the family surname of the Mahratta ruler Sivaji, was also that of the ruling dynasty of Berar.

Parsoji, the founder of the Bhonsla dynasty of Berar, was a private horseman from the neighbourhood of Sattara. Though bearing the same surname as the family of Sivaji, there is no proof that he was of the same descent. He attained distinction, and was one of the first to join raja Saho; when he returned from Delhi, he was further advanced by that prince, and was invested with the right of collecting all the Mahratta dues in Berar and the forest country farther to the east. His cousin Raghoji, who was a favourite of raja Saho, and married to his sister-in-law, was raised to his station on his death, in preference to Parsoji's son, who ought to have succeeded him. In 1734 Raghoji Bhonsla was nominated Sena Sahib Suba, or General of the Mahratta Confederacy. In 1745 the head of the family became the undisputed ruler of Gondwana. Raghoji II., who succeeded his father in 1788, had previously shot his own brother Sabaji. Raghoji II., after a reign of 30 or 40 years, died on the 22d March 1816, leaving but one son, Parsoji, who was imbecile in mind and body. After some opposition, Mudhaji, known as Apa Sahib, son of Venkaji, was declared regent, and sedulously courted the British alliance. In January 1817 he proceeded to Chanda, and during his absence from Nagpur, Parsoji died, murdered, as it was subsequently learnt, by Apa Sahib's secret orders. The latter, as nearest heir, now became raja of Nagpur. Avowedly a warm friend of the British, he privately intrigued against them in all directions, until November following, when he threw off the mask and declared hostilities. The battles of Sitabaldi and Nagpur followed, in which he was signally defeated, and was forced personally to surrender, and to agree to terms which rendered him wholly dependent on the British. In January 1818 he was permitted to resume the government, but immediately recommenced his intrigues.

**Apa Sahib's** repented treachery having proved him unworthy of trust, the British Government decreed his deposition, and placed Raghoji, a grandson of Raghoji II., at the head of Nagpur state. On the 12th May 1818, Apa Sahib fled from the place allotted to him, to the Sikh territories, and he ultimately died, in 1840, almost forgotten, at Jodhpur. The family became extinct during the administration of Lord Dalhousie, on the demise of Goozur, grandson of Raghoji, who in 1818 had been seated on the throne when Mudhaji (Apa Sahib) was deposed. After the defection of Apa Sahib in 1817, the administration was, at first, conducted by British officers; but in 1826, on the raja coming of age, the territories were handed over to him, the British Government retaining in their own hands certain districts for the payment of the military force of Berar. In 1829 these also were given up, a treaty having been made with the Governor-General, whereby, in lieu of the native contingent, a sum of 8 lakhs of rupees was to be paid to the British Government.—*Elphinstone*, p. 642. See *Mahratta Governments*; *Sivaji*.

**BHOOA.** HIND. See *Insects*.

**BHOOI-DAGDHA.** HIND. A place of cremation.

**BHOPA.** A hereditary guardian of the Mahadeo temple. The chief of Almod, in the Hushangabad district, is one of the Bhopa. Bhopi, also Bhopya, the priest of a village temple, generally a Sudra.

**BHOPAL,** a feudatory state in Malwa, in Central India, in alliance with the British Government. It is bounded on the N. by Gwalior, N.E. and S.E. by the Saugor and Nerbadda territories, S.W. by the possessions of Holkar and Sindia, and N.W. by those of Sindia. It lies between lat. 22° 32' and 23° 46' N., and long. 76° 25' and 78° 50' E.; is 157 miles long from E. to W., and 76 broad from N. to S., with an area of about 8200 square miles, and a population of 769,200 in 1875. Its army is 694 horse, 2200 foot, and 57 guns. The family are of Pathan descent, belonging to the Abdul Aziz Khel of the Dowlatai sept of the Orakzai; Dr. Hunter says the Mirazai Khel. It was formed into a principality by Dost Muhammad, in the service of Aurangzeb, on whose demise, Dost Muhammad established his independent authority, and died in 1723, aged 66. Several changes in the succession occurred; and during the Mahratta rule the country was harassed by that race, and overrun by Pindari. When Colonel Goddard, in 1778, marched through the territory, *en route* to Bombay, its ruler treated Goddard with great kindness, and this has never been forgotten by the British. And again, in 1809, the Nawab urged Colonel Close to grant British protection. Since 1817 the alliance has been intimate. About 1818 the Nawab was accidentally shot, and his widow, Kudsia Begum, retained the control until 1837, when his son-in-law, Jahangir Mahomed, husband of his daughter, Sikander Begum, was appointed. On his death in 1844, Sikander Begum reigned till her death in 1868. Her daughter, Shah Jahan, ruled till her death. Sultan Jahan Begum married in 1874. These ladies abandoned the Gosha customs of their religion, transacted ably all business in public; and during the revolt in 1857 Secunder Begum adhered firmly to the British, for which she was rewarded by the grant of the pargana of Bairseah, and created a knight of the Star of India. She died in 1868, and was succeeded by

her daughter, Shah Jahan Begum. Her consort was Nawab, Wala Jah, Amir-ul-Mulk, Syud Muhammad Siddiq Husain Khan, Sahib Bahadur.—*Aitcheson's Treaties*, iv. p. 809.

**BHOPAL AGENCY** is a British political department in relation with Kilchpur, Bhopal, Rajgurb, Nursingurb, Kurwai, Muksaingurb, Mahomedgurb, Basoda, Pathari, Larawut, Gwalior districts; Seronje. The three petty chiefships, Kurwai, Mahomedgurb, and Basowda, are immediately dependent on the British Government itself. The relatives of other chiefs, with their immediate suzerain, have been mediated and guaranteed by the British Government.—*Treaties*.

**BHOPAWAR,** a British political agency which superintends four petty feudatory states, viz. that of Jobut, whose chief is a Rahtor Rajput, with a population of about 7000, chiefly Bhils; Mutwara, also with a Bhil population; Khattewarra and Ruttonmul; Mota Burkhera; Kali Bouri. The guaranteed states are Alirajpur of Dhar, Jabooa, Nimkhera or Tirla, Chota Burkhera or Sorepur, Mota Burkhera, and Kali Bowri.—*Aitcheson*, iv. 405.

**BHORA.** BENG. Mangrove; *Rhizophora mangli*; *R. mucronata*.

**BHOR GHAT,** in lat. 18° 44' N., long. 73° 22' E., in the Dekhan, the principal pass on the route from Bombay to Poona. It has been formed into part of the Great Peninsular Railway line. The top of the ghat is 1798 feet above the sea. See *Railway*.

**BHOSE.** ANGLO-BENG. An honorific suffix to several Kayasth families in Bengal; properly Basu.

**BHOT.** This word, according to Latham, under the appellations of Bult in Bultistan, But in Butan, Bet in Tibet, or in such words as the Bhuteya or Bhotiya, in ethnology, comprises the Little Tibetans, the natives of Bhot-pa or Ladakh, the Tibetans of Tibet proper, and the closely allied tribes of Butan. Balti or Baltiyul is called Palolo or Balor by the Dards, and Nang Kod by the Tibetans. It is preserved, he says, in Ptolemy in Bultæ. The country is frequently called Skardo or Iskardo, from the name of its fort and capital. Balti proper is a small table-land, and, with that of Deotsu, is about 60 miles long and 36 broad; the mean height of its villages above the sea is about 7000 feet. The Balti, the people of Little Tibet, the Bultæ of Ptolemy, though Tibetan in language and appearance, are all Mahomedans, and differ from the more eastern Tibetans of Le (who call themselves Bhotia, or inhabitants of Bhot), by being taller and less stoutly made. Their language differs considerably from that of Le, but only as one dialect differs from another. The Bhot of Ladakh is strong, hardy, short, and square, with a decidedly Mongol physiognomy, by which is meant a flat face, broad cheek, depressed nose, very large ears, oblique and narrow eye, curtained at the corners, black hair and low stature, their average height being 5 feet 6.1 inches. The skulls are less Mongolian, having a capacity of 72 cubic inches, 80 cubic inches being a fair capacity for a European. The grand Lama is a Bhot. As a general rule, the Himalaya mountains divide Hindustan from Bhotland, but there are Bhot in several parts south of the crest of those mountains in Garhwal and Kamaon. The people of Le, the eastern Tibetans, call themselves Bhotia, or inhabitants of Bhot. They are not so tall, and are stouter made than the Tibetans of Balti or Little Tibet. Bhotiya dialects vary in Mana, Niti,

Milam, Darma, and Ryans; but they are all closely allied to the Tibetan now spoken in Hundes.—*Thomson's Tr.* 247; *Latham's Ethnol.*; *A. Cunninghamham*.

**BHOULIYA** is a light Bajra boat, varying in dimensions between the Dhengi or passenger boat and a middle-sized Bajra. It is in general use on the Ganges, alike for a suburban trip or for a long up-country journey. See Boat.

**BHOWNAGGAR**, in long. 72° 21' E., and lat. 21° 47' N., a seaport in Kattyawar, 9 miles N.W. of Gogo. The principal taluqdars are the Nawab of Junagurh, the Jam of Navanagar, the Rawal of Bhownagar, the Rana of Porebandar, the Raj of Drangdra, and the Thakur of Murvi. Junagurh, the most important, is held by a descendant of Sher Khan Babi, a soldier of fortune, who seized it in the general anarchy which preceded the subversion of the Moghuls. 20 miles to the west are the ruins of Balabhipura, a submerged town covered with 18 feet of alluvium. Half the towns and villages around are built from the bricks and carved stones of this ancient city.—*Dr. Nicholson in Bombay Times*, February 1852.

**BHRAMARA MARI**. TEL. *Clerodendron serratum*. The Telugu word signifies bee-killer.

**BHRAMUK**. BENG. *Helianthus annuus*.

**BHRATAR**. SANSK. Brother; he who carries or assists.

**BHRATHI-DWITYA**. SANSK. A Hindu festival on the second of the month Kartik, on which Hindu sisters entertain brothers, in memory of Yamuna entertaining her brother Yama. It is the 'brother' festival of the Hindus, and is held on the second day of the new moon following the Kali Poojah or Diwali. A brother goes to his sister's house, and receives from her unhusked rice, doorva grass, and sandal, with good wishes, which the brother reciprocates.—*Wilson*.

**BHRIGU**, a Hindu sage, mentioned in the several Puranas. He is said to have lived on Mount Mandara, and is described as wearing a shred of cloth only around his loins, with a pilgrim's staff and beggar's dish in his hand. Bhrigu, Vasishtha, and Atri are three of the great saints or sages called Prajapati or Brahmadika, that is, mind-born sons of Brahma, variously described as 7, 9, 10, and even 21 in number.—*Williams' Story of Nala*, p. 214; *Ward*, iv. p. 23. See Brahmadika.

**BHRIGU**, a name of the planet Venus.

**BHRIGU-BANSI**, a tribe of Rajputs claiming descent from Parasu Rama, the stem of the Barhouli clan.

**BHRINGAR**. BENG. *Verbesina prostrata*.

**BHRINGI**, the skeleton attendant on Siva.

**BHU**, in Hindu astronomy, seems to imply the middle place. *Bhu-chakra*, when applied to the celestial sphere, means the equinoctial line. *Bhucarna*, the radius of the equator. *Bhu-paridhi*, the same as *Bhu-chakra*.

**BHU**. BENG. Contraction of *Bhum*, the earth.

*Bhu*, also *Bhumi*, also *Bhum*. Earth, land, soil, ground, hereditary landed property. *Bhudanam*, a gift of land. *Bhu-pati*, a landholder, a prince. *Bhumia*, a proprietor.

*Bhu*, *Bhuvar*, *Swar*, earth and sky and heaven.

*Bhu-ada*, scarlet garland flowers, *Hedyochium angustifolium*; also *Abelmoschus esculentus*.

*Bhu-Devi*, also *Bhuma Devi*, also *Prit'hivi*, in Hindu mythology, names of the earth, and fabled to have been married to *Prithu*, the first king who

taught the mode of cultivating the ground; hence the earth is called *Prit'hivi*. *Bhu-Devi* is the terrestrial name of *Parvati*, as goddess of the earth. As the names of *Diana* were varied to suit her various forms, she being *Luna* in heaven, *Proserpine* or *Hecate* in hell, so her archetype, the Hindu *Parvati*, is the heavenly *Bhavani*, on earth *Bhu Devi*, and *Patala-Devi* as consort of the regent of the infernal regions. *Bhu-Deva*, as spouse of the earth goddess, is a name of *Siva*.

*Bhoi Mung*, *Arachis hypogæa*, ground nut.

*Bhuin-Champa*, *Kæmpferia rotunda*.

*Bhuin-Dagdha*, lit. earth burning. Gifts of Hindus at marriages and funerals, from the ceremony of burning earth prior to their presentation.

*Bhuin-Dalim*, *Careya herbacea*.

*Bhuin-Dümür*, *Ficus repens*.

*Bhuin-Jamba*, *Premna herbacea*.

*Bhuin-Kamri*, *Ipomœa Gangetica*.

*Bhuin-Kumra*, *Batatas paniculata*, also *Trichosanthes cordata*.

*Bhuin-Koit*, *Feronia elephantum*.

*Bhui-Koli*, a tribe of the Koli race of the west of India. They and other non-Aryans devote their women to the gods, and style them *Murli*, *Jogni*, and *Basavi*; the deities to whom those near the *Bhima* are devoted are *Yellamah* and *Mata*.

*Bhui-Mung*, ground nut, earth nut.

*Bhuin-Okra*, creeping vervain, *Zapania nodiflora*.

*Bhuin-Pat*, creeping *Dentella*, *Dentella repens*.

*Bhui-Phul*, also *Rhonphor*, *Phelipœa calotropidis*.

*Bhui-Sing*, *Arachis hypogæa*, ground nut.

*Bhui-Sunn*, *Crotalaria prostrata*.

*Bhu-Kumbum*, earthquakes.

*Bhu-Kupittham*, *Feronia elephantum*.

*Bhu-Loka*, earth. See *Loka*.

*Bhuchakra Gadda*, also *Nelagummudu*. *Batatas paniculata*, *Ch.*

**BHUDUCK**, or *Badhak*, a predatory race of the Nepal Terai.

**BHUGRI**. HIND. An inferior kind of date boiled in oil and water and dried; used in Multan and the Derajat; also the Ber fruit dried.

**BHUI**, *Bhuiya*, or *Bhuya*, a very numerous tribe dwelling all along the borders of Bengal, Orissa, and part of Behar. Colonel Dalton thinks they were once the dominant race in Assam; they, he says, to have been the prior occupants of Bengal, and to have no connection with the *Bhumi* or *Boyar*. They appear to be the original occupants of much of the lower country to the south of the *Chutia Nagpur* plateau, great part of *Singbhum*, and *Bowani*, and the borders of *Orissa*. They have been partly driven from a portion of their country, and they are partly dominated over by *Kol*, themselves probably impelled south and east by pressure from the north and west. But they are still very numerous in all the districts and petty states thereabouts, and are found more or less all the way across the lower hill country to the borders of Behar, close up to *Gya*, where they are succeeded by the *Kahar* as palanquin-bearers. The *Bhuya* are the palanquin-bearers of *Chutia Nagpur*. Major Tickell describes them as originally rich in cattle; and Mr. Campbell deems it possible that the Hindus have changed them to *Goali*, who are the most numerous Hindu race in Bengal and *Orissa*. They are a dark-complexioned race, with rather high cheek-bones, but not otherwise peculiar, and approximate in appearance to the *Urya*. Those in the hills towards the Behar border have

a darker complexion. They have no language of their own, but speak Urya on the Urya borders, Bengali on the borders of Bengal, and Hindi further north.—*Campbell; Dalton.*

BHUIHER, a very primitive small tribe of a few hundred families met with in Palamau and Jashpur, but who must not be confounded either with the Bhuiya or the Boyar. They are very dark, heads altogether round as bullets, projecting jaws and lips, scarcely any prominence of nose, pigs' eyes, large bodies, and small limbs; no muscular development, short of stature, not one of them more than five feet, very filthy in their persons, with diseased skins and sore eyes.—*Dalton, 133.*

BHUIN-HAR, also Bhoon-har, a Hindu agricultural tribe, numerous in the districts of Gorakhpur, Azimgarh, and Benares. The raja of Benares is of this race. They claim Brahmanical descent, and style themselves Thakur, with names of subdivisions common to them and Sarwaria Brahmans, as Sandal, Gautam, Dikshit, Upadhyaya, and Panday; and those which have no distinct appellations have titles connecting them with the same stock, as the Sankarwar, who take the title of Misr, the Donwar, that of Tewari, etc. No Brahmanic honours are, however, paid by any caste to the Babhan or Bhui-har. They have some curious rules, within which they and Rajputs may take food from one another, and in Chutia Nagpur they claim to be Rajputs. The names of their clans are almost without exception framed from the Rajputs. Their customs present a striking similarity to those of the Kshatriya class, and in fact, except their own assertion, there seems to be not one single reason for believing the curious statement made by Mr. Campbell in his *Ethnology of India*, that there is 'no doubt that this class' is formed by an intermixture of Brahmans with some inferior caste.—*Campbell; Wilson; Sherring.*

BHUI VANSA, a zamindari race, called Khurda raja and Bhui Vansa, who ruled in Orissa from 1580 to 1804, when Mukund Deo was deposed.

BHUIYA, a race in Keonjhar and Bonai, divided into four clans,—(1) the Mal or Desh Bhuiya, who call themselves, and are called, the Desh-lok, or the people of the country; (2) the Dandsena, (3) the Khatti, and (4) the Raj-kuli Bhuiya. They are anxious to oblige, and have customs of primitive simplicity. There are 60 chiefs in the Pawri Desh or Bhuiya highlands, and a knotted string passed from village to village will rouse the whole of them.—*Dalton's Ethnology.*

BHUJ, in lat. 23° 15' N., long. 69° 48½' E., capital of the province of Cutch. The Dak bungalow is 281 feet above the sea, and the hill fort is 678 feet by trigonometric measurement. Bhuj is on a plain at the foot of the hill, on which there is a snake temple. It was taken by Sir W. Keir's army on the 23d March 1819. Its three principal temples are Suvarna Raya, Kalyan Ewar, Swamandap. A large number of articles in gold and silver are annually made. The silver and gold used are very nearly pure. The charge is at the rate of 8 annas per tola weight. A stone procured from the Hubba hills is polished at Bhuj, and is used as a substitute for marble in the decoration of temples.

BHUJAPATRI. TEL. Betula bhojpatra.

BHUKHA MATA. In a temple at Udaipur is a picture so called, personifying Famine. Her necklace, like that of her lord Siwa or Mahadeo, is of skulls. Two persons are represented lying

near who have died of famine, and a beast of prey is approaching to devour them. The words mean hungry mother, gaunt famine.—*Tod.*

BHUKRI. HIND. *Tribulus alatus*, T. lanuginosus.

BHUKSA, a forest tribe under the hills from Purunpur Subna on the Sapda to Chandpur on the Ganges. They claim to be Puar Rajputs expelled from Dhar, and had taken refuge, first in Oudh, and finally in the hills bordering on Kamaon. They are divided into 15 clans,—12 superior, 3 inferior.—*Wilson's Glossary.*

BHULAM. TEL. *Aloe littoralis*.

BHULEA and Sansu are silk cloths much used by the women of Nepal.

BHULL. Like all large rivers which flow for a very lengthened course through an alluvial soil, the Indus throws up patches of alluvial deposit at its mouth. In Sind these are called Bhull, and they are of great value in the cultivation of the red rice of the country. They are swampy, and exist on both sides of the principal mouths of the Indus, in the Gora baree and Shahbunder parganas, but produce a considerable portion of the rice consumed in Sind.—*Simmonds, p. 293.*

BHULLEH, a clan of Agnicula Rajputs.

BHUM. SANSK., HIND. The land, earth; Bom, PERS. Bhumia, a landlord. Bhumiawat, a general plundering. Bhum-bhai, a landowner in a village.

Bhum Bakeswar, a group of hot sulphur springs on the banks of the Bakeswar streamlet, in the Birbhum district of Bengal, lat. 23° 53' 30" N., long. 87° 24' 35" E.; Fahr. 128° to 162°. About 120 cubic feet per minute are ejected from the hottest well.

Bhumha, the tutelary divinity of a village, or its boundaries.

Bhumhari, freehold land tenures in Chutia Nagpur.

Bhumi, a man of the soil.

Bhumi, in Hindu astronomy, the terrestrial globe, supposed to be in the centre of the universe.

Bhumi savana, proper, natural to the earth.

Bhumi savana dina, a natural day.

Bhumi-Daha, being reduced to earth, being burned as a Hindu.

Bhumi Jombuka, Gunta baringa.

Bhumi-Nim, Bonnaya serrata.

Bhumi Kumara, *Trichosanthes cordata*.

Bhumi Tylum, naphtha, petroleum, earth oil.

Bhumowra, *Cornus capitata*.

Bhum-Phor, earth-splitter; *Philipsa calotropidis*, *Tulipa stellata*.

Bhumidevi, the goddess of the earth, and Vishnu's secondary wife.

Bhumiya, in Muttra district, an altar or shrine of the village deity; it is an oblong low structure of masonry.

BHUMIA. HIND. From Bhum, land. A landed proprietor in Rajputana; the allodial proprietor of Mewar, offshoots of the earliest princes. The term Bapota implies the inheritance or patrimony; its holder, if a military vassal, is called Bhumia, meaning one actually identified with the soil (Bhum). The Bhumia of Rajasthan is the Mahomedan wuttun-dar, or meeras-dar, and the Canatchi of the Tamils. The Bhumia is vested with the rights of the crown, in its share of the bhog or rent. But when their own land is in the predicament called gulthas, or reversions from lapses to the commune, he is seised in all the rights of

the former proprietor; or by internal arrangements, they can convey such right by cession of the commune. The Bhum is exempt from the jureeb or measuring rod; it is never assessed; and his only sign of allegiance is a quit-rent, in most cases triennial, and the tax of khur-lakur, a war imposition, since commuted for money. These allodial tenants are the yeomen of Rajasthan, and, as in the districts of Komulmer and Mandelgurbh, constitute the landwehr, or local militia. The Rajput vaunts his aristocratic distinction derived from the land, and opposes the title of Bhumia Raj, or government of the soil, to the Banya Raj, or commercial government, which he affixes as an epithet of contempt to Jeypore; where 'wealth accumulates and men decay.' Bhum rakhwali, or land [in return for] 'preservation,' is one kind of Bhum; the crown itself holds bhum rakhwali on its own fiscal demesnes, consisting of small portions in each village. In S. 1782, the turbulent Bhumia on the western frontiers were checked by the Rajput chiefs on their borders, and the Sindil, the Deora, the Bala, the Bora, the Balcha, and the Soda were then compelled to servitude. The ancient clans, prior to Sanga Rana, had ceased, on the rising greatness of the subsequent new division of clans, to hold the higher grades of rank, and had, in fact, merged into the general military landed proprietors of the country under the term Bhumia. These Bhumia, the scions of the earliest princes, are to be met with in various parts of Mewar; those of high antiquity were defended from oppression by the rocks and wilds in which they obtained a footing, as in Komulmer, the wilds of Chuppun, or plains of Mandelgurbh, long under the kings, and where their agricultural pursuits maintained them. Their clannish appellations, Kombawut, Loonawut, and Ranawut, distinctly show from what stem and when they branched off; and as they ceased to be of sufficient importance to visit the court on the new and continually extending ramifications, they took to the plough. But while they disdained not to derive a subsistence from labouring as husbandmen, they never abandoned their arms; and the Bhumia, amid the crags of the alpine Aravalli, where he pastures his cattle or cultivates his fields, preserves the erect mien and proud spirit of his ancestors, with more tractability, and less arrogance and folly, than his more courtly but now widely separated brethren. They form a considerable body in many districts, armed with matchlock, sword, and shield. In Mandelgurbh, where their own interests and the prince's unite, four thousand Bhumia could be collected. They held and maintained without support the important fortress of that district, for their prince, during half a century of turmoil.—*Tod's Rajasthan*, i. 169, 498.

BHUMIJ, literally earth-born, prior inhabitants of Orissa, with whom the Uraon or Ho or Kol mixed when driven eastward. Bhumij are the majority of the population in all the estates of the Manbhum district to the south of the Kassai river. As they approach the confines of Chutia Nagpur, they appear to be called indifferently Mundah or Bhumij, and these intermarry. More to the east, the Bhumij have greatly assimilated to the Bengali; many have acquired estates and influence as Sirdar Ghatwali, the hereditary guardians of the passes. They tenaciously cling to their national

songs and dances. Bhumij are to be found in Mohurbunj and Keonjur, and it is this branch of the Mundah race which has spread farthest in an eastern direction. The Bhumij of the lower part of Singbhum and Manbhum are tolerably civilised. All the wild tribes of Central India worship relatives immediately after death, and the Bhunjia, Bhumij, and Kol tribes, practise the ceremony whereby the soul of a man just deceased is attracted or conjured into some tangible thing, which is brought back into the house soon after the funeral, apparently that the soul may thenceforth be worshipped as a household spirit. Traces of this superstition may be found all the world over. It is practised by Hindus. Herodotus and Homer show its antiquity. Captain Burton mentions it in Africa. The Bhumij, dwelling between the Kassai and Subarnarekha rivers, are the original inhabitants of Dhalbhum, Barabhum, Patkum, Bagmundi, and still form the bulk of the inhabitants. Many are Sirdar Ghatwali, and well off, and those dwelling amongst the Bengali still retain their dancing customs.—*Cent. Ind. Prov. Com. Rep.* pp. 5, 9; *Dalton*, pp. 147, 156; *Campbell*, p. 35.

BHUMTAS. HIND. *Salix tetrasperma*.

BHUNDARA, a district in the Nagpur division of the Central Provinces, situated on the Wain-ganga, east of Nagpur. It has an area of 1748 square miles, and a population of 626,000. Some noble specimens of the Kutting bamboo are to be found in the Lanjee jungles north of Bhundara, on the Deo and Son rivers, also in Seroncha, and (though smaller) in the cantonment of Jubbulpur.

BHUNGHE. BENG. *Corchorus olitorius*.

BHUNIYA or Bhuiya, a tribe in varied stages of civilisation, and of varied religious development. Buchanan Hamilton found them in Bhagulpur, Bihar, and Dinajpur, and he considered them to be the remains of the armies of Jarasandha. Some of the tribe live strictly as Hindus; while others eat beef, pork, camels, horses, asses, rats, cats, fowls, lizards, and worship the Vira or spirits of their deified heroes. Mr. (Sir George) Campbell considered them to be part of the Bhui tribe of the northern parts of the Madras Presidency; and Colonel Dalton regards them as part of the Bara-Bhui tribe who at one time ruled in the valley of Assam. In northern and eastern Bengal, and in Chutia Nagpur, they are so humble as not even to cultivate their own fields. Yet the landowners surrounding Parasnath hill, though claiming to be Kshatriya, are undoubtedly Bhuiya, being almost black, with coarse negro-like features. The Bhuiya are numerous in Singbhum. Tradition says they were once dominant in the western and southern parts of that country, but were subjugated by the 'Ho' (Kol). Colonel Dalton says they are the monkey-like tribes who aided Rama. Hanuman, the general of the ape army, was Pawan-Ka-put, 'the son of the wind;' and the Bhuiya to the south of Singbhum call themselves Pawanbans, the children of the wind. They are a dark-brown, well-proportioned race, with black, straight hair, plentiful on the head, but scant on the face; of middle height, light-framed like the Hindu, but with figures well knit, and capable of enduring great fatigue. The nose is but slightly elevated, still neither so depressed nor so broad at the root as the generality of Turanian noses. They sometimes call themselves Khandaits, and

## BHUNJA.

claim to be of the same family as the Or-Khandaits or Paiks of Orissa, and assume the Brahmanical cord. They are the earliest known settlers in parts of Singbhum, Gangpur, Bonai, Keonjhar, and Bamra, and are almost the only class possessing proprietary right under the chiefs. The chiefs of these estates now call themselves Rajputs; but the country for the most part belongs to the Bhuiya sub-proprietors. They are a privileged class, holding as hereditaments the principal offices of the state, and are organized as a body of militia. The chiefs have no right to exercise any authority till they have received the 'tilak,' or token of investiture, from their powerful Bhuiya vassals. They have their own priests, called deori, and their sacred groves, called Deota Sara, dedicated to four deities, Dasum Pat, Bamoni Pat, Koisar Pat, and Boram, the sun deity. In each village there is, as with the Oraons, an open space for a dancing ground, called by the Bhuiya the Darbar; and near it the bachelors' hall, called the Dhangar bassa, or Mandarghar, as here the young men, Dhangar, must all sleep at night, and here the drums, Mandar, are kept. Some villages have a Dhangarin bassa, or house for maidens, which they are allowed to occupy without any one to look after them. Whenever the young men of the village go to the Darbar and beat the drums, the young girls join them there, and they spend their evenings dancing and enjoying themselves, without any interference on the part of the elders. The Bhuiya dances have their peculiar features, but compared with the lively and graceful movements of the Kols, they are very tame performances.—*Dalton, Ethnol. of Beng.* 140.

BHUNJA, also variously styled Bhar-Bhunja, Bhurji, Bhar-Bhuja, Bhad-Bhuja, Bar-Bhunja, Bhujari, and Bhunjari. The word is derived from Bhunna, to parch. Rice, peas, gram (a kind of pulse), and other kinds of grain, are parched by them, and sold in the bazars.—*Sherring*, 303.

BHUN KADUM. HIND. *Verbascum thapsus*.

BHUPALA, the first recorded dynasty of rajas of Bengal.

BHU-PHALI, a small scandent plant, abundant about Ajmir. It contains a great quantity of mucus, and is used largely as an aphrodisiac, rubbed up with water and strained. It is also considered cooling, and is used in prescriptions as such.—*Gen. Med. Top.* p. 127.

BHUR. HIND. Sandy hillocky soils, the tibba of the Panjabi.

BHUR. HIND. A thatch grass, growing in the jungles of N. India to a height of 9 feet.

BHUR, an aboriginal race in parts of Oudh, Benares, and Behar, and in Palamow, known by tradition as one of the oldest of Indian races.—*Campbell*. Properly Bhar.

BHURA. HIND. A thick, coarse haircloth, also goat's hair.

BHURA, a wedding ceremony of Mahomedans on the third day after Shabgusht.

BHURANYU, in Hindu mythology, a golden-winged falcon who stole the sacred Soma.

BHUR-BHUVA-SVAR. SANSK. Air, earth, and sky. See Gaetri.

BHURJ. HIND. *Betula rhojputra*.

BHUR-KURI. MAHR. *Wrightia tinctoria*.

BHURLA or Bulla, *Terminalia bellerica*.

BHUR-LOKA. SANSK. The sphere of the earth, comprising its oceans, mountains, and rivers.

## BHUTAN.

BHURUNDI. TEL. *Tiaridium Indicum*.

BHUSA. HIND. Bran of wheat, chaff, or cut straw, or leaves, etc., for feeding cattle.

BHUSANDI, in Hindu mythology, a famous crow.

BHU-SARKARA, or Morinika and Putta Tige. TEL. *Nieburhia oblongifolia*, *D. C.*; *Capparis heteroclita*, *Roxb.* ii. 570. The sweet tuberous roots, dried and reduced to powder, are used medicinally for making a cooling drink.

BHUSKI. HIND. A carbonate of soda.

BHUT. HIND. Soy bean? *Soja hispida*?

BHUT, a spirit, generally an evil spirit, and usually represented by a stone in a forest; commonly coupled with the Preta. In the south of the Peninsula of India, the people recognise the amiable Kannimar, or virgin spirits; the various ammans, with Bhagavati, Chakkamal, and Dwara Pati, are village gods; and Samaladevi is the cholera goddess. Necromancers employ Karuppan, Maden Patchee, and Irulappen, and Kollevai Pai is the will-o'-the-wisp. The Khatari Bhudam, Pesasam, Mohini, Jadamuni, and Etchilpai are other good and evil spirits. See Bhut-Bali.

BHUT, also Bhuta. HIND. Zea mays, Indian corn.

BHUTALA BHAIRI. TEL. *Bhatamkusam*. SANSK. *Croton oblongifolium*, *Roxb.* iii. 685. The Telugu name signifies demon-driver or devil-goad, and sticks made of it are carried as a protection against evil spirits.

BIUTAN, on the N.E. of British India, is situated between lat. 26° 30' and 28° N., and long. 88° 45' to 92° 25' E., and occupies from the southern declivities of the great central ridge of the Himalaya mountains, to the level ground in front of that portion of their inferior chain which constitutes the natural northern boundary of the Assam valley eastwards from Sikkim to where the Brahmaputra passes through the mountains. Bhutan is bounded on the north by Tibet, on the west by Sikkim, on the south by the British territory, and on the east by several independent mountain tribes. It consists of a number of rough transverse chains of hills at right angles to the parent range, which forms the backbone of Asia. Between the ridges are precipitous valleys, at the bottom of each of which a mountain stream runs. The first intercourse of the British with Bhutan commenced with the expedition sent in 1772 for the relief of the raja of Koch-Bahar. The Buteah being driven out of Koch-Bahar, and pursued into the hills, threw themselves on the protection of Tibet. The Tesoo Lama, then regent of Tibet, and guardian of the Grand Lama of Lassa, addressed the Government of India on their behalf. The application was favourably received, and a treaty of peace was concluded on 25th April 1774. From that year, with the exception of two unsuccessful commercial missions in 1774 and 1783, there was little intercourse with Bhutan, until the British occupation of Assam, which connected the British and Bhutan frontiers. From that time there had been a continued series of aggressions by the Buteah on British territory, followed by reprisals on the part of the British Government, and the occupation of the Doars or passes which lie at the foot of the Buteah hills. During the 18th and 19th centuries, missions were sent to Bhutan under Mr. Bogle, Captains Turner and Pemberton, and Mr. (Sir) Astley Eden; but the ruling race and the



people are faithless and immoral, and the intercourse ended by the British annexing the marches or Doars on the 11th November 1865.

The upper classes, and particularly the highest officers, are described as shameless beggars, bullies and sycophants, while the lower classes are characterized as tolerably honest and truthful. They weave a coarse cloth, make paper from the bark of the Diah tree; distil a spirit from wheat, rice, and millet, and indulge freely. Chastity is little regarded, and very little practised. The custom of a community of wives between brothers, five or six cohabiting with one woman, obtains here as well as among other countries in the hills. The women are indelicate and immodest, but polyandry prevails far more extensively in the northern and central portions of Bhutan than in the southern. Mr. Eden says the intercourse between the sexes is, in reality, promiscuous. On the death of any head of a family, however numerous his children, and whether male or female, the whole of the property becomes escheated to the Deb or Dharma. The spiritual ruler, or Dharma raja, is supposed to be an incarnation of Buddha. The Deb raja is chosen from amongst the chief officers of the country, and is supposed to vacate the government after three years; in practice, however, he holds office as long as he has power to do so. Below the Deb and Dharma rajas are the spiritual council, composed of twelve Buddhist monks, and the secular council, consisting of six Zimpé. Subordinate to the Deb are the Para Pilo or Penlo, who has the management of the country west of the Tchinchoo river, and the Tongu Pilo of the country to the east towards Assam. Each of these Pilo has under him six Soubahs, or Commissioners of Division.

The *Ghylong* or Lama priests are estimated at 1500 to 2000, and there are many nuns.

The *Lhopa* race are quarrelsome and cruel, but not brave. They have invariably black hair, which is cut close to the head. The eye is small, black, with long pointed corners. Their eyelashes are so thin as to be scarcely perceptible, and the eyebrow is but slightly shaded. Below the eyes is the broadest part of the face, which is rather flat, and narrows from the cheekbones to the chin,—a character of countenance far more strongly marked in the Chinese. Their skins are remarkably smooth, and most of them arrive at a very advanced age before they can boast even the earliest rudiments of a beard; they cultivate whiskers, but the best they produce are of a scanty straggling growth. Many of these mountaineers are more than 6 feet high.

The *Changlo* are a branch of the *Lhopa* of Bhutan. The *Changlo* dialect has a considerable amount of glossarial peculiarity with Tibetan, but in other respects it is entirely Tibetan, softened and slightly changed in phonology. The *Changlo* dialect is spoken along that portion of the northern frontier of the valley which extends from the Binji Doar to the confines of the Kuriapera Doar, or from about 90° to 92° of east long. Neither its northern limit nor the numbers speaking it have been ascertained. The inhabitants of this tract occupy the lesser elevation of the southern Himalaya range, and are, generally speaking, agricultural. Their physical appearance exhibits a few shades of distinction noticeable between them and the tribes of the Sub-Himalaya.

They are smaller, less muscular, and the hue of their skin possesses a deep isabelline tint. From the latter circumstance, probably, they derive their appellation, the term *Changlo* meaning black.—*Bogle, Turner, and Pemberton's Embassies; Aitchison's Treaties*, i. pp. 105, 142, vii. p. 360; *Prinsep's Tibet*, p. 17; *Fraser's Him. Mts.* p. 335; *Gerard's Kunawar*; *Hook. Him. Mts.*; *Jour. Ind. Arch.*, 1853.

BHUT-ANJAN, also Bhowra. HIND. A large black bee, fabled to be enamoured of the lotus.

BHUTA SHUDDHI. SANSK. Bhuta signifies the four elements, and Shuddhi, purification. A Hindu purificatory rite.

BHUT-BALI, offerings to malignant spirits, ghosts, or goblins. Offerings to demons or spirits at funerals. Offerings to all creatures. On the 14th of the dark half of Aswin, Hindus make offerings to malignant spirits. Bhuta-devata is an evil being worshipped as a divinity. Bhut-khet is a field or land granted to the Pahan for the cost of sacrifices offered to propitiate the evil spirits.

Bhut Bamian, literally, idol-Bamian; a name of Bamian.

Bhutni Sajji, literally, devil's soda.

BHUT-BHERUBI. BENG. Premna barbata.

BHUTRAJ. BENG. Adder's tongue, *Lygodium flexuosum*.

BHUTTA or Bhoota. HIND. An ear of Indian corn, *Zea mays*.—W.

BHUTTER or Futher, and Iyen are two titles of Tamil Brahmans in Travancore.

BHUT-THA, a large tree of Akyab, plentiful in Ramree and Sandoway districts.—*Cal. Cat. Er.*

BHUTTIAH, a Rajput race, formerly martial, now traders, and like the Arorah, and both these have commercial agencies all over India. See Battia; Bhattiah.

BHUTTOTE, Thug designation of the strangler.

BHU-TULASI, *Ocimum basilicum*; *O. pilosum*.

BHU-TULSI. BENG. *Salvia plebeia*.

BHUV-LOKA. SANSK. The higher regions, from Bhuv, the sky, and Loka, a world. The atmosphere or firmament. Mahar-loka, the region above the pole-star, tenanted by saints. Bhuvana Cosa and Bhuvana Sagara, Hindu books on geography. See Loka.

BHUVANESWARA, the ancient Eskamra of Orissa, a great seat of the Saiva sect, and largely visited by pilgrims. For six centuries it was the capital of the Kesari or Lion dynasty of Orissa kings, from about A.D. 500 to 1104. 7000 shrines once clustered round the sacred lake, and 500 or 600 still remain, some of them of exquisite design and ungrudging artistic toil.—*Dowson; Imp. Gaz.*

BHYACHARA. HIND. The land tenure by village communities. Bhyad brotherhood is the term employed to designate the minute subdivision of fiefs which obtains in all Rajput states.

BHYENG-TSENG. BURM. In Amherst, a close-grained, compact, grey wood, fit for general purposes.—*Captain Dance*.

BHYNEE. CAN. *Caryota urens*; its sap is abundant, and is converted into toddy and arrack.

BHYNSROR is the tract named Puchail, or the flat, between the river Chambal and the pass, and contains about twenty-four villages, in the lordship of Bhynaror. According to the local tradition of some of the wild tribes, its more ancient name was Bhadravati, the seat of the Hun race; and the



traces of the old city, in extensive mounds and ruins, are still beheld around the more modern Bhyrsor. Tradition adds that the Chirmitti, the modern Chāmbal, had not then ploughed itself a channel.—*Tod's Rajasthan*, ii. p. 713.

BIA. HIND. *Pterocarpus marsupium*.

BIADIAH. HIND. Green turbans.

BIANA, a chieftain of Biāna, Dahima, was one of the most powerful vassals of the Chauhan emperor, Pirthi raja. The brothers of this house held the highest offices under the emperor, and the period during which the elder Kaimas was minister, was the brightest in the Chauhan dynasty.—*Tod*.

BIAR. PANJ. Of Mehra forest, near Abbottabad, Hazara; it is *Pinus longifolia*, and *P. excelsa*.

BIAZ. HIND. Interest of money.

BIBA BIBA. CAN. *Holigarna longifolia*.

BIBACHA. HIND. *Brassica Griffithii*.

BIBASIS, a name of the Beas.

BIBI. HIND. Lady. Bibi Sahib, ANG.-HIND., properly Bibi-sahibah, an Englishwoman, the mistress of a house. Bibi, Begum, Dorasani, Thakurani, are courteous titles of Indian ladies.

BIBLA, of the Baori race, the Bibia bag of Northern India, is the smaller leopard. *F. pardus*.

BIBLA-HONI. MAHR. *Pterocarpus marsupium*.

BIBLE, from the Greek Biblos and Latin Bibulum, a book. Christians divide their sacred book into two portions, the Old and New Testaments. The former contains the writings of Moses and other prophets, and is the canonical book of the Semitic religion of the Jews or Hebrews; the latter contains the doctrines of Jesus Christ, but both books are canonical in the religion of Christians. The two books of the Old and New Testament are revered but not read by the Mahomedans of the S. and S.E. of Asia; and the possessors of the Taurait, Anjil, Zabur, and the Koran, viz. the books of Moses, the Evangelists, the Psalms, and the Koran, are all styled Ahl-i-Kitab, or People of the Book, i.e. people possessing a revealed religion. The Old Testament is supposed to have been mostly written in Hebrew, from which it was translated into Greek. The New Testament of the Bible was written, it is supposed, originally in Greek, but the book has now been translated into all the European, and most of the Semitic, Aryan, Mongol, and Polynesian tongues, and largely distributed. The Old Testament, too, has been, in parts, turned into the vernacular tongues of the East Indies, and the whole of the two books have appeared in Arabic. It is related that Philadelphus sent Aristæus, a man whose wisdom had gained his friendship, and Andraus, a captain of the guard, both of them Greek Jews, with costly gifts, to Eleazar the high priest of Jerusalem, and asked him to employ learned and fit men to make a Greek translation of the Bible for the library at Alexandria. Eleazar named seventy elders to undertake the task, and they held their first sitting at the king's dinner-table; and Menedemus, the Socratic philosopher, the pupil of Plato, who had been sent to Philadelphus as ambassador from Eubæa, was also present. The translators then divided the work among themselves; and when each had finished his task, it was laid before a meeting of the seventy, and then published by authority. Thus was said to have been made the Greek translation of the Old Testament, which, from the number of the translators, is called the Septuagint; but a doubt is thrown upon the

whole story by the fables which have been mingled with it to give authority to the translation. During 1870 to 1881 a committee in England revised the New Testament. In the 2d century there is said to have been an Indian translation of the New Testament St. Chrysostom (Evang. Joan. Homil. I. cap. i.) says the Syrians too, and Egyptians, and Indians, and Persians, and Ethiopians, and innumerable other nations, translating into their own tongues the doctrines derived from this man, barbarians though they were, learned to philosophize.

Nadir Shah, in 1740, ordered Mirza Mehdi to translate the four Gospels, but it was done in a very faulty manner. A Georgian translation was printed at Moscow in 1743. The Armenians have it in their tongue; the Nestorians and Jacobite Christians use the Syriac Bible, and it is in the vernacular of all the nations of Europe.

The first versions printed in India of any of the Christian Gospels in the Persian and Hindustani languages, were in 1805 at the College of Fort-William. The Persian was superintended by Lieut.-Colonel Colebrooke, and that in Hindustani by William Hunter. Thomas Jarrett translated the Gospels into Western Malay; Pürüş Ram, into the Uriya; Vydyā Nath, into Mahratti, under the superintendence of Dr. William Carey. The Old and New Testaments, in whole or in part, have now been translated into 72 of the languages of the East Indies.

Assamese.	Gondi.	Lepcha.	Pushtu.
Batta.	Gujerati.	Macassar.	Pwo.
Badaga.	" Mer-	Malay.	Sgau.
Baluchi.	cantile.	" Low.	Siamese.
Bengali.	Harouti.	Malagasy.	Sindi.
Bhatti.	Hindi.	Malcalam.	Singhalese.
Bhugeli.	Hindustani.	Magadhi.	Sonthal.
Bikaniri.	" Portu-	Mandallang.	Sundanese.
Brui.	guese.	Mahratti.	Tamil.
Bghai.	Javanese.	Marwari.	" Kodun.
Balinese.	Jypuri.	Mon or Peg-	" Shen.
Bugi.	Kach'hi.	uan.	Telugu.
Burmese.	Kanoji.	Multani.	Tibetan.
Canarese.	Karen.	Mundari.	Toba Batta.
Dyak.	Kashmiri.	Munipuri.	Tulu.
Dakhani.	Khasi.	Nepali.	Udaipuri.
Dogri.	Konkani.	Nias.	Ujaini.
Formosan.	Kosali.	Palpa.	Uria.
Garhwali.	Kumaoni.	Panjabi.	

In Malay it was published in the Arabic character, in 5 vols. 8vo, in 1758, under the direction of Jacob Mossel, Governor-General of the Dutch possessions in the East Indies.

The immense numbers of Malayan Bibles and other religious books that have been circulated throughout the Moluccas, have produced a uniformity of idiom which greatly facilitates communication not only between Europeans and natives, but between the natives of the different islands themselves. Indeed, the Malayan language here assumes a degree of importance which is unknown to the other European establishments in the Archipelago. It becomes in a great degree the language of general society, as Dutch is rarely spoken except by individuals born in Europe, who are few in number. A constant correspondence is also kept up in Malayan between the Government and Orang Kaya of the interior. Under these favourable circumstances, the Malayan dialect of the Moluccas affords a facility in expressing ideas which is unknown to the westward, where the language is only spoken generally by uneducated people, a circumstance which may eventually lead to the

Amboyna dialect becoming the general medium of communication throughout the Archipelago. A similar result followed on the translation of the Koran. It gave the purest Arabic a hold.

Since 1811, Bible Societies for the distribution of this sacred book have been formed in most of the Protestant countries of Europe.—*Indian Antiq.* 1873; *Cust, Modern Languages*, p. 196; *Sharpe's History of Egypt*, i. pp. 308, 309.

**BIBLIOTHECÆ SANSKRITÆ**, a catalogue by Professor Gildemeister, published in 1847, of authors, Indian and European, who have edited or translated Sanskrit works, or treated of Sanskrit literature.—*Cal. Rev.*

**BIBOS CAVIFRONS**, the Gyal; *Gavæus gaurus*.

**BIBWA**. MAHR. *Semecarpus anacardium*.

**BICHE DA MAR**. *Holothuria*, *sp.*

Hoy-shun, . . . CHIN.	Holothurion, . . . LAT.
Swallow of traders, ENG.	Suala, . . . MALAY.
Sea-slug, Sea cucumber, . . .	Tripang, . . .
Beche de mer, . . . PORT., FR.	Balate, . . . PHIL.

Species of *Holothuria* are found in most of the shallow seas of the Malay and Philippine Archipelagos, near Ceylon, Mauritius, Zanzibar, Polynesia, in the upper part of the Gulf of Siam, and are so abundant on the northern coast of Australia, that the people of Celebes, receiving advances from the resident Chinese, have been long in the habit of making annual voyages thither in quest of it. Its only market is that of China, to which many hundred tons are yearly sent, for the consumption of the curious epicures of that country. The fishery of the trepang is to China what that of the sardine, tunny, and anchovy is to Europe. It is for the most part caught by hand, for it has little power of locomotion, but in deep water, sometimes by diving. The great sources of wealth of the Aru Islands are the pearl and trepang banks, on the eastern side of the group. These extend the entire length of the islands, and are often several miles in width, being intersected by deep channels, some of which will admit vessels of burden. The greater portion is caught in shallow water, where it can be picked up off the bank without diving. It is produced in the greatest abundance on small coral islands, especially those to the south and east of the Sulu group. The trepang on that coast is of several varieties. It is sometimes two feet long; but its common length is from four to ten inches, and its diameter two or three. Its tentacula are short, and when the animal is captured, are folded up under its body. The trepang is first thrown into a kettle filled with boiling sea-water, after a few minutes it is removed and gutted. It is then thrown into a second kettle, where a small quantity of water and the parching rind of a mimosa produce dense vapours. This is done to smoke the trepang for better preservation. Finally, it is dried in the sun, or in case of bad weather under a shed. For a long time the Chinese were the sole carriers of the article, but foreigners now engage in the trade. A great deal of this article is imported into Macao, in junks and Portuguese vessels. In the market it appears hard and rigid, and has a dirty brown colour; when brought to the table, it resembles pork rind in colour and consistency. The Chinese use it by itself, or as an ingredient in other dishes, and consume large quantities, under the belief that it is an aphrodisiac. The varieties into which they divide it are above

thirty, varying in price from \$80 down to \$11 per pikul, but unless one is well acquainted with the article, it is impossible to distinguish them. In the Chinese tariff, all the sorts are arranged under the two heads of black and white.—*Jour. Ind. Arch.* iv. p. 480; *Hon. Mr. Morrison's Compendious History*; *Crawford's Dictionary*; *Faulkner*. See *Holothuria*; *Trepang*.

**BICHHATI**, also *Bich-taruka*. BENG. Silver weed, *Argyrea speciosa*. *Bich'huti*, *Tragia involucreta*, *Linn.*

**BICHU**. HIND. *Martynia dandra*.

**BICHUA**, *Bichhata*. HIND. The Himalayan nettle. *Urtica heterophylla*. *Urtica interrupta*. The name is from *Bichu*, a scorpion.

**BICHUA**. HIND. A dagger with a waved blade.

**BIDABAD**, all of it was formerly a place of refuge. See *Bast*.

**BIDAL**. BENG. *Bauhinia variegata*.

**BIDARA**, KARN., also *Bidi Kaiavaru*, a troop of grain-carriers.

**BIDARIKAND**. HIND. Root of *Pueraria tuberosa*, in Ajmir, considered of a warm nature, and used among a great number of ingredients of many prescriptions.—*Gen. Med. Top.* p. 126.

**BIDASPE**, *Bedaspes*, or *Hydaspes* of the Greeks, the modern Behut, the ancient Vitasta.

**BIDDARI**. SANSK. *Gmelina Asiatica*.

**BIDDAT**. ARAB. In Mohamedan law, points of religion neither directly enjoined nor yet forbidden by Mahomed.

**BIDDHU-KURNU**. BENG. *Clypea hernandifolia*.

**BIDEN**, CHRISTOPHER, author of *Naval Discipline*, or a View of the Necessity for a Law establishing an efficient Naval Discipline in the Merchant Service. He was for many years master attendant at Madras.

**BIDENS**. *Smith*. The Kwei-chin-ts'au of the Chinese. A composite plant, one of the Shan-yoh or mountain drugs of the Chinese. It has sialogogue properties.—*Smith*.

**BIDGIRAMI**. MAL. Linseed.

**BIDHATA PURUSH**, the Hindu god of fate.

**BIDHAY**. BENG. The signal for taking leave, often accompanied by a gift.

**BIDPAI** or *Pilpai* is the name given to the author of the oldest known collection of tales, but no edition of them is in existence. Tradition says that they were written in Sanskrit by a Brahman of this name, for the benefit of Dabishlim, his king, and to them almost all the fabulous relations of other countries have been clearly traced by Mr. Colbrooke, the Baron de Sacy, and Professor H. H. Wilson. The *Bidpai* collection is traditionally said to have been since reproduced in the *Panchatantra*, or five chapters, also known in India as the *Panchopakhyana*, or "Five Collections" of 80 stories, which are supposed to have been in prose, written by Vishnu Sarma for the education of a king's sons. *Panchatantra* means literally *Pentateuch*, or the *Pentamerone*, or *Quinque Partitum*. Its five chapters relate to the dissensions, and the acquisition, of friends; inveterate enmity; loss of advantage and inconsiderateness. The book has many aphorisms to guide a person in life. Another collection, called the *Hitopadesa*, i.e. *Salutary Advice*, was originally written in the Sanskrit language in prose and verse. It is a collection or selection of tales drawn from the fables of *Bidpai*,

the source also of the Panchatantra, and has been translated into most of the languages of British India, also into English by Dr. Charles Wilkins, Sir William Jones, and Francis Johnston. It is full of maxims and worldly advice; it is as interesting as the Proverbs or Ecclesiastes, and is probably as old as those two works. It opens with a reference to Gancsha, the Hindu god of wisdom, and the story relates to king Sudarsaina of Pataliputra and his intractable sons. Both these books have been published in Britain and Germany, and there are English, German, French, and other translations of them. They were translated into Pehlavi in the time of Nushirwan, in the 6th century; from that into Arabic, by Abdallah-ibul-Makfaffa, about the middle of the 8th century, and his book is known as the Kalila-wa-Damna. This was in the reign of the Khalif Al-Mansur in the 8th century. The Kalila-wa-Damna had 18 chapters, and must have been from another or from a larger collection. Then, about the close of the 9th century, into Persian, by Rudaki, who received 80,000 dirhems for his labours. About the middle of the 12th century (A.D. 1150), in the time of Bahram Shah, a Persian prose translation was made, and a subsequent second translation was made, by Kushifi, and named the Anwar-i-Soheili. A Greek version was made by Simeon Seth, at the command of Alexis Comnenes, and they appeared since in Hebrew and Aramaic, Italian, Spanish, and German. The first English edition was in the 16th century; then in French in 1644 and 1709; and they are the foundation of Aesop's fables. In these tales and fables the Hindus appear to have been the instructors of all the rest of mankind. The complicated scheme of story-telling, tale within tale, like the Arabian Nights, seems also to be of Hindu invention, as are the subjects of many well-known romances, both oriental and European.—*Elph.* pp. 156, 157; *Chips*, iii. 145, also iv.

**BIDUANDA KALLANG**, a race who, with the Orang Slectar, dwelt in Singapore till removed from it by the British, when they occupied the island in 1818. They speak Malay with a guttural accent. They are now dwelling in the Malay Peninsula.

**BIDURU NANA BIYYAM**, *TEL.*, Euphorbia thymifolia, *L.*, has the signification of 'green or raw rice of Biduru.' The term pacheli arisi, *TAM.*, 'raw rice,' is applied to several of the smaller species of Euphorbia.

**BIGANDET**, Roman Catholic Bishop of Ramathia, who resided for many years in Burma and the Malay Peninsula. He published in 1858 a legendary history of Gaudama, and subsequently a revised edition of it, which Lieutenant Gauvain translated into French.

**BIGHA**, Bbiga, or Beegha, a land measure varying in extent in different parts of India. The standard bigha of the Revenue Surveys of the North-West Provinces is equal to 3025 square yards, or 5-8ths of an acre. In Bengal, the bigha contained only 1600 square yards, or little less than one-third of an acre. In Benares, it was, at the time of the settlement, determined at 3136 square yards. In other parganas it was 2025 to 3600, or to 3925 square yards. A kacha (immature, crude, small) bigha is in some places a third, in others only a fourth, of a full or standard bigha. Akbar's bigha of 3600 square guz = 2600 square

yards = 0.538, or somewhat more than half an acre on the above estimation.

In the N.W. Provinces of India it is nearly five-eighths of an acre. In the Lower Provinces it is 120 feet square, or 4800 superficial feet, nearly one-third of an English acre. Tod says that in Rajputana 120 are = 40 acres. Sir H. Elliot specifies the following as some of the variations found in the Upper Provinces for 100 acres, viz.:—

	Bigha.	Biswa.	Kitta.
Farrakhabad, . . . . .	175	12	0
East and South Gorakhpur, . . . . .	192	19	7
Allahabad and part of Azimghur, . . . . .	177	5	6
Part of Azimghur and Gaziipur, . . . . .	154	6	8
Bijnur, . . . . .	187	19	15
In the Upper Doab (Kachhu), . . . . .	582	3	0

In Cuttack, the bigha is now considered to be an English acre. The Mahratta bigha is called twenty pand, or 400 square kathi or rods, each five cubits and five hand-breadths; as the rod varies so does the bigha; under the Adal Shahi dynasty it was equal to 4683 square yards, or only 457 square yards less than an English acre. The Gujerat bigha contains only 284 square yards.—*Wilson's Glossary*, p. 85; *Elliot, Supplement*; *Tod's Rajasthan*, i. p. 553; *Carnegy*.

**BIGNI.** *HIND.* Celtis Caucasicæ.

**BIGNONIA.** This genus of plants is one of the Bignoniaceæ, and 18 species occur in China, the Moluccas, Assam, Morung, Peninsula of India, and Malacca. Amongst them are *B. adenophylla* of Burma, *B. undulata* of Hindustan and Gujerat, *B. multijuga* of Sylhet and Penang. The leaves of *B. chica* yield a red colouring matter. Several species in Burma and Tenasserim are not yet specifically identified. They are called by the Burmese, Lain-bha, Kyoun-douk, Than-day, Thug-gai-ni, and Thau-thet-ngai. *Bignonia coronaria*, a large tree with white flowers; very plentiful in the Tharawaddy and Pegu districts; affords from the inner bark material for rope.

*Bignonia chelonoides*, *Linn.*

*Stereospermum chelonoides*, *D. C.*

Padal, Sammi, . . . . .	<i>HIND.</i>	Pathiri maram, . . . . .	<i>TAM.</i>
Keersel, Tuatuka, . . . . .	<i>MAHR.</i>	Tngada, Kaligoru, . . . . .	<i>TEL.</i>
Padri maram, . . . . .	<i>MALEAL.</i>	Kalighutru, Kalugoru, . . . . .	<i>„</i>
Pu-padria maram, . . . . .	<i>TAM.</i>	Pamphoonea, . . . . .	<i>URLA.</i>

This is found in various parts of the Madras Presidency, both above and below the ghats in Canara and Sunda, though not common there; abundant in the Dekhan, on the right bank of the Godavery, and in Ganjam and Gumsur; also in the Bombay ghats, at Khandalla and Parr; also in the Panjab, the Siwalik tract, Sylhet, and Assam. In the mountainous parts of the coast of Coromandel it grows to be a large tree; flowers during the hot and rainy seasons, and the seed ripens in December and January. The wood is high-coloured, hard, and durable, and much used amongst the inhabitants of the hills, where it is plentiful. It attains an extreme height of 20 feet, with a circumference of 1 foot, and the height from the ground to the intersection of the first branch is 8 feet. The tree is held sacred by the Hindus, in consequence of which it is difficult to obtain the timber; but it is a good fancy wood, and suitable for buildings. The bark and fruit are used medicinally, and the pleasant-tasted fragrant flowers are used to make a cooling drink in fevers.

*Bignonia Indica*, *Linn.*

*Spathodea Indica*.

*Bignonia pentandra*, *Low.*

*Calosanthos Indica*, *Blume.*

Mulin, Sori, . . . HIND. | Tat Morang, . . . HIND.  
Tat Palanga, . . . „ | Totoo, . . . MAHR.

This is common near water streams on the Bombay side, chiefly below the ghats. On the Coromandel coast it grows tall, chiefly up amongst the mountains; flowering-time, the beginning of the wet season; seed ripens in January and February. The wood is so soft and spongy as to be unfit for use. It grows in Behar and in the Siwalik hills, and immense pods 18 in. long and 4 in. broad hang from its branches in its leafless state. In the Tenasserim Provinces it is often seen near the dwellings of the natives; it grows luxuriantly in the cold regions of the Himalaya. The bark and capsules are astringent, and used in tanning and dyeing. The leaves, called Sionak in the Panjab, are used in medicine.

*Bignonia quadrilocularis, Roxb.*

*Spathodea Roxburghii, Spr.* | Wurtus, . . . MAHR.

This large tree is found in the higher hilly places of the Konkan, the higher valleys of the ghats, Circar mountains, Malabar hill, Bombay, Elephanta; and it is very common in Padshapore jungles, in the Southern Mahratta country. It flowers during the beginning of the hot season, and its flower is very beautiful. The wood is strong, tough, durable, and is much used for beams, as planking for carts, and for many purposes, by the natives.

*Bignonia stipulata, Roxb.*

*Spathodea stipulata, Wall.*

Pha bhan, . . . AKYAB. | Ma shoay, of MOULMEIN.  
Ka-mhoung, . . . „

The stipuled trumpet-flower tree has a long twisted pod. It is common throughout Tenasserim and at Moulmein. The flowers are often seen in bazars, where they are sold for food. In Akyab the natives make a spirituous liquor from the bark. Dr. McClelland describes it as affording a strong, very dense, and most valuable wood for purposes requiring strength, elasticity, and density.

*Bignonia suaveolens, Roxb.*

*Stereospermum suav., W.* | *Tecoma suaveolens, G. Don.*  
Paml, Parool, . . . BENG. | Bhita padari, . . . SANSK.  
Padul, Padal, . . . „ | Krishna vrinta, . . . „  
Sammi, Sammu, . . . HIND. | Patali, Kalagoru, . . . „  
Parul, . . . MAHR. | Kuberakoshi, Padari, TEL.

This middle-sized tree grows in the Dandelle forest above the ghats, in Canara and Sunda. It occurs, though not very common, in Ganjam and Gumsur, where it attains an extreme height of 20 feet, with a circumference of 1½ feet, and the height from the ground to the nearest branch is 12 feet. It is a native of the southern parts of the Coromandel coast, and also occurs in the Dekhan, Sukanuggur, Gorakhpur, the Khiri jungle, Dehra Doon, and Kangra. It has large, dark, dull crimson flowers. Its wood is very similar to that of *B. chelonoides*, but of a redder hue, elastic, and long-grained, and is used for buggy shafts, plough yokes, etc. The bark is employed medicinally.—*Roxb.; Voigt; Gibson; Beddome.*

*Bignonia suberosa, R.* Indian cork tree.

*Millingtonia hortensis, Linn. fl.*

Neemi Chambeli, HIND. | Akas Nim, . . . HIND.

This is a very handsome tree, common in the gardens of S. India, in Tanjore, Madras, Segaon, and between Ava and Taong Dong. In January the tree is covered with beautiful and fragrant pure white blossoms. It grows with

great rapidity, sending out numerous suckers, from which it may be easily raised. It is a good avenue tree. The rough bark peels off in small pieces about once a year, and is deeply cracked and spongy, like an inferior sort of cork. The wood is hard, close-grained, and of a pale yellow colour, not easily worked, flexible, but not fibrous. A cubic foot unseasoned weighs 50 to 52 lbs., and 42 lbs. when seasoned, and its specific gravity is .672. It is well adapted for furniture and ornamental work.—*Roxb.; Riddell; Beddome; Cleghorn.*

*Bignonia undulata, Roxb.*

*Tecoma undulata, G. Don.*

Bohira Reora, . . . HIND. | Khew, . . . SIND.  
Rukt Reora, . . . MAHR.

A tree with drooping branches like the weeping willow, leaves covered with micaceous scales; flowers in lateral racemes, very large, orange-coloured, and scentless. It is found in the N. parts of Baglan and in Kandesh; is more common in Sind, in some of the valleys of the Pubh hills, and at Shah Bilawul; it occurs in Gujerat, is very common in Marwar and other parts of Rajwara; and in the month of March, when covered with its blossoms, it is splendid. The wood is fine-grained and valuable, having a scent like the walnut leaf. It is reckoned very strong and durable, but from its size is applicable only to small purposes.—*Drs. Roxb., Irvine, Gibson.*

*Bignonia xylocarpa, Roxb.*

*Tecoma xylocarpa, G. Don.*

Ghan seng, . . . CAN. | Vadenkurni maram, TAM.  
Khurseng, . . . MAHR.

This large tree grows in all the Madras forests. It is easily distinguished by its peculiar rough pods, two feet or more in length. The wood is never large, is of a brownish yellow colour; very hard, and good if ripe; rather close-grained; takes a good polish, and is used in turnery and in cabinet-making. It also affords an oil, obtained by a simple process of reverse distillation, and said to be of great efficacy in cutaneous affections.—*Drs. Roxb., Wight, McClelland, Hooker, Mason, Stewart, Clegg, Riddell, Gibson; Cypis. Beddome, Macdonald.*

**BIGOTI.** GUJ. In Baroach, village lands, undivided.

**BIHI.** HIND. Seeds of *Cydonia vulgaris*; quince seed, from Bihi, the quince. There is a 'tursh' or bitter, and 'shirin' or sweet, quince; also a sweetmeat made with quince seeds.

**BIHISHTI,** HIND., or Saku, ARAB., a water-carrier who conveys it in a skin over his back. The word seems to be derived from Bihisht, the paradise or heaven of the Mahomedans.

**BIH RECHNI.** HIND. *Euphorbia dracunculoides*.

**BIHU,** a somewhat sensual dance by the Miri girls. It resembles the Naga movement. Once a year, the unmarried people of the village live together in a large building, and at the close the couples who suit each other pair off and marry.

**BIHULL,** the inner bark of *Grewia oppositifolia*, employed in the Himalaya for making ropes.

**BIJ,** also Binj, HIND. Seed, any seed, hence Bijwar, seed-corn. Bij band is the *Sida cordifolia* and *Rumex acutus*; Kamul bij, *Nymphaea alba*; Sukka-ki-bij, *Cannabis sativa*; Bij-gai, *Lonicera quinquelocularis*. Bij-gah, a scarecrow.

**BIJA GANITA** and the *Lilawate* are the best Hindu books on algebra and arithmetic, by Bhaskara Acharya.

**BIJAI.** HIND. A bull liberated by the Hindus as part of a religious ceremonial. See Brikhotsarg.

**BIJALA**, surnamed Silpagiri, king of Kalyan in the early part of the 11th century. He was a Jaina, and was assassinated by three of the Vri Saiva sect, at the instigation of his minister Basava.

**BIJAPUR**, formerly the capital of the Adal Shahi dynasty, which ruled there from A.D. 1501 to A.D. 1660. Yusuf Khan, a son of Murad II. of Anatolia, was purchased, in 1499, at Ahmadabad, for the Bijapur Body Guard. But in 1501 he assumed independence, under the title of Adal Shah. The territories over which this dynasty ruled varied considerably in extent, as the Nizam Shahi of Ahmadnaggur, the Bahmani kings of Beder, the Mahrattas, and Dehli family pressed on them. The successive sovereigns were—

Yusuf Khan, styled Yusuf Adal Shah,	A.D. 1501
Ismail Adal Shah I.,	1510
Malloo Adal Shah,	1534
Ibrahim Adal Shah I.,	1535
Ali Adal Shah I.,	1557
Ibrahim Adal Shah II. (in his reign Chand Sultan was regent),	1579
Muhammad Adal Shah,	1626
Ali Adal Shah II.,	1660
Sikandar Adal Shah,	1672

The tombs of this family at Gogi and Bijapur are domes on basements. Bijapur was taken by Aurangzeb A.D. 1686, and is now in ruins, only occupied by 12,938 inhabitants. Its splendid mosques, mausoleums, and palaces, although falling into decay, are amongst the grandest architectural works in India. The more conspicuous structures are the tomb of Ibrahim, the Mehtar Mahal, the Jamma Masjid, the tomb of Muhammad Adal Shah. A great brass gun is still on the ramparts of this city, said to have been cast on the 13th December 1585 at Ahmadnaggur, by a European, whom tradition styles Rumi Khan. It weighs 41 tons. Bijapur fell to Aurangzeb after a siege. Although they had an inner fort much stronger than the outer works, the garrison were so much in want of provisions, that they were compelled to surrender about the 15th October 1686. Shirzi Khan concluded the terms through Ghazi-ud-Din, to whom the emperor, agreeably to custom, when he received such proposals through any of his officers, was pleased to assign the nominal honour of the conquest. Bijapur thenceforth ceased to be a capital, and was soon after deserted. The ruins occupy a space of about thirty miles in circumference, and are exceedingly grand. The great Mahomedan historian Ferishta is supposed to have died here, during a pestilence that swept away a multitude of the people, but this is uncertain. A Buddhist or Jaina temple, under ground, the several beautiful mosques and mausolea, and the huge gun on the ramparts, into which a full-grown man can creep, all merit attention.—*Briggs' Nizam.*

**BIJAR.** HIND. Stiff clay soil, lying low, chiefly sown with rice only; occasionally with grain also. Bija Sal, also Bija Sar, HIND., *Pterocarpus marsupium*.

**BIJARA SALA.** SANSK. Marking nut.

**BIJAYANAGAR**, also written Vijianagar, said to be properly Vidia-nagar, or the town of learning, was founded, according to one account, by two fugitives from Telingana; according to Prinsep, in 1338, by Bilal Deo of Karnata, who resisted Mahomed Toghlaik, and founded Vijia-

nagar. In 1347, Krishna Rai ruled there; in 1425, Deva Rai; in 1478, Siva Rai. The sovereigns claimed to be of the Yadu race. Towards the 15th century it was the capital of a great Hindu power, which ruled over the Hindu chiefs to the south and south-east of the territories of the Adal Shahi, Nizam Shahi, and Kutub Shahi, kings of their Dekhan; and what is now called the Ceded Districts of British India formed the chief part of their dominion. Their capital was successively at Bijanagar on the Tumbudra, at Pennaconda, and Chandragiri. The rajas long maintained their place among the powers of the Dekhan, but in A.D. 1565 four Mahomedan rulers formed a league against Ram Raj, and a great battle took place (A.D. 25th January 1565, A.H. 20 Jamadi us Sani 972) near Talli-cotta, on the Kistna, at which the venerable raja, then 70 years of age, was taken prisoner, and put to death in cold blood. His army numbered 70,000 horse, 90,000 foot, 2000 elephants, and 1000 heavy cannon. Writing towards the middle of the 19th century, Elphinstone says his head was kept till lately at Bijapur as a trophy. This battle destroyed the monarchy of Vijianagar, but added little to the territories of the victors, their mutual jealousies preventing them extending their frontiers, and the country fell into the hands of petty chiefs or insurgent officers of the old government, since known to the British as zamindars or poligars. The brother of the raja removed his residence further east, and finally settled at Chandragiri, 70 miles N.W. of Madras, at which last place his descendant first granted a settlement to the English in A.D. 1640. The ruins of Bijanagar are now known as those of Humpi, and those at Chandragiri are extensive and remarkable.—*Elphinstone*, p. 416.

**BIJION.** BURM. In Amherst, a timber used for house posts, rafters. It is a heavy, compact, grey, close-grained wood.—*Captain Dance*.

**BIJNOUR** or Bijnaur, a town which gives its name to a district in the N.W. Provinces of India. The town is in lat. 29° 22' 36" N., and long. 78° 10' 32" E., with a population of 12,865 souls. The district has an area of 1902 square miles, and a population of 737,153 souls. Of these, 243,455 were Mahomedans.

**BIJOLI.** The rao of Bijoli is one of the sixteen superior nobles of the rana of Mewar's court. He is a Pramara of the ancient stock of Dhar. There is an ancient inscription at Bijoli. See Lat.

**BIJUCO**, a fibre exhibited from Manilla in the Exhibition of 1851. Its source was not known.

**BIJUK.** BENG. *Citrus medica*, citron.

**BIKANIR**, long. 73° 22' E., lat. 27° 56' N., is the chief town of a sovereignty, chiefly in the great Indian desert, which has an area of 17,676 square miles. The population was estimated by Tod in the beginning of the 19th century at about 539,000, and the revenue at about six lakhs of rupees. In 1874, Major Powlett estimated the population at 300,000. The ruling family are of the Rahtor tribe of Rajputs, who have held sway there since 1439. Bikanir maintains a force of 2100 cavalry, and about 1000 infantry and 30 guns. Bikanir was originally inhabited by various small tribes of Jats and others, the quarrels among whom led to the conquest of the country in 1458 by Bika Singh, a son of raja Jodh Singh of Jodhpur. After consolidating his power, he conquered Bagore from the Bhattee of Jeyaulmir, and founded the city

of Bikanir; he died in A.D. 1505. Rai Singh, the fourth in descent from Bika Singh, succeeded to power in 1573, and in his time the connection of Bikanir with the Delhi emperors began. Rai Singh became a leader of horse in Akbar's service, and received a grant of 52 parganas, including Hansi and Hissar. The earliest treaty with the British Government was in 1801. Sirdar Singh succeeded to power in 1852. He did good service during the mutinies, both by sheltering European fugitives, and by co-operating against the rebels in the districts of Hansi and Hissar. He received a salute of 17 guns and the right of adoption. The Oswal and the Mahesari Rajputs form the chief part of the population; the Sewak are servants of the temples. On the side of the tank where the dead are burned are the cenotaphs of twelve chiefs. The wells at the city are 300 feet deep. The territory was once populous and wealthy; but the plundering Beedawat bands, with the Sahrai, the Khana, and Rajur robbers in the more western desert, so destroyed the kingdom, that while formerly there were 2700 towns and villages in Colonel Tod's time, not one-half of these remained. Three-fourths of the population are the aboriginal Jit, the rest are their conquerors.

The descendants of Bika, including Sarsote (Saraswati) Brahmins, Charans, Bards, and a few of the servile classes. A list is given of 37 fiefs, the chieftains, retainers of Bikapur, holding 42,572 foot and 5402 horse.—*Tod's Rajasthan*, i. p. 240, ii. p. 98; *Prinsep's Antiquities*, p. 259, *Aitcheson's Treaties*, iv. p. 147; *Elphinstone's Caubul*, p. 10.

**BIKAS.** HIND. A grass of N. India, growing in low ground, with stem and leaves larger than the Dub grass.

**BIKH**, Bikhma, Bikya, Bish, Vish, and Ati visha, HIND., are names of a powerful vegetable poison. Dr. Wallich refers the plant to the *Aconitum ferox*; it seems, however, to be the roots of several aconites, for Dr. Hooker, in one part of his journal, mentions that he met with *A. palmatum*, which yields one of the celebrated Bikh poisons. All the Sikkim kinds are called gniong by the Lepcha and Bhotia, who do not distinguish them. The *A. napellus*, he says, is abundant in the north-west Himalaya, and is perhaps as virulent a Bikh as any species. At another place he mentions that magnificent gentians grow in the Lachong valley, also *Senecio*, *Corydalis*, and the *Aconitum luridum*, a new species, whose root is said to be as virulent as *A. ferox* and *A. napellus*. The result, however, of Drs. Thomson and Hooker's examination of the Himalayan aconites (of which there are seven species), is that the one generally known as *A. ferox*, and which supplies a great deal of the celebrated poison, is the common *A. napellus* of Europe. Bikhmaura is also a name for *A. ferox*.—*Wall.*; *Hooker's Jour.* i. p. 168, and ii. p. 108; *Engl. Cyc.* p. 455. See *Aconitum*.

**BIKKI.** TEL. *Gardenia latifolia*.

**BIKRAMPUR**, an ancient town in the Dacca district of Bengal, equal to Nadya as a seat of learning; for several hundred years, from the time of Vikramaditya until taken by the Mahomedans, it was a seat of government under the Hindu rulers of Bengal. There is a mound near; and near the site of the palace is a deep excavation called Agnikunda, in which it is said the last native prince with all his family burned themselves on the approach of the Mahomedans.—*Imp. Gaz.*

**BIKWAN** and Bhanguria are branches of the Gaur taga.

**BILA**, a Negro race occupying the southern part of the Malay Peninsula, along with the Simang, in the provinces of Quedah, Perak, Pahang, and Tringanu.

**BILADURI**, or Al Biladuri, author of the books *Fatah ul Baldan*, or the Conquest of Sind, Syria, Mesopotamia, Egypt, Persia, Spain; and the *Kitab-ul-Baldan*, a cosmographic work. His name was Ahmad bin Yahya bin Jabir, surnamed also Abu Jafar and Abu Hasan. He lived at Baghdad, and died A.D. 892-3, A.H. 279. He was called Biladuri, from being addicted to the use of an intoxicating electuary made with the Malacca bean of the *Anacardium occidentale*.

**BILAI KAND.** HIND. *Pueraria tuberosa*.

**BILASPUR** of the Central Provinces forms the northern section of that tract of country which is usually known as the Chhattisgarh plateau. It is situated between lat. 21° 45' and 23° 10' N., and long. 81° 30' and 83° 15' E. It was long held by the Hai-hya Bansi Rajputs, but was overrun by the Mahratas early in the eighteenth century. The district contained a population of 715,398 in 1872, amongst whom the chief divisions are:—

IMMIGRANTS, 596,268.	Banya, . . . . .	4,873
Chamar, . . . . .	Other Hindus, . . . . .	133,833
Panka, . . . . .	Mahomedans, . . . . .	9,041
Ahr or Raut, . . . . .	PRIOR RACES, 173,194.	
Teli, . . . . .	Gond, . . . . .	120,159
Kurmi, . . . . .	Kanwar, . . . . .	30,436
Mali, . . . . .	Bhumia, . . . . .	2,264
Brahman, . . . . .	Bhinwar, . . . . .	7,009
Bairagi, . . . . .	Dhanwar, . . . . .	3,988
Rajput, . . . . .	Other non-Hindus, . . . . .	9,338

**BILATEE** or Bilati. BENG. An alteration of the Persian word *Valayati*, meaning foreign, exotic.

Bilati Ananas, *Fourcroya cantala*.

- „ Anra, *Spondias dulcis*.
- „ Aloo, potato, *Solanum tuberosum*.
- „ Amlee, *Garcinia pictoria*.
- „ Pita-silli, common parsley.
- „ Bagoon, tomato or love-apple.
- „ Mehndee, myrtle, *Myrtus communis*.

**BILAU**, HIND. *Polygonum bistorta*.

**BILBA**, a nomadic tribe in Lahijan in Persian Azarbijan, who roam about the frontiers of Persia and Turkey. They are the most predatory, turbulent, and treacherous of all the border tribes of Kurdistan, and have been ruthlessly hunted down by other tribes. They number about 5000 families, in three divisions,—Piran, Mengur, and Marnish.

**BILDI.** HIND. *Pharbitis nil*.

**BILIGIRI RANGAN**, a range of hills in the east of the Yelandur Jaghir in Mysore. The only inhabitants are the wild Soligar.

**BILIMBI.** MALAY. *Averrhoa bilimbi*, and *A. carambola*.

**BILIN.** HIND. *Feronia elephantum*.

**BILITSII.** HIND. *Ribes nubicola*, *R. glacialis*, and *R. glossularia*; currant and gooseberry.

**BILKHARIA.** A tribe of Rajputs of the Bachgoti Chaupai stock, so named from Bilkhar in Oudh.—*Wilson's Gloss.*

**BILLA GANNERU.** TEL. *Vinca rosca*.

**BILLA HEE.** CAN. *Gerbillus indicus*.

**BILLAIN-LENA.** HIND. A deprecatory custom in India amongst Mahomedan women. A woman

sweeps her open hands along the outline of the body of another person from the head downwards, then presses the backs of her fingers against her own temples. The ceremony is intended to represent that the performer takes on herself all the evils that may befall the other.

**BILLA JUVVI**, Erra Juvvi, and Nandireka. **TEL.** *Ficus nitida*, *Thunb.* Dr. Wight considers this to be the same as *F. Benjaminia*, *L.*

**BILLAPA**. **TEL.** *Trichostylis globulosa*. *Nees*.

**BILLA SOORGUM**, a town in the Ceded Districts of India, where there are caves containing osseous breccia and deposits, described by Lieut. Newbold.

**BILLAWAR**. **CAN.** A wood of Mysore. It has great toughness or elasticity, makes handsome furniture resembling walnut, and is much used for the framework of carriages, for felloes and spokes of wheels.

**BILLAWAR**, a race in Canara engaged in collecting palm toddy.

**BILLICUL**, a small natural lake near Segoor on the Neilgherries, 5700 feet above the sea.

**BILLI LOTAN**. **SANS.** *Valerian*; also a species of *Melissa* or *Nepeta ruderalis*. The words mean cat-rolling, from the circumstance that cats roll amongst these plants.

**BILLU KARRA**, also Billudu chettu. **TEL.** Satin wood, *Chloroxylon Swietenia*, *D.C.* Karra in Telugu means wood, Chettu, a tree.

**BIL-LUTA**. **BENG.** *Pogostemon plectranthoides*. *Bil-nalita*, *Corchorus fascicularis*.

**BILODAR** or Biddoja. **HIND.** *Falconeria insignis*.

**BIL-PAT**. **BENG.** *Lochenia corchorifolia*.

**BIL-RAI**. **BENG.** *Sinapis patens*.

**BILU**, Burmese Buddhist myths, the equivalents of the Hindu Rakshasa. They are generally, however, described as engaged in some humorous mischief.—*Yule's Embassy*, p. 27.

**BILU**. **MAHI.** Waste land, or uncultivated land, viz. the Gaathan or village site; Gaoran, free grazing ground; Turmandi, the cattle standing-place; Hulabamu, grass land.

**BILVA** or Bilvamu. **SANSK.** *Ægle marmelos*. It is sacred to Mahadeva; he alone wears a chaplet of its flowers, and they are not offered in sacrifice to any other deity. If a pious saiva Hindu should see any of its flowers fallen on the ground, he would remove them reverently to a temple.

**BILVA-TITHA**. **CAN.** *Feronia elephantum*.

**BIMA**, one of three races speaking distinct languages current in the island of Sumbawa. Their alphabet, once distinct, has been displaced by that of the Celebes. See India.

**BIMAK KABULI**. **HIND.** *Myrsine Africana*.

**BIMB** or Vimba. **SANSK.** *Bryonia grandia*.

**BIMB** of Abyssinia. Bruce thought that this might be the insect which is alluded to in Scripture as the plague of flies. See *Tsal-tsal*; *Tse-Tse*.

**BIMBA**, a race who occupy the rugged mountains of, and along with, the Kukha. They were under Sikh rule, but are shiah Mahomedans.

**BIMBASARA**, king of Magadha, B.C. 578, reigned 52 years. He was first of the house of Bhattya, and was murdered by his successor,—this dynasty, from B.C. 578 to B.C. 447, in succession being parricides. See Bhattya; Vindusara.

**BIMLIPATAM**, a seaport town, in long. 89°

29' E., and lat. 17° 53' N. It has an open roadstead with a small river. It is 15 miles N. of Vizagapatam, on the eastern side of the Peninsula of India. The Dutch had a factory there, which was plundered by the Mahrattas in 1754.

**BIMRA** of Chenab, *Vitex negundo*.

**BIN**. **BURM.** A tree; *Cannabis sativa*.

**BINA** or Vina. **HIND.** A lyre; also *Andropogon muricatum*. In Bengal, *Avicennia tomentosa*; in Borneo, *Antiaris toxicaria*.

**BINAULA**. Seed of the cotton plant. Binahar, **HIND.**, cotton-gatherer.

**BINAURIA**. **HIND.** A plant of N. India, given as fodder to horned cattle.

**BIN BHANTA**. **SANSK.** *Solanum melongena*.

**BIN-BHINSA**. **HIND.** The jungle sheep or four-horned antelope, *Tetracerus quadricornia*.

**BINDA**. **TEL.** *Abelmoschus esculentus*.

**BINDA**, Chaing or Chain, fishermen, boatmen, and general labourers.

**BINDAHARA**, at a native Malay court, the treasurer.

**BINDAK**, also Findak. **HIND.** *Corylus avellana*, hazel nut.

**BINDAL**. **HIND.** *Momordica echinata*.

**BINDH MADHU**, a great temple at Benares, described by Tavernier 1680, but destroyed by the emperor Aurangzeb. It was in the form of a St. Andrew's cross.

**BINDIYACHAL**, hills, in Bundelkhand, commencing near Seundah, long. 26° 14' E., lat. 78° 50' N.; proceeds S.W. to Narwar, 25° 99', 77° 52'; S.E. to 24° 12'; N.E. to Ajegurh, 24° 53', 80° 20', and Kullinjar in the same vicinity; and E. to Barghar, 25° 10', 81° 36'. None are more than 2000 feet; the average between the Tura and Kuttra passes, about 520 feet. The Tons falls over the brow by a cascade of 200 feet; Bilohi, 398 feet; and Bonti, 400 feet.

**BINDLIGAR**. **HIND.** Maker of tinsel ornaments.

**BINDRABAN** or Vrindawan, signifying a grove of Tulsi trees, is a holy Hindu town situated on the right bank of the river Jumna. The circumstance which imparts most to its sacred character, is its having been the site of the early revels of Krishna, the Apollo of the Hindus, Muttra having been his birthplace. Many a Hindu Anacreon courts the muses with lays dedicated to this youth, prominent in Hindu mythology, and minstrels and maids join in soft strains to his praise. Bindraban is now noted for the manufacture of pretty toys, made of a composition that may be mistaken for mineral. Indeed, the vendors pass them off as such, and, to enhance their value, declare that they are brought from Jeypore, where articles of this description, and marble toys especially, receive a fine finish. The Valabbacharya sect of the vaishnava Hindu have many hundreds of their temples at Mathura and Bindraban. At Benares and Bindraban, the annual dances, constituting the *Ras Yatra*, in commemoration of Krishna and the sixteen Gopi, are performed with much display.—*Tour of India by French*, 214. See *Ras Yatra*; *Rudra Sampradayi*.

**BINDU**, a perfect jogi, and teacher of yoga practices.

**BINDUNI**, a small tribe amongst the Bakh-

**BINDU-SAROVARA**, a lake from which the



Ganges issues, also called Lake Mansaravara. It is fabled to be formed by drops of water falling from Mahadeva's hair.

BINEPATTA, in Coorg, a race of Malabar who personate demons at festivals.

BINGHAR BIJ. HIND. *Asphodelus fistulosus*.

BINGU. PANJ. *Celtis Caucasicæ*.

BINJAI. MALAY. *Mangifera casia*, Jack.

BINJI DOAR, a tract of country in the N.E. frontier of India, towards Bhutan, in long. 91° E. The language spoken thence to the Kuriapera Doar, in long. 92° E., is a dialect of the Buteah or Tibet. It is occupied by the Changlo race, a word which means black. See Bhutan.

BIN-JOGI, a pipe used by snake-charmers.

BINJWAR, a tribe who speak a dialect of Hindi, and generally observe Hindu customs, but the manes of their forefathers appear to be their chief worship; they live in a very wild state, subsisting principally by hunting. The Byga of the Mundla district are nearly connected with them.—*Dalton, Ethnol.* 148.

BIN-KUK. ARAB. *Armeniaca vulgaris*, Lam.

BINLANG are stones worshipped as emblems of Siva. They are formed at Muheswur, in the Nerbadda, where a whirlpool occurs, and rounds and polishes fallen stones into the form of a lingam. See Hindu; Siva.

BINNA. HIND. *Vitex negundo*.

BIN NELLI. SINGH. *Phyllanthus urinaria*.

BINNUGE, according to Thunberg, is the name given by the Singhalese to a species of *Ipecacuanha*. There are two kinds, one called Elle Binnuge; the other, which is red, is called Rat Binnuge. The red is reported to be the better. Both are species of *Periploca*, both creep or twine round the bushes which grow on the sandy downs.—*Thunberg's Trs.* iv. p. 186.

BINSIN. HIND. *Myrsine Africana*.

BINT. ARAB. A daughter, a girl. In Egypt, every woman expects to be addressed as 'O lady,' 'O female pilgrim,' 'O bride,' or 'Ya bint!' (O daughter). In Arabia you may say, 'Y'al mara!' (O woman); but if you attempt it near the Nile, the answer of the offended fair one will be, 'May Allah cut out thy heart!' or, 'The woman, please Allah, in thine eye!' And if you want a violent quarrel, 'Y'al aguz!' (O old man), pronounced drawlingly, 'Y'al ago-o-ooz,'—is sure to satisfy you. In India, 'Ho-ma' (O mother) is a usual and acceptable exclamation; and Amma, or the Ma-Sahiba or lady mother, are terms which the highest in the land would accept. On the plains of Torrento, it was always customary, when speaking to a peasant girl, to call her 'Bella fé' (Beautiful woman), whilst the worst of insults was 'Vecchiarella.' So the Spanish calesero, under the most trying circumstances, calls his mule 'Vieja, ravieja' (Old woman, very old woman).—*Burton's Mecca*, i. p. 121.

BINTANGOR, a wood of the Malay Peninsula, in great abundance around Singapore. It is used in ship-building, serving for planks, masts, spars, etc., and is exported in large quantities to the Mauritius, California, etc. For masts and yards, the wood preferred is the red bintangor of Sumatra. It is a species of *Uvaria* or *Calophyllum*, which, in all the maritime ports of India, has obtained the name of poona or puhu, from the Malayan word signifying tree in general; as puhu upas, the poison tree, puhu kayu, a timber tree,

etc., the source of the commercial term for the poona or peon spars.—*Erh. of 1851*.

BINTENNE, a town in Ceylon where hot springs occur. See Hot Springs.

BINTULU, a river of Borneo, on the banks of which the Kyans dwell. See Kyans.

BINTUNGAN wood of Java is employed in the same manner as Wadang, but grows to a larger size; the colour of the wood and bark is red.

BINUA. The Jakun, Orang Bukit, Rayet Utan, Sakai, Halas, Belandas, Besisik, and Akkye are regarded by Newbold (ii. 382) merely as divisions of Orang Binua, people of the country. Malays term them Orang Utan, men of the forest; Orang Darat Liar, wild men of the interior; and Orang-ulu, people of the upper part of the river, etc.,—epithets which they consider offensive. The Binua people occupy the rivers Johore (the Lingiu and the Sayong), Binut Pontian, Batu, Pahator, Eio, Formosa (the Simpang, Kiri, Pau, and Simrong, with their numerous affluents), and Indau (the Anak Indau, Simrong, and Made), with the country watered by them, and by means of these rivers a constant communication is maintained between the families of the Binua on the two sides of the Peninsula. The boundary between Pahang and Johore intersects the country of the Binua, the whole of the Anak Indau, and the lower part of the Simrong being in Pahang, and all the other rivers, including the Made, on which they are found, appertaining to Johore. The authority of the Bindahara and the Tamunggol is little more than nominal. The Binua are divided into tribes, each under an elder, termed the Batin. The Jakun are extremely proud, and will not submit, for any length of time, to servile offices or to much control. The Binua or Sakai language of Pera appears to resemble, in its phonetic character, the ruder dialects of the Burman group. This character is intermediate between that of the Simang on the one side, and that of the ruder Sumatran, Javan, and Bornean, on the other. The Johor Binua is more guttural, aspirate, and harsh, remarkably broad and slow.

In the Binua, the cheek-bones are broad in all directions, and prominent, giving to the face, below the base of the forehead, a marked lateral development beyond it, or to the forehead an appearance of being compressed. The lower jaw is massive, spreads out and does not rise rapidly, thus producing an obtuse chin, and the anterior maxillary projection considerable.

The lofty Gunong Bermun, nearly 100 miles to the north of the Lumut group, with the mountains which adjoin it, may be considered the central highlands of many tribes. In the ravines and valleys of Gunong Bermun, two of the largest rivers of the Peninsula, the Pahang and the Muar, with their numerous upper tributaries, have their source. The Simujong, which unites with the Lingi, also rises there.

The upper part of these rivers, and many of their feeders, are occupied by five tribes, differing somewhat in civilisation and language. The Udai (who appear to be the same people who are known to the Binua of Johore under the name of Orang Pago) are found on some of the tributaries of the Muar, as the Segamet, Palungaa, and Kapi, and in the vicinity of Gunong Ledang. This tribe has less approximated to Malayan habits than the



others. The Jakun partially frequent the same territory, the lower part of Palungan, Gappam, etc., and extend northwards and north-westwards within the British boundaries.

Many of the Mintira around Gunong Bermun wear the bark of the tirap, the men using the chawat, and the women a piece of rude cloth, formed by simply beating the bark, which they wrap round their persons, and which, like the sarong of the Johore women, reaches only from the waist to the knees. The Uday women wear the chawat like the men. The Bermun tribes believe in Pirman as a being who made the world. He dwells above the sky. Each tree has a jin, and the Jin Bhumi haunts the rivers and mountains, causes sickness and death. There is no religious worship, but recourse is had in sickness to a Poyang, who combines the functions of priest, physician, and sorcerer. The Poyang and Pawang of the Bermun tribes, the Poyang of the Binua, the Batta, the Dyak, and Dato, and the Si Basso of the Batta, are all the shaman, priest, wazir, physician, in different shapes.—*Journal Indian Archipelago*, 1847; *Newbold, British Settlements*, ii. p. 392.

**BIOPHYTUM SENSITIVUM.** *D. C.* Syn. *Oxalis sensitiva*. A plant of the Moluccas and of both the Peninsulas of India.—*Roxb.*; *Voigt*.

**BIR** or **Vir**, a man, the Latin *vir*. Birbani is the term amongst the Jat for a man's own wife; a femme convertée. Birbhun, said to mean the land of heroes.

**BIR**, a town on the left bank of the Euphrates, in the pashalik of Orfa, with 1700 houses. Caravans and travellers from Aleppo to Orfa, Darkokr, Baghdad, and Persia, cross the river here.

**BIR** or **Ber**. **ARAB**. A cistern to hold rain-water. Jacob's well, Bir Yakub, or Bir-us-Samarial, is 9 feet broad, and more than 70 feet deep. In 1855 it still had a stone over its mouth, as in John iv.

**BIR**, a village in the Kangra district of the Panjab, with valuable magnetic iron ore, from which iron is manufactured.

**BIRA** or **Beri**. **HIND**. Small pieces of areca nut, spice, catechu, and sometimes a little quicklime, rolled up in a leaf of the piper betel. It is used as a masticatory, an aromatic, astringent, and alkaliescent condiment. It is presented to visitors on their leaving.—*W*.

**BIRA**. **TEL**. *Elæodendron Roxburghii*, *W. and A.*

**BIRA**. **HIND**. *Zizyphus nummularia*.

**BIRA KAYA**. **TEL**. *Luffa furtida*, *W.*

**BIRAMDANDI**. **HIND**. *Microdonchus divaricata*.

**BIRBA**. **HIND**. *Terminalia bellerica*.

**BIRBAL**. Raja Birbal, a general of the emperor Akbar, who placed confidence in him. He failed in an expedition against the Yuzufzai Afghan, and was killed in the destruction of the army in January 1586. His companionable qualities endeared him to the emperor, but he was a man of solid merit, and of very lively conversation, and many of his witty sayings are still current in India. A small but richly-ornamented house is pointed out to have been the residence of Birbal in Futehpur Sieri.—*Tr. Hind.* ii. p. 9; *Elphinstone*, p. 455.

**BIRBAT**. **SANSK**. Coral.

**BIRBAT**. **SANSK**. Areca nut, with spices.

**BIRBHAN**, the founder of the Sad'h or Sad'hu,

a Hindu unitarian sect, who are chiefly in the upper part of the doab from Farrakhabad to beyond Dehli. In 1868 there were 9923 in Oudh. According to Mr. Trant, the sect originated about A.D. 1658, with a person named Birbhan, an inhabitant of Brijhasir, near Narnal, in the province of Dehli. He is said to have been taught by Udaya Das, or Uda-ka-Das (the servant of the one God), who was also known as the Malik-ka-Hukm, the command of the Creator, meaning the personified word of God. Birbhan has also been said to be a disciple of Jogi Das.

The essence of the Sad'h doctrines is embodied in the Adi-Upa-des, a tract with twelve commandments—(1) to acknowledge one God; (2) to be modest and humble; (3) not to lie; (4) nor malign; (5) nor steal; (6) nor kill; (7) nor beg; (8) nor covet; (9) to avoid narcotics; (10) be monogamic; (11) wear white clothes; and (12) make no marks on their bodies. Their doctrines are evidently derived from the unitarianism of Kabir, Nanak, and similar writers, with a slight graft from the principles of the Hebrew code. They have no temples. Birbhan preached a really pure and excellent ethical code, making truth, temperance, and mercy the cardinal virtues, but retaining many of the doctrines of Hinduism, such as that of Mukti, which is the tenet considering the ultimate object of all devotion to be liberation from life on earth.—*H. Wilson*, p. 353; *Oudh Census*, 1868.

**BIRBHUM**, a district in the Bengal Presidency, between lat. 23° 33' and 24° 9' N., and long. 87° 74' and 88° 4' 15" E., with an area of 1344 square miles, and in 1872 a population of 696,943. Its name is said to mean the land of heroes, but the Santal Parganas are on the north, and in their tongue Vir means jungle. The aboriginal races, Bagdi, Chamar, Muchi, Dom, Bauri, number 197,423. Its former chief town is Nagar or Rajnagar, now in decay. Near Deoghur or Byjnath is a small town in the zillah of Birbhum, famous for its temples, visited every year by thousands of pilgrims from the North-West Provinces of India. It is situated in the great table-land which extends from near Bardwan to Dunwa Ghat in Behar. Granite, syenite, and gneiss, traversed by greenstone veins, are the prevailing rocks; copper, lead, and iron ores. The vein of copper at the surface runs east and west; is partly in the form of green carbonate. Veins of lead ore, in the state of galena or sulphuret, traverse the principal vein at right angles. The nearest coal is forty miles off.

**BIRCH TREE**. *Betula*, *sp.*

*Tag-pa*, . . . *BHOT.* | *B'hurjia*, . *GR., SANSK.*

Birch trees are found in the N.W. Himalaya, and in Japan. The birch, *tagpa*, of the Chenab river is usually a crooked and stunted tree, but sometimes exceeds one foot in diameter. The annual bridges over the mountain torrents are made of birch twigs. The thin white bark of the *Betula bhojputra* occurs in sheets or pieces, which can be peeled off. It is used to make umbrellas, and for writing on in lieu of paper. A species of birch of China, the Hwa-muh (bark, Hwa-muh-pi), is used in the saddler, shoemaker, cutler, and candle-maker's trades. See *Betula*.

**BIRD CHERRY**. *Cerasus*, *species*.

**BIRD-EYE PEPPER**, *Capsicum baccatum*.

**BIRD FEATHERS**, from the cranes and king-

## BIRD FISH.

fishers, form a considerable article of trade in Southern Asia. The feathers of a large green kingfisher are exported from Madras to Singapore, to be used by the Malays, Javanese, and Chinese. They sell there at 200 per cent. profit.

**BIRD FISH**, *Hemiramphus argenteus*.

**BIRD ISLAND**, called by the Malays Pulo Manok, lies midway between Ceram and the Serwatty group, in the Eastern Archipelago. It is a high solitary mountain with a truncated cone, inhabited by myriads of birds, and natives resort to the island to collect the eggs. Sulphur also occurs on the island.—*Horsburgh*. See *Keffing*.

**BIRD, JAMES**, of the Bombay Medical Service, in which he rose to be a Member of the Medical Board. He wrote an Analysis of the Murat-i-Ahmadi, a history of Gujerat, in Lond. As. Trans. 1833, i. p. 117; Biographical Sketch of Capt. M'Murdo, *ibid.* 123; Memoir on the Country from Poona to Kittoor, *ibid.* ii. p. 65; Account of the Ruined City of Bijapur, *Bom. As. Trans.* i. p. 367; Translation of Cufic Inscriptions from Southern Arabia, *ibid.* 239; Translation of Inscriptions at Burra and Bajah, *ibid.* 438; Introductory Notice to the History of Sind, *ibid.* 402; Biographical Notice of Arabic and Persian Library at Cutch Bhooj, *ibid.*; On Bactrian, Hindu, and Roman Coins in the Bombay Collection, *ibid.* 293; Account of Temple of Somnath, from the Persian, *ibid.* ii. p. 13; On the Christian Faith in Arabia, and Himyaritic Inscriptions from Aden and Saba, *ibid.* 30; Hindu Gold Coins, and Zodiac Coins of Jahangir, *ibid.* 55; On the Æthiopic Family of Languages in Eastern Africa, *ibid.* 294; Memoir of General Kennedy, *ibid.* 417; Historical Geography of Hindustan, and on the Origin of the Social State among the Hindus, *Bl. As. Trans.* 1840, ix. p. 848; Account of the City of Balkh and its Neighbourhood, extracted from Persian Authorities, *Bom. Geo. Trans.* ii. p. 60; Illustrations of the Arab and Persian Geographers, or the Geography of the Middle Ages, *ibid.* 58; Historical Researches on the Origin and Principles of the Buddha and Jaina Religions, with Accounts of the Caves of Western India, Bombay 1847, folio.—*Dr. Buist's Catalogue*.

## BIRD-LIME.

Kilut; gatap, . . . MALAY. | Pisini, . . . TAM.  
Pitts-chei-Klei, . . . „ | Banka, . . . TEL.

The substances known in Europe under this name are the viscid juices of several trees. One is prepared in Europe from the middle bark of the holly, by boiling it seven or eight hours in water, then laid in heaps on the moist ground to ferment, with stones over it, to press it down till it passes into a mucilaginous state, then pounded, washed and kneaded till free from extraneous matter, and kept for four days in pots to ferment and purify itself, when it is fit for use. In Southern India it is obtained from the Palay, the *Isonandra acuminata*. The best is prepared from the outer covering of the fruit and tender twigs and bark of the jack tree, but several of the *Artocarpus* yield it.—*Rohde; Tom*.

## BIRD NESTS.

G'ne-ta-thay, . . .	BURM.	Ababil-ka-ghos-	
Yen-wo, . . .	CHIN.	lah, . . .	HIND.
Indianische-vogel-		Nidi-di-Tunchino, . . .	IT.
nestjes, . . .	DUT.	Susuh, . . .	JAV.
Nids de Tinquin, . . .	FR.	Sarang-burong, . . .	MAL.
Indianische-vogel-		Nidos de la China, . . .	SP.
nestes, . . .	GER.		

## BIRD NESTS.

The edible birds' nests of Southern and Eastern Asia are perhaps obtained from more than one species of swallow, but one of them seems to be the *Collocalia nidifica*, *C. brevirostris*, *M'Clelland*, of Java, and other islands of the Eastern Archipelago, the Assam hills, the Sikkim Himalaya, Neilgherries, Wynad, Ceylon, the western coast of India, at Pigeon Island S. of Honore, the Vin-goria rocks, and at Sacrifice Rock, 20 miles S. of Tellicherry. Dr. Jerdon says that the best nests are from the *Collocalia linchi* (*C. fuciphaga*), which builds in the Nicobar Islands, and along the east coast of the Bay of Bengal from Arakan southwards to Java; but several other species of *Collocalia* occur in the islands of the Eastern Archipelago, as far as New Guinea, one in the Mauritius, and one in the islands of the Pacific. The nests are collected all over the Malay and Philippine Archipelagos, on the Malabar coast and the Tenasserim provinces, wherever there are caves to afford the birds shelter and protection. The caves are most frequent in the limestone formation, but Java and Borneo seem to be the birds' chief resort. The celebrated caves of Karang-bolong (hollow-rocks) are situated in the province of Baglen in Java, and on the shore of the southern sea. The entrance is at the sea level, and at the foot of limestone rocks several hundred feet in height. One place has 200 feet of perpendicular descent before coming to the first ledge. The mouths of the caves are about 18 feet broad and 30 high, while, within, they expand to breadths of from 60 to 114 feet, and to heights of from 420 to 480, the sea penetrating them to the extent of one-fourth of their length, and in rough weather rendering them inaccessible. The descent of the collectors to the caves is effected by narrow rattan ladders, usually about 74 feet in length, attached at top to a stout tree. Within the caves are bamboo scaffoldings erected in order to reach the nests, which are detached from the sides by the hand, and from the roof by hooks attached to long poles. There are three periods for making the collection, April, August, and December. The nest-gatherers are bred to their dangerous calling, and before the commencement of the first gathering, plays are acted in masks, and there is feasting on the flesh of buffaloes and goats, to invoke the aid of the 'lady queen of the south' (*Nai ratu kidul*), an imaginary being, without whose tutelary aid the work of robbing the nests would not, as they think, prosper. After the crop has been taken, the caves are closed against human ingress. The whole annual gathering, which is effected at little cost, amounts to from 50 to 60 pikuls yearly, or, on an average, to 7370 lbs., worth at Batavia about £18,000. On the N.W. side of Borneo, and not far from the banks of the river Baram, birds' nest caves are found 140 miles from the sea, by the course of the river. They consist of three chambers, one of which is reckoned to be no less than 200 fathoms in length. These are the property of the powerful Kayan tribe, and, like those of Karang-bolong, are carefully guarded.

The nests used by the Chinese are brought principally from Java and Sumatra. Nests are composed of a mucilaginous substance, and it has been supposed by some that the *Gelidium corneum* enters into their composition, but it is more probable that they are formed by mucus

eliminated from the stomach of the swallow. Externally they resemble ill-concocted fibrous isinglass, and are of a white colour, inclining to red; their thickness is little more than that of a silver spoon, and their weight from a quarter to half an ounce. When dry, they are brittle and wrinkled, little larger than a goose egg. Those that are dry, white and clean, are the most valuable. They are packed in bundles, with split rattans run through them to preserve their shape. If procured before the eggs are laid, the nests are of the best kind; if they contain eggs only, they are still valuable; but if the young are in the nests or have left them, they are nearly worthless, being dark-coloured, streaked with blood, and intermixed with feathers and dirt. The best are found in deep, damp caves, which, if not injured, will continue to produce indefinitely. Some of the most profitable caves are 50 miles in the interior. Everywhere the method of procuring these nests somewhat resembles that of catching birds in the Orkney Isles. After they are obtained, they are separated from feathers and dirt, are carefully dried and packed, and are then ready for the consumer. The Chinese are the only purchasers, and carry them in junks to the Chinese market, where they command extravagant prices: the best, or white kind, often being worth 1800 dols. per pikul of 133½ lbs. avoird., which is nearly twice their weight in silver. The middling kind is worth from 1200 to 1800 dollars, and the worst, or those procured after fledging, 150 or 200 dollars per pikul; according to these three qualities, the duty is levied. 8½ millions of nests are annually imported into Canton. Latterly nests of first quality fetch £5 to £6 the pound; those of the second quality, 9s. 4½d.; and the third sort, only 3s. 1d. The most part of the best kind is sent to Pekin for the use of the court. The Japanese do not use them. The Chinese consider the birds' nests as a great stimulant and tonic, but other gelatinous food would be equally serviceable. To render it fit for the table, every feather, stick, or impurity of any kind is carefully removed; and then, after undergoing many washings and preparations, it is stewed into a soft, mucilaginous jelly. The sale of birds' nests is a monopoly with all the governments in whose dominions they are found. Crawford estimated that about 243,000 pounds, at value of 1,263,570 dollars, are annually sent away from the Archipelago, mostly to China. Java alone sent about 27,000 pounds, mostly of the first quality, estimated at 60,000 dollars.

A few birds' nests of the esculent swallow are to be got from a rocky island about 20 miles south of Tellicherry, named Sacrifice Rock. The only preparation the birds' nests undergo is that of simple drying, without direct exposure to the sun, after which they are packed in small boxes. The edible-nest swallows are numerous in the limestone caves on the islets and islands on the Tavoy coast; and the government revenue from the bird nest farm in 1847 was nearly Rs. 11,000; but in 1849 it fell to less than Rs. 7000. At Mergui they are not so numerous. The Japanese powder the agar-agar seaweed, boil it to a jelly, and make artificial nests, called Dschin-schan, which they export to China.—*Crawford's Dic.* pp. 54, 55; *Morrison; Jerdon.*

## BIRD of PARADISE. Papua birds.

Burong Mati, . . . ARU.	Ave de Pardiso, . . . PORT.
Manuk devata, . . . JAV.	Burong Papua, . . . TRIN.
Burong devata, . . . MALAY.	Softu, Sioftu, . . . ,

Birds of paradise, the most beautiful of winged creatures, were fabled, in the fancy of an Arabian poet, as visitants from heaven to earth; and the islanders of the Archipelago are said to believe that, when old, and feeling the approach of death, the paradise birds fly upward towards the sun, but, having spent their strength in the inferior world, fail to reach again their celestial home, fall and die as they descend (see Camoens' *Lusiad*, Book x.). No representation can exaggerate their beauty, or excel the lustre of their plumage. They were supposed footless, and incapable of alighting, until it was discovered that the Indians cut off their feet before preserving them. They are obtained in New Guinea, the Aru Islands, Misol, Salwatti, Wagiau (Crawford, *Jour. Ind. Arch.* iv. 182). In the nutmeg season, they come from their breeding grounds in the interior of N. Guinea, and sail in flocks of thirty or forty over the eastern borders of the Archipelago (Valentyn qu. Forrest, *Voyage to New Guinea*, 142). In Linnæus' genus *Paradisæa*, many birds were included which have since been transferred to other genera. But three species still included in that genus are, *P. apoda*, *Linn.*, with back of deep maroon brown, contrasting with the golden fulvous neck; it is the *P. major* of Shaw, and has peculiar dense feathering on the breast. *P. Papuana*, *Bechstein* (*P. minor*, *Forster*); back of a pale golden brown, shading with the golden fulvous of the neck, which is continued all round the neck only in this species. *P. Rubra*, *Cuvier* (*P. sanguinea*, *Shaw*), is bright golden fulvous on the crown, neck, and back; its axillary plumes are gorgeous red. All have short velvety feathers of a golden fulvous hue on the crown and nape, with the throat and forehead deep, dark, satiny green. Their Malay name, Manuk devata, means Birds of God. The living bird is a model of symmetry. The adult male birds of some species have ornamental tufts of long hairy plumes growing from under the wing, like the purple honeysucker of India, and in two species the middle pair of tail feathers are long wiry barbed stems; and the red kind have a broad flat riband of whalebone substance. The beautiful little king-bird of paradise, *Cicinnurus regius*, has a deep emerald green disc on the middle tail feathers; the *Samalia magnifica* has huge neck tufts. In the *Parotia sex-setacea*, the feathers of the flanks are a large floccose mass. The splendid *Lophorina superba* has its scapulary feathers enormously developed, like an erectile mantle, and is peculiarly adorned on the breast. The entire group is peculiar to Papua or New Guinea and the Aru Islands. They are shot with sharp or blunt arrows. They are as omnivorous as the crow; and *Rupicola coyana*, like the turkeys, Argus pheasants, and the dancing bird of America, are fond of displaying their plumage in their sacaleli dances. Mr. A. Russel Wallace applies the term birds of paradise to the following:—

*Paradisæa apoda*, Great Paradise Bird, Aru Islands.  
*P. Papuana*, the Lesser Paradise Bird, in New Guinea, Misol, and Jobie.  
*P. rubra*, the Red Paradise Bird, in Wagiau.  
*Cicinnurus regius*, the King Paradise Bird, in New Guinea, Aru Islands, Misol, Salwatti.

*Diphyllodes speciosa*, the Magnificent, in New Guinea, Mysol, and Salwatti.

D. Wilsoni, the Red Magnificent, in Waigiou.

*Lophorina atra*, the Superb, in New Guinea.

*Parotia seppennisi*, Golden Paradise Bird, New Guinea.

*Semioptera Wallacii*, Standard Wing, Batchian, Gillolo.

*Selousides alba*, the Twelve-wired Paradise Bird, in New Guinea and Salwatti.

*Ptiloris magnifolia*, the Scale-breasted Paradise Bird, New Guinea.

Pt. Alberti, Prince Albert's Paradise Bird, in North Australia.

Pt. Paradisea, the Rifle Bird, in East Australia.

Pt. Victorise, the Victoria Rifle Bird, in N.E. Australia.

*Astrapia nigra*, the Paradise Pie, in New Guinea.

*Scriolus aureus*, the Paradise Oriole, in New Guinea and Salwatti.

*Epimachus magnus* (*Upupa magna*, *Gm.*, *U. superba*, *Lath.*). Body generally black or brownish-black; tail graduated, thrice as long as the body (Lesson says three feet in length, French); feathers of the sides elongated, raised, curled, glittering on their edges with steel-blue, azure, and emerald green, like precious stones; the head and the belly lustrous, also with steel-blue, etc. In truth, language fails to convey any just idea of the magnificence of the species. It inhabits the coasts of New Guinea.—*Indian Field*; *A. Russel Wallace*; *Bikmore*; *J. I. Arch.* iv. 182; *Crawf*; *Forrest, Voyage*, 142; *Valentyn, Ind. Arch.* iii. 366.

BIRD PEPPER. *Capsicum frutescens*.

BIRD, ROBERT MERTENS, a Bengal civil servant; during the years 1834–1844, along with others, he completed the rent settlement for twenty to thirty years of the lands of the N.W. Provinces of India. It comprehended a survey of 72,000 square miles in extent, containing a population of 23,000,000, and cost £500,000.

BIRDS, Aves.

Murgh; Tair, . . .	ARAB.	Chiriah; Churi, . . .	HIND.
H'net, . . .	BURM.	Burung; Manuk, . . .	MALAY.
Oiseau, . . .	FR.	Paksi; Paksi, . . .	
Ornis; Ornides (pl.), . . .	GR.	Parinda, . . .	PERS.
Vogel, . . .	GER.	Patchi; Kurvi, . . .	TAM.
Tsippor; Ait, . . .	HEB.	Pitta; Pitti, . . .	TEL.

The birds of Eastern and Southern Asia have been described by many naturalists. In 1831 a catalogue of 156 species, collected by Major Franklin on the banks of the Ganges and the Vindbian range of mountains, was published in the Proceedings of the Zoological Society of London.

In 1832 a catalogue of 226 species, collected by Colonel Sykes in the Bombay Presidency, was also published in the Proceedings of that society. This was undoubtedly the most valuable enumeration of the birds of India published, and contained descriptions, with many highly interesting observations, on the habits, food, and structure of many of the species.

In 1859 Dr. Jerdon published a catalogue of 390 birds of the Peninsula of India, with brief notes on their habits and geographical distribution. Subsequent to this, he issued a series of supplements, followed by a paper from the pen of Lord Arthur Hay, Marquess of Tweeddale, who, till his death in 1878, continued to enrich the literature of this branch of science. In 1881, his nephew, Captain Ramsay, edited a complete reprint of the Marquess of Tweeddale's ornithological works. Mr. B. Hodgson of Nepal furnished a large amount of valuable information on the ornithology of the Himalaya: General

Hardwicke's labours were of great value, his collection being described in 1832 by J. E. Gray. Captain Tickell, Bengal army, also contributed largely to the stock of knowledge regarding the ornithology of Central India; and the other names which may be added to this list of naturalists are Captain J. D. Herbert, who collected in the Himalaya; Dr. N. Wallich, who collected in Nepal; Dr. McClelland, who added birds from Assam and Burma; Dr. W. Griffith, whose collections of birds were made in Afghanistan; Dr. Hugh Falconer, in N. India; and Captain (now General) Richard Strachey, in Kamaon and Ladakh. Dr. Stoliczka collected in Tibet and the Himalayas at elevations from 2000 to 16,000 feet, and notices of the birds appeared in the *Ibis*, 1866–7–8. The birds of the Tenasserim Provinces have been largely described by the Rev. Dr. Mason, and those of Ceylon by Dr. E. Kelaart, Edgar L. Layard, and Captain Legge. These were accompanied by a continued series of valuable articles from Mr. E. Blyth, who was constant in his pursuit of science. Dr. Horsfield and Mr. Moore's catalogue of birds in the India House Museum, appeared in 1856 and 1858; and Jerdon's *Birds of India*, printed in 1862 and 1864, and the reprint of 1877, have done much to complete our knowledge of this class of the animal kingdom. The comprehensive work of Allan Hume, C.B. and Major C. H. T. Marshall, on 148 of the Game Birds of India, and Allan Hume's list of above a thousand of the birds of India, have added many forms to those which previous writers had described. Eastwards from the Malay Peninsula into the Eastern Archipelago, the labours of Dr. T. Horsfield in Sumatra, Sir T. Stamford Raffles in Java, Mr. G. Finlayson, Dr. Helfers, Dr. Theodore Cantor, Professor Bikmore, and Mr. Alfred Russel Wallace, have given to Europe a very full knowledge of the birds of that extensive region.

The birds of the East Indies are scarcely less beautiful than numerous. Perhaps the choicest of them are the Himalayan pheasants, distinguished for their very graceful and rich plumage, and the beautiful paradise birds of the Eastern Archipelago. The Himalayan bustard is remarkable for its form and varied colour. The paradise birds of Aru at their pairing season have sacaleli or dancing parties amongst the larger forest trees with immense heads, spreading branches, and large but scattered leaves, giving a clear space for the birds to play and exhibit their plumes. One of the birds is nearly as large as a crow, and is of rich coffee-brown colour. The head and neck is of a pure straw yellow above, and rich metallic green beneath; and long plummy tufts of golden orange feathers spring from the sides beneath each wing, and when the bird is in repose, are partly concealed by them. At the time of its excitement, however, the wings are bent over its back, the head is bent down and stretched out, and the long plumes are raised up and expanded till they form two magnificent gold fans, striped with deep red at the base. When seen in this attitude, it really deserves its name. A dozen or twenty full-plumaged male birds assemble together, raise up their wings, stretch out their necks, and elevate their exquisite plumes, keeping them in a continual vibration. Between whiles they fly across from branch to branch in great excitement, ac

that the whole tree is filled with waving plumes in every variety of attitude and motion.

The colouring of birds is often imitative, in the tropics. Among forests which never lose their foliage, are groups whose chief colour is green, and the parrots are a most striking example. The stonechats, the larks, the quails, the goat-suckers, and the grouse which abound in the North African and Asiatic deserts, are all tinted and mottled so as to resemble with wonderful accuracy the average colour and aspect of the soil in the district they inhabit. The small quail-like birds forming the genus *Turnix* have generally large and bright-coloured pugnacious females; and Jerdon, in his *Birds of India*, mentions the native report that during the breeding season the females desert their eggs and associate in flocks, while the males are employed in hatching the eggs.

Most birds moult or change their plumage once a year only, after the season of pairing or incubation; but certain families or tribes of birds have two moults, one of them immediately before pairing, and the plumage then becomes showy and gay, with tufts or plumes. Some birds in spring actually change their colour, or portions of their feathers are changed, as in the ear-tufts of the lesser florikin, the *Sypheotides auritus*. The male of birds is the more highly coloured, except in birds of prey, the painted snipe (*Rhynchæa*), and some species of *Ortygis*, the little bustard quail. A few of the gallinaceous birds are polygamous, and their males are very pugnacious.

Nests greatly vary. Those of the weaver-bird, tailor-bird, honey-sucker, and oriole are made with much art. The edible nest of the colocasina swallow is formed in caverns, of inspissated saliva; swallows, swifts, bee-eaters, and weaver-birds build in companies; certain ducks breed on cliffs or trees, and they must carry their young to the water, though this has not been observed. The Megapodidæ, gallinaceous birds (says Mr. Wallace, i. 156) found in Australia, its surrounding islands, and as far west as the Philippines and the N.W. of Borneo, have large feet and long curved claws, and most of them rake together rubbish, dead leaves, sticks, and stones, earth and rotten wood, until they form a mound often 6 feet high and 12 feet across, in the middle of which they bury their eggs, and leave them to be hatched by the sun or by fermentation. The eggs are as large as those of a swan, and of a brick-red colour, and are considered a great delicacy. The natives are able to say whether eggs be in the mound, and they rob them eagerly. It is said that a number of these birds unite to make a mound and lay their eggs in it, and 40 or 50 eggs are found in one heap. The mounds are found in dense thickets. The species of the Megapodidæ in Lombok is as large as a hen, and entirely of a dark hue, with brown tints. It eats fallen fruits, earth-worms, snails, and centipedes, but the flesh is white and well flavoured when properly cooked.

In Bengal, the newly-arrived European will particularly be struck with the number of birds of large size which he sees everywhere, even in the most densely-populated neighbourhoods: Flocks of vultures, huge adjutants in their season, swarms of kites in their season too, for they disappear during the rains, all three are seen soaring and circling high in air as commonly as

at rest; Brahmany kites, various other birds of prey, among which four kinds of fishing eagle, including the British osprey, are not uncommon; waterfowl in profusion in all suitable localities; herons especially, of various kinds, very abundant; several sorts of kingfisher, mostly of bright hues; the common Indian roller, also a bird of great beauty, and the little bright green bee-eater (*Merops viridis*) conspicuous everywhere; the common crow of India, of unwonted familiarity, impudence, and matchless audacity; the different mainas, remarkable for their tameness; the drongo or king crow, the satbhui or seven brothers, with their discordant chattering; two sorts of melodiously chirruping bulbuls; the bright yellow mango bird or black-headed oriole; the pretty pied dhyali, the only tolerably common sylvan songster worthy of notice; the brilliant tiny honey-suckers, also with musical voices; the lively and loud golden-backed woodpecker, and two monotonously-toned species of barbet; the pleasingly-coloured rufous tree-magpie (*Dendrocitta rufa*); the noisy kool, remarkable for the dissimilarity of the sexes, and for parasitically laying in the nest of the crow; the crested cuckoo (*Oxylophus*) during the rainy season (parasitically upon the satbhui); with other cuculine birds, especially the coucal or crow-bait, another noisy and conspicuous bird wherever there is a little jungle; and last, but not least, characteristic in many districts, is the harmonious cooing of several kinds of dove, soothing to repose and quiet, and the loud screaming of flocks of swift-flying green parakeets, with sundry other types all strange to the new-comer; as the bright little jora, the tiny tailor-bird, and the haya or weaver-birds, with their curious pensile nests, and the diminutive thick-billed munia. Of the swallows, occasionally and somewhat locally, a few of the *Hirundo rustica* may be seen, chiefly over water; and along the river banks the small Indian bank martin (*H. Sinensis*) will be seen abundantly. But the swallows are replaced by two non-migratory swifts, the common house swift (*Cypselus affinis*) and the little palm swift (*C. Batasiensis*). The roller and the king crow habitually perch on the telegraph wire to watch for their insect prey, the former displaying his gaily-painted wings to advantage as he whisks and flutters about, regardless of the fiercest sun. The small white vulturine bird, *Neophron percnopterus*, the rachamah or Pharaoh's chicken, is abundant, and a single pair has been known to stray to Britain. Of the smaller British land birds, the wryneck is not uncommon; and the European cuckoo will now and then turn up, more frequently in the barred plumage of immaturity; the hoopoe, too, is common, but rare. Among the hawks, the kestrel will occasionally be observed in extraordinary abundance; and harriers (*Circus*) are often seen beating over the open ground. But the small waders are particularly common in all suitable places, including most of those found in Britain in greater or less abundance; wonderful is the number of fishers, and vast indeed must be the consumption of their finny prey. Sundry fishing eagles, and a great bare-legged fishing owl, with various kingfishers in abundance, numerous kinds of heron in surprising numbers, pelicans, darters (*plotus*), pigmy cormorants, and grebes or dabchicks, besides gulls, terns,

and rarely skimmers (rhynchops), gulls, three species, the common British *Xema ridibunda*, and a nearly affined species, with the fine kroikocephalus ichthyætus, are seen chiefly towards the mouths of the Gangetic rivers. Over the salt water lake near Calcutta has been seen the great white egret, so prized in Europe. The gull-billed tern is there one of the common birds; and the whiskered tern (*Hydrochelidon Indica*), and the peregrine falcon, may not unfrequently be seen, well meriting the name of duck-hawk bestowed on it in North America; also great flocks of longshanks (*Himantopus*), wading and seeking their subsistence in the expanse of shallow water along the reed-fringed nullabs or watercourses; various rallidæ are swarming around.

In winter, many Indian birds assemble in large flocks. Amongst these are crows, starlings, finches, larks, parrots, a few thrushes, pigeons, rock pigeons, cranes, ducks, flamingoes, and pelicans.

The migratory birds of India are mostly residents of the colder northern countries; they come to India in September and October, and leave it again in March, April, and May. Among the grallatores or waders, some cranes and storks, four-fifths of the ducks, and the great majority of the scolopacidæ, breed in the north, and come to India in the cold season. The peregrine falcon, the true hobby, the kestrel, the British sparrow-hawk, all the Indian harriers, and the short-eared owl, are true migratory birds. Amongst the insessores, the wagtails, some of the pipits, and larks, stonechats, several warblers and thrushes, buntings, and the shrike, hoopoe, and two starlings, are the chief groups amongst which migratory birds occur. In Lower Bengal, kites quit Calcutta and neighbourhood during the rains, and return in the cold weather; it is supposed that they go to the north-east. The kestrel, baza, and Indian hobby are most frequent in Bengal during the rains; and in the rains the adjutant visits Calcutta, and leaves in the cold weather. The European quail is the only real migratory bird of the gallinacæ; but some other quails, bustard-quails, and rock partridges (*Pteroclidæ*), wander about to different localities; and the *Syphæotides auritus*, *Buphus coromandus*, some rails, terns, and gulls, also wander. These birds travel with wonderful instinct direct to their homes, returning year after year to the same spot, often to the same nest.

The great migration of birds to and from Southern India, Asia, says Mr. Hodgson, 'seems to take place across the mountains of Nepal. The wading and natatorial birds generally make a mere stage of the valley on their way to and from the vast plains of India and Tibet, the valley being too small, dry, open, and populous for their habits, especially that of the larger ones. Some, however, stay for a longer or shorter time in their vernal and autumnal migrations; and some, again, remain throughout that large portion of the year in which the climate is congenial to their habits. Of all of them, the seasons of arrival, both from the north and from the south, are marked with precision.

The grallatorial and natatorial birds begin to arrive in Nepal from the north towards the close of August, and continue arriving till the middle of September. The first to appear are the com-

mon snipe and jack snipe and rhynchæa; next the scolopaceous waders (except the woodcock), next the great birds of the heron and stork and crane families, then the natatores, and lastly the woodcocks, which do not reach Nepal till November. The time of the reappearance of these birds from the south is the beginning of March, and they go on arriving till the middle of May. None of the natatores stay in Nepal beyond a week or two in autumn (when the rice fields tempt them), or beyond a few days in spring, except the teal, the widgeon, and the coot, which remain for the whole season upon some few tanks, whose sanctity precludes all molestation of them. There are cormorants throughout the season upon the larger rivers within the mountains, but none ever halt in the valley beyond a day or two; for so long, however, both they and pelicans may be seen occasionally on the banks just mentioned. The larus and sterna are birds which usually affect the high seas, but Mr. Hodgson had killed both the red-legged gull and a genuine pelagic tern in the valley of Nepal. But so had he fishing eagle; and in truth, he adds, who shall limit the wanderings of these long-winged birds in the ethereal expanse? Mr. Blyth tells us that many of the feathered inhabitants of the British Islands are found in Southern Asia. The community of species is most remarkable among the diurnal birds of prey, and, as might be expected, among the wading and swimming tribes. The pretty little water-wagtail, usually the first and most welcome harbinger of the coming cold weather, comes and remains whilst the cold season lasts. This bird, and the harsh chattering of a very common kind of shrike (*Lanius cristatus*) in Indian gardens, are the earliest intimations of the coming change of season. A snipe (*Gallinago stenura*), and the water-wagtail in their season, and the common sparrow at all seasons, are probably all that the European, unversed in the study of ornithology, will be able to recall to mind as yielding associations of home, unless perchance he may also recollect the common small kingfisher of India, which differs from the British bird only in its more diminutive size. In the sub-Himalayas, the forms of Europe and of W. and N. Asia prevail more and more towards the N.W.; Malayan forms eastward, and Chinese types, and particular sub-Himalayan genera and species, the range of which extends eastward to China. Again, on the highlands of the Peninsula of India, and still again in those of Ceylon, distinct species of the northern types occur, but no different genera. Thus the jungle-fowl of N. India is replaced by a different species (*Gallus Sonneratii*) in the Peninsula, and by a third (*G. Stanleyi*) in Ceylon, and not a few similar instances might be adduced. The grey wagtail of Britain (*Calobates sulphurea*) is identically the same in India and Java, and a specimen has been seen in a collection from Australia. This delicate little bird, so clean and bright in its appearance, is of very general diffusion over Southern Asia during the cold season, being indeed much commoner than in Britain. The most abundant lark on the plains of Upper India and table-land of the Peninsula is the charandol (*Galerida cristata*), which is also a European species, though of rare occurrence in Britain: and the song, also its mode of delivery, of it in the air, are not very unlike that of the

skylark, although it does not soar to so lofty an altitude.

In Bombay, on the approach of the monsoon, nearly all the kites, hawks, vultures, and other carrion birds disappear from the sea-coast, while the crows begin to build their nests and hatch their young just at the season that seems most unsuitable for incubation, for the eggs are often shaken out, or the nests themselves are destroyed. The carnivorous birds, as the rains approach, withdraw themselves from a climate unsuitable to the habits of their young, betaking themselves to the comparatively dry air of the Dekhan, where they nestle and bring forth in comfort, and find food and shelter for their little ones.

In Bengal, the kites and Brahmany kite breed chiefly in January and February, and disappear during the rains. The adult adjutants make their appearance as soon as the rains set in, and, becoming in fine plumage towards the close of the rains, depart at that time to breed in the eastern portion of the Sunderbuns upon lofty trees, and along the eastern coast of the Bay of Bengal upon trees and rocks. Vultures are permanently resident; and the crows propagate chiefly in March and April, their nests being not infrequently destroyed by the fury of the nor'-westers.

Not a few migratory species are common to the polar circle and to Lower Bengal, and even further towards the equator, according to season; but the individual birds may not migrate so far north and south. The *Calliope Kamschatkensis*, a delicate little bird much like a nightingale, but with a brilliant ruby throat, which is not rare in the vicinity of Calcutta during the cold season, returns early in April, with the snowflea, in the lower Kolyma district, in northern Siberia, as we are told by Von Wrangell,—that is to say, before the last of them have left Bengal. Another and non-migratory species of the same genus (*C. pectoralis*), peculiar, so far as known, to the Himalaya, is enumerated in Mr. Hodgson's List of the Birds of Nepal. The hoopoe (*Upupa epops*), common in Southern Asia during the cold season, and on the table-lands at all seasons, is to all appearance a bird of fluttering and feeble flight, but has repeatedly been observed, during the seasons of migration, at altitudes considerably above the limits of vegetation. 'On the western side of the Lanak pass, about 16,500 feet, I saw a hoopoe,' writes Major Cunningham; and at Momay (14,000 to 15,000 feet elevation), under the lofty Donkia pass in northern Sikkim, Dr. Joseph D. Hooker observed, in the month of September, 'birds flock to the grass about Momay; larks, finches, warblers, abundance of sparrows (feeding on the yak droppings), with occasionally the hoopoe; waders, cormorants, and wild ducks, were sometimes seen in the streams, but most of these were migrating south.' 'An enormous quantity of waterfowl,' remarks Dr. Hooker, 'breed in Thibet, including many Indian species that migrate no further north. The natives collect their eggs for the markets of Jigatz, Giantchi, and Ilassa, along the banks of the Yaru river, Ramchoo, and Yarbu and Dacchen lakes.' Amongst other birds, the Sarus, or giant crane of India (*Grus antigone*) (see Turner's Tibet, p. 212), repairs to these enormous elevations to breed. The Sarus also breeds south of the Himalaya; and specimens too young to fly are occasionally brought for

sale even to Calcutta. Turner also says the Lake Ramchoo is frequented by great abundance of waterfowl, wild geese, ducks, teal, and storks, which, on the approach of winter, take their flight to milder regions. Prodigious numbers of the Sarus, the largest species of the crane kind, are seen there at certain seasons of the year, and any quantity of eggs may then be collected, found deposited near the banks. The European crane (*Grus cinerea*), also a common Indian bird, says Major Lloyd, as observed by himself in Scandinavia, usually breeds in extended morasses, far away from the haunts of men. It makes its nest, consisting of stalks of plants and the like, on a tussock, and often amongst willow and other bushes. The female lays two eggs. Major Cunningham, also, in his Ladakh, etc., remarks 'that he shot the wild goose on the Thogji, Chaumo, and Chomoriri lake at 15,000 feet; and he and Col. Bates shot three teal on the Suraj Dal, a small lake at the head of the Bhaga river, at an elevation of upwards of 16,000 feet.

Many highly approximate races (considered, therefore, as species) maintain their distinctness, even in the same region and vicinity, as *Falco peregrinus* and *F. peregrinator*, *Hypotriorchis subbuteo* and *H. severus*, *Circus cyaneus* and *C. Swainsonii* in India. *Coracias Indica* of all India meets, in the Panjab, etc., the European *C. garrula*; but in Assam, Sylhet, Tipperah, and, more rarely, Lower Bengal, it coexists with the *C. affinis*, specimens of which from the Burmese countries are ever true to their proper coloration, as those of *C. Indica* are from Upper and S. India; but there is seen every conceivable gradation or transition, from one type of colouring to the other, in examples from the territories where the two races meet; so also with the *Crocopus phenicopterus* of Upper India and the *Cr. chlorigaster* of S. India and Ceylon, which blend in Lower Bengal; and *Gallophasis alboristatus* of the W. Himalaya and *G. melanotus* of Sikkim, which produce an intermediate race in Nepal; and *G. Cuvieri* of Assam and Sylhet, and *G. lineatus* of Burma, which interbreed in Arakan, etc., so that every possible transition from one to the other can be traced. If inhabiting widely-separated regions, the (assumed) distinctness of such races would be at once granted, as with *Phasianus colchicus* and the Chinese *Ph. torquatus*, which readily intermix and blend, wherever the latter has been introduced in Europe. Such races as the crossbills, the Bauri and Shahin falcons of India, the British *Phylloscopus trochilus* and *Ph. rufus*, and the different European sparrows, maintain themselves persistently distinct; and this while the common sparrow of India would probably blend with the British sparrow (though considered distinct by some), if an opportunity should occur of its doing so.

The following *British birds* are given in the Calcutta Review (March 1857) as common to Great Britain and Southern Asia:—

*Gyps fulvus* (Vultur fulvus), griffin vulture.  
*Neophron percnopterus*, Pharaoh's chicken.  
*Gypaetos*, the lammergeyer.  
*Aquila chrysaetos*, golden eagle.  
*A. mogilnik*, or imperial eagle, Temni.  
*A. naevia*, spotted eagle.  
*Eutolmetos fasciatus*.  
*Hieracus pennatus*.  
*Pandion haliaetus*, osprey.



## BIRDS.

*Falco candicans* (*Falco gyrfalco*), *gyr falcon*.  
*F. sacer*, *Schl.* (*F. lanarius*, *Temm.*).  
*F. lanarius*, *Schlegel*.  
*F. peregrinus*, *Peregrine falcon*.  
*Hypotriorchis subbuteo*, the *hobby*.  
*Erythropus vespertinus*, *red-footed falcon*.  
*E. cenchris* (*Falco tinnunculoidea*), *Vicillot*.  
*Tinnunculus alaudarius*, the *kestrel*.  
*Astur palumbarius*, *goshawk*.  
*Accipiter nisus*, *sparrow-hawk*.  
*Buteo vulgaris*, *common buzzard*.  
*Pernis apivora*, *honey buzzard*.  
*Circus aeruginosus*, *marsh harrier*.  
*C. cyaneus*, *hen harrier*.  
*C. cinereus* (*C. Montagui*).  
*Circæetus Gallicus*.  
*Bubo maximus*, *eagle owl*.  
*Scops Aldrovandi*, *Scops-eared owl*.  
*Asio otus* (*Otus vulgaris*), *long-eared owl*.  
*A. brachyotus* (*Otus brachyotus*), *short-eared owl*.  
*Syrnium aluco* (*S. stridulum*), *tawny owl*.  
*Athene psilodactyla* (*Noctua passerina*), *little owl*.  
*Turdus viscivorus*, *missel thrush*.  
*Oreocincla Whitei* (*Turdus Whitei*).  
*Turdus pilaris*, *fieldfare*.  
*T. iliacus*, *redwing*.  
*T. merula*, *blackbird*.  
*T. (or merula) similima*.  
*Cyanecula Wolfi* (*Phœnicura suecica*), *blue-throated warbler*.  
*Ruticilla phœnicurus* (*Phœnicura ruticilla*), *redstart*.  
*Pratincola rubicola* (*Saxicola rubicola*), *stone-chat*.  
*P. rubetra* (*Saxicola rubetra*), *whin-chat*.  
*Saxicola onanthe*, *wheatear*.  
*Locustella rayi* (*Salicaria locustella*), *grasshopper warbler*.  
*Acrocephalus arundinaceus* (*Salicaria turdoides*), *thrush-like warbler*.  
*Sylvia atricapilla* (*Curruca atricapilla*), *blackcap warbler*.  
*S. cinerea* (*Curruca cinerea*), *common white-throat*.  
*S. curruca* (*Curruca sylvicola*), *lesser white-throat*.  
*S. orphea* (*Curruca orphea*), *Orpheus warbler*.  
*Phylloscopus trochilus*, *willow warbler*.  
*Regulus cristatus*, *golden-crested regulus*.  
*Reguloides proregulus* (*Regulus modestus*).  
*Parus major*, *great tit*.  
*P. caeruleus*, *blue tit*.  
*P. ater*, *coal tit*.  
*Orites caudatus* (*Parus caudatus*), *long-tailed tit*.  
*Calobates sulphurea* (*Motacilla boarula*), *grey wag-tail*.  
*Pipastes trivialis* (*Anthus arboreus*), *tree pipit*.  
*Anthus pratensis*, *meadow pipit*.  
*A. obscurus* (*A. petrosus*), *rock pipit*.  
*Corydalla Richardi*, *Richard's pipit*.  
*Corydalla campestris*.  
*Galericia cristata* (*Alauda cristata*), *crested lark*.  
*Calendrella brachydactyla* (*Alauda brachydactyla*).  
*Certhilauda desertorum*.  
*Ammomanes Lusitanica*.  
*Emberiza miliaria*, *common bunting*.  
*E. citrinella*, *yellow bunting*.  
*E. cia*.  
*E. fuscata* of *N. Asia*.  
*E. melanocephala* of *S. Europe*.  
*Fringilla montifringilla*, *mountain finch*.  
*Passer montanus*, *tree sparrow*.  
*P. domesticus*, *house sparrow*.  
*P. salicarius* (vel *Hispaniolensis*).  
*Coccothraustes vulgaris*, *hawfinch*, *qu. C. Japonicus*, *Schlegel*?  
*Chrysomitris spinus* (*Carduelis spinus*).  
*Linota cannabina*, *common linnet*.  
*L. canescens*, *mealy redpole*.  
*L. montium*, *mountain linnet*.  
*Oarpodacus erythrinus*.  
*Loxia curvirostra*, *common crossbill*.  
*L. bifasciata*, *European white-winged crossbill*.  
*Sturnus vulgaris*, *common starling*.  
*Pastor roseus*, *rose-coloured pastor*.  
*Fregilus graculus*, *chough*.  
*Corvus corax*, *raven*.  
*C. corone*, *carion crow*.  
*C. cornix*, *hooded crow*.

## BIRDS.

*C. frugilegus*, *rook*.  
*C. monedula*, *jackdaw*.  
*Pica caudata*, *magpie*.  
*Yunx torquilla*, *wryneck*.  
*Upupa epops*, *hoopoe*.  
*Sitta Syriaca*, *rock nuthatch*.  
*Trichodromus muraria*, *wall creeper*.  
*Cuculus canorus*, *common cuckoo*.  
*Coracias garrula*, *roller*.  
*Merops apiaster*, *bee-eater*.  
*Hirundo rustica*, *swallow*.  
*H. urtica*, *martin*.  
*H. riparia*, *sand martin*.  
*H. rupestris*.  
*Cypselus apus*, *common swift*.  
*C. melba* (*C. Alpinus*), *Alpine swift*.  
*Acanthya caudata*, *large spiny-tailed swift*.  
*Caprimulgus Europæus*, *night jar*.  
*Columba livia*, *rock dove*.  
*Sterna cinerea* (*Perdix cinerea*), *common partridge*.  
*Coturnix vulgaris*, *common quail*.  
*Tetrax campestris* (*Otis tetrax*), *little bustard*.  
*Otis Macqueenii*, *Macqueen's bustard*.  
*Edicnemus crepitans*, *great plover*.  
*Charadrius hiaticula*, *ringed plover*.  
*Ch. Cantianus*, *Kentish plover*.  
*Ch. Philippius* (*Ch. minor*), *little ringed plover*.  
*Ch. pyrrhorostris*.  
*Calidris arenaria*, *sanderling*.  
*Squatarola Helvetica* (*Sq. cinerea*), *grey plover*.  
*Vanellus cristatus*, *lapwing*.  
*Streptopus interpres*, *tarnstone*.  
*Haematopus ostralegus*, *oyster-catcher*.  
*Grus cinerea*, *common crane*.  
*Ardea cinerea*, *common heron*.  
*A. purpurea*, *common heron*.  
*Herodias alba* (*Ardea alba*), *great white heron*.  
*H. garzetta* (*Ardea garzetta*), *little egret*.  
*H. bubulcus* (*Ardea rufusata*), *buff-backed heron*.  
*Ardetta minuta* (*Botaurus minutus*), *little bit-tern*.  
*Botaurus stellaris*, *common bittern*.  
*Nycticorax Gardeni*, *night heron*.  
*Ciconia alba*, *white stork*.  
*C. nigra*, *black stork*.  
*Platalea leucorodia*, *white spoonbill*.  
*Falciellus igneus* (*Ibis falciellus*), *glossy ibis*.  
*Numenius arquata*, *common curlew*.  
*N. phaeopus*, *whimbrel*.  
*Totanus fuscus*, *spotted redshank*.  
*T. calidris*, *common redshank*.  
*Actitis ochropus* (*Totanus ochropus*), *green sand-piper*.  
*A. glareola* (*Totanus glareola*), *wood sandpiper*.  
*A. hypoleucos* (*Totanus hypoleucos*), *common sandpiper*.  
*Totanus glottis*, *greenshank*.  
*Recurvirostra avocetta*, *avocet*.  
*Himantopus caudatus* (*H. melanopterus*), *black-winged stilt*.  
*Limosa (ægocephala) (L. melanura)*, *black-tailed godwit*.  
*L. rufa*, *bar-tailed godwit*.  
*Philomachus pugnax* (*Machotes pugnax*), *ruft*.  
*Scolopax rusticola*, *woodcock*.  
*Gallinago scolopaceus* (*Scolopax gallinago*), *common snipe*.  
*G. gallinula* (*Scolopax gallinula*), *jack snipe*.  
*Tringa subarquata*, *curlew sandpiper*.  
*T. canutus*, *knut*.  
*T. platyrhynchos*, *broad-billed sandpiper*.  
*T. minuta*, *little stint*.  
*T. Temminckii*, *Temminck's stint*.  
*T. Alpina* (*Tringa variabilis*), *dunlin*.  
*Phalaropus fulicarius*, *grey phalarope*.  
*Lobipes hyperboreus* (*Phalaropus hyperboreus*), *red-necked phalarope*.  
*Crex pratensis*, *landrail*.  
*Porzana Marsetta* (*Crex porzana*), *spotted craik*.  
*P. pusilla* (*Crex pusilla*), *little craik*.  
*P. Baillonii* (*Crex Baillonii*).  
*Gallinula chloropus*, *moor-hen*.  
*Fulica atra*, *common coot*.  
*Anser cinereus* (*Anser ferus*), *grey-log goose*.  
*A. brachyrhynchus*, *pink-footed goose*.



*Berniola ruficollis* (Anser ruficollis), red-breasted goose.

*Cygnus musicus* (Cygnus ferus), Hooper swan.  
*Casarca rutila* (Tadorna rutila), ruddy shieldrake.  
*Tadorna vulpanser*, common shieldrake.

*Spatula clypeata* (Anas clypeata), shoveller.

*Anas stepera*, gadwall.

*A. acuta*, pintail duck.

*A. boschas*, wild duck.

*A. querquedula*, garganey.

*A. crecca*, teal.

*A. penelope*.

*Fuligula ferina*, pochard.

*F. nyroca*, ferruginous duck.

*F. marila*, scaup duck.

*F. cristata*, tufted duck.

*Clangula clangula* (Fuligula clangula), golden eye.

*Mergellus albellus* (Mergus albellus), seamew.

*Mergus merganser*, goosander.

*Podiceps cristatus*, great-crested grebe.

*P. Philippensis* (*P. minor*), little grebe.

*Phalacrocorax carbo*, common cormorant.

*Sylochelidon Caspia* (*Sterna Caspia*), Caspian tern.

*Sterna paradisica* (*Sterna Dougalli*), roseate tern.

*S. hirundo*, common tern.

*Hydrochelidon Indica* (*Sterna leucoparica*), whiskered tern.

*Gelochelidon angelica* (*Sterna angelica*), gull-billed tern.

*Sterna minuta* (*Sterna minuta*), lesser tern.

*Anous stolidus* (*Sterna stolidus*), noddy tern.

*Onychoprion fuliginosus* (*Sterna fuliginosa*), sooty tern.

*Xema ridibunda* (*Larus ridibundus*), black-headed gull.

*Larus fuscus*, lesser black-backed gull.

*Procellaria hesitata*, capped petrel.

*Puffinus obscurus*, dusky petrel.

Those birds which are common to India and the polar circle, appertain for the most part to the wading and webfooted orders; and a few of them are of very general distribution over the world, as especially the common turnstone (*Streptilas interpres*), which seems to be found on every sea-coast. The *Lobipes hyperboreus* is a little arctic bird, of rare occurrence even in the north of Scotland, Orkney, and Shetland, but a specimen was procured near Madras; and the nearly related *Phalaropus fulicarius* was obtained in the Calcutta provision bazar so late in the year as May 11, 1846.

Mr. Blyth remarks that various instances occur of closely-affiliated Indian and European birds, which every ornithologist would at once pronounce to be distinct, e.g. *Oriolus galbula* and *O. kundoo*; *Troglodytes Europæus* and *T. sub-Himalayanus*; *Certhia familiaris* and *C. Himalayana*, etc. And not infrequently the exact European species inhabits India in addition to another, which would otherwise be regarded as its counterpart or representative, or, according to the views of some naturalists, a mere local or climatal variety of the same species. *Falco peregrinus* is common in India, together with *F. peregrinator*, which would otherwise be regarded as its Indian counterpart; *Hypotriorchis subbuteo* found together with *H. severus*; *Hirundo Sinensis* (the ordinary Indian sand martin), together with *H. riparia*; *Cuculus canorus* (the European cuckoo), as some few allied species, and so on. In some cases, a European species may have two or more 'representatives' in India, or vice versa. Thus *Nucifraga caryocatactes* of the pine forests of Europe and Siberia is replaced by *N. hemispila* in those of the Himalaya generally, and by *N. multimaculata* about Kashmir; *Parus major* by *P. monticolus* and *P. cinereus*, if not also *P. nuchalis*

(in addition to *cinereus*), in S. India; *Picus major* by *P. Himalayanus*; *Accentor alpinus* by *A. Nipalensis*. While, on the other hand, *Lanius lahtora* in India is represented both by *L. excubitor* and *L. meridionalis* in Europe; *Sitta cinnamomensis* by *S. Europea* and *S. caesia*, etc. Some ornithologists regard the *Passer domesticus*, *P. Italica* (vel *Cisalpinus*), and *P. salicarius* (vel *Hispaniolensis*), of Europe, as being local varieties merely of the same, yet they hold true to distinctive differences of colouring wheresoever found; and examples of the last-named race from Afghanistan and the extreme N.W. of India differ in no appreciable respect from Algerian specimens with which they have been compared; moreover, this race is of far more gregarious habits even than *Passer domesticus*,—a fact noticed of it alike in N. Africa and in Kohat. The Tibetan raven is considered as a peculiar species by Mr. Hodgson, an opinion to which the Prince of Canino seems to incline. It may be presumed to inhabit the lofty mountains of Bhutan to the north; but the smaller crow of Southern Asia is the *C. splendens*, while the common black crow of all India, *C. culminatus*, would seem to stand here alike for the raven, the carrion crow, and the rook. The true rook (*Corvus frugilegus*), however, is known to inhabit or visit the Peshawur valley, Afghanistan, and Kashmir. The rook of China and Japan is considered a distinct species, *C. pastinator* of Gould, and the jackdaw (*C. monedula*) accompanies it in those countries; while the true northern raven, *Corvus corax*, is met with not only there, but also over a great portion of the Panjab. In other parts of India, the comparatively small *C. culminatus* is popularly known to Europeans as the raven, but the northern raven would make a meal of one and not feel much the worse for it.

Dr. Francis Buchanan Hamilton, remarking upon a falconry observed by him in the Shahabad district, mentions that he saw, in several days' hawking, a large bird of prey, named jimach, attack a very strong falcon as it was hovering over a bush into which it had driven a partridge. The moment the falcon spied the jimach it gave a scream, and flew off with the utmost velocity, while the jimach equally pursued. They were instantly followed by the whole party, foot, horse, and elephants, perhaps 200 persons, shouting and firing with all their might; and the falcon was saved, but not without severe wounds, the jimach having struck her to the ground, but a horseman came up in time to prevent her from being devoured. The wokhab, *Aquila fulvescens*, is a small eagle, very abundant in the plains of Upper India, the Dekhan, etc. The Honourable (now Sir) Walter Elliot remarks that 'the wokhab is very troublesome in hawking after the sun becomes hot, mistaking the jesses for some kind of prey, and pouncing on the falcon to seize it. He had once or twice nearly lost shahins (*Falco peregrinator*) in consequence, they flying to great distances for fear of the wokhab, i.e. the jimach. The principal species employed in Indian falconry are identical with those of Europe, namely the bauri of India, which is the Peregrine falcon of the west, and the baz of India, which is the goshawk or gentile falcon of Britain. In a curious Persian treatise on the subject, by the head falconer of the Moghul emperor

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Akbar, the various species used are enumerated, and may be recognised with precision; among them is the shangar, which is clearly the gyr falcon of the north, represented as extremely rare and valuable, taken perhaps once or twice only in a century, and then generally in the Panjab. The shahin (*Falco peregrinator*) does not inhabit Europe. With five or six exceptions only, the whole of the European diurnal birds of prey are met with in India, many of them being much commoner in India; and they are associated with numerous other species unknown in Europe. The sport of falconry is widely diffused over Asia, even to the Malayas. The bustard 'quarry' jawked by Dr. Layard's Bedouin companions on the great plain of Mesopotamia, is the houbara (*Houbara Macqueenii*) of Sind and Afghanistan, being a different species from that of Spain and North Africa (*H. undulata*); the former has unexpectedly been found, of late years, in England and Belgium, if not also in Denmark.

The great spiny-tailed swift of the Himalaya (*Acanthylis nudipes* of Hodgson) was obtained, a few seasons back, in England. Mr. Gould identifies this British-killed bird with his *Ac. caudacuta* of Australia, but it appears identical with the Himalayan species; upon comparing Himalayan specimens with Mr. Gould's plate, no difference can be detected. The great alpine swift (*Cypselus melba*) is common to the Himalaya, the Neilgherries, and high mountains of Ceylon, but the great *Acanthylis* of the Himalaya has never been observed in S. India, and is replaced in the Neilgherries, Ceylon, and also across the Bay of Bengal (in Penang, etc.), by *Ac. gigantea*.

Gold and silver pheasants are inhabitants of China; but the golden pheasant, according to M. Temminck, inhabits not only China and Japan, but the northern parts of Greece, as also Georgia and the Caucasus; and it has been met with even in the province of Orenbourg. M. Degland informs us that M. Gamba, French consul at Tiflis, met with this gorgeous bird in numerous flocks on the spurs of the Caucasus, which extend towards the Caspian Sea, and that now it has gone wild and multiplied in some of the forests of Germany.

In Southern Asia, the birds familiarly known as *bulbuls* must not be confounded with the Persian bulbul, which is a species of true nightingale (*Luscinia*), a genus very closely related to some of the small thrushes of America. There is no true nightingale wild in India; but the shama, *Cercotrichas (Kittacincla) macroura*, undoubtedly the finest song-bird of this part of the world, is not infrequently designated the Indian nightingale. It is common to India and the Malay countries; and there is a second species (*C. luzoniensis*) in the Philippines, and a third (*C. erythropterus*) in Africa. *Oreocetes cinclorhynchus* is also termed shama in the Madras Presidency. The esteemed Indian songster is le merle tricolor de longue queue of Levaillant (*Oiseaux d'Afrique*, pl. 114). The bhimraj (*Edolus paradisæus*) is popularly denominated the mocking-bird by Europeans.

The song of birds is chiefly observed amongst the merulidæ, saxicolinæ, sylviadæ, larks, and some finches. In India there are few songsters in the groves, but some of the larks are kept in cages. Amongst Mahomedans in British India, the

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lark is usually their cage-bird, but partridges and quails are also domesticated. Quails, bulbuls, and cocks are trained to fight, falcons and hawks to hunt on the wing.

The Chinese are passionately fond of singing birds; the wealthy will pay exceedingly high prices for those whose notes are fine, and are as great connoisseurs in the notes of the lark, as Europeans are in those of the bullfinch. A bird is as generally the companion of a mandarin, as a dog is of an Englishman. These birds have a silken cord attached to their legs, which is entwined around the finger of their owner. In China it is the *Acridotheres cristellatus*, the Shantung lark. It has great facility in learning sounds, and will bark, mew, crow, cough, and sneeze, sometimes talk; and a single bird will fetch £6. The *acridotheres* will imitate the human voice accurately. In China, a starling is often domesticated; it is lively, good-natured, and easily tamed. They also tame the fork-tailed parus (*Leiothrix luteus* of Scopoli). It is in form and habit like the robin of Britain; is pretty olive-green, black forked tail, with wing primaries bright yellow and red. It turns summersaults on its perch. They have a short, loud song. Canaries are sold in many shops of Japan. The grackle, *Eulabes religiosus*, called the myna, is largely domesticated. The partridge, the bulbul shrike, are also largely domesticated. The hoopoe is to be seen occasionally. In China the cormorant and the pelican are trained to fish.

Many races have had mythical birds. The Zend has the eorosh; the Persians, the roc and si-murgh; the anka of the Arabs; the Turks, the kerkes; the phoenix of the Egyptians and Greeks; the yggdrasil of the Edda; the griffin bird of the age of chivalry; the kirini of the Japanese; and the garuda of the modern Hindus. A Hindu legend relates that two lovers were transformed into Brahmany ducks, the *Casarca rutilla*, *Pallas*, and condemned to live at night apart on opposite banks of a river, and all night long each in its turn asks its mate if it shall come across; but the question is always met with a negative. 'Chakwi, shall I come?'—'No, Chakwa.' 'Chakwa, shall I come?'—'No, Chakwi.'

Sailors have familiar names for sea birds; amongst others, the Booby, the Nelly, the Noddy, the Reef Bird, the Frigate Bird, the Tropic Bird, the Cape Pigeon, the Mother Cary's Chicken, the Mutton Bird (*Estrelata Lessoni*), the Whale Bird (*Prion desolatus*). Cape Hen is the petrel, also called Black Night-Hawk; and the Mackerel Bird, King Bird, or King of sealers, is the tern, *Sterna virgata*.

Of land birds with peculiar names may be mentioned the Mocking-bird, the Laughing Jack-ass, the Satin-bower bird (*Ptilonorhynchus holosericeus*); in India, the Copper-smith, the satbhai.

### ORDER, RAPTORES, Birds of Prey.

Fam. Vulturidæ, Vultures. Sub-Fam. Vulturinæ, True Vultures.

*Vultur monachus*, Linn., great brown vulture.

*V. calvus*, Scop., Hume, black vulture.

*Gyps fulvus*, Gmel., large tawny vulture.

*G. indicus*, Scop., long-billed brown vulture.

*G. bengalensis*, Gmel., common brown vulture.

Sub-Fam. Neophroninæ, Scavengers.

*Neophron percnopterus*, Linn.

## Sub-Fam. Gypactinae, Bon.

Gypaetus barbatus, Linn.

G. occidentalis, Bon., Arabia.

## Fam. Falconidae, Falcons. Sub-Fam. Falconinae, True Falcons.

Falco peregrinus, Gmel., peregrino falcon.

F. peregrinator, Sander, the shahin.

F. sacer, Schl., the saker or cherrug.

F. jugger, Gray, the laggar.

F. Babylonicus, Gurney, red-headed launer.

Hypotriorchis subbuteo, L., the hobby.

H. severus, Horsf., Indian hobby.

H. asalon, Gm., the merlin.

H. chicquera, David, the Turumti merlin.

Tinnunculus alaudarius, Bress., kestrel.

Erythropus cenchris, Naum., lesser kestrel.

E. vespertinus, Linn., red-legged falcon.

Hierax cutinos, Hodgs., pigmy falcon.

H. melanoleucos, Blt., Assam.

H. coerulescens, Javn, Malayana.

H. sericeus, China.

## Sub-Fam. Accipitrinae, Hawks.

Astur palumbarius, Linn., goshawk.

## Sub-genus, Lophospiza.

Lophospiza trivirgatus, Hume, crested goshawk.

Micronisus badius, Gm., shikra.

Accipiter nisus, Linn., sparrow-hawk.

A. virgatus, Temm., besra sparrow-hawk.

## Sub-Fam. Aquilinae, Eagles

## a. True Eagles.

Aquila chrysaetos, Linn., golden eagle.

A. imperialis, Bechst., imperial eagle.

A. naxia, Gm., spotted eagle.

A. fulvescens, Gray, tawny eagle, the wokhab.

A. hastata, Less., long-legged eagle.

A. pennata, Gm., dwarf eagle.

## b. Kite Eagles.

Neopus Malaiensis, Rams., black eagle.

## c. Hawk Eagles.

Eutolmaetus Bonelli, Hume, crestless hawk eagle.

Limnaetus niveus, Temm., changeable hawk eagle.

L. cristatellus, Temm., crested hawk eagle.

L. Nipalensis, Hodgs., spotted hawk eagle.

L. Kienierii, De Sp., rufous-bellied hawk eagle.

## d. Serpent Eagles.

Circus Gullicus, Gmel., serpent eagle.

Spilornis cheela, David, crested serpent eagle.

S. bacha, David., Java.

S. spilogaster, Bl., Ceylon.

S. holospilus, Philippines.

## e. Fishing Eagles

Pandion haliaetus, Linn., osprey.

Pallidus ichthyetus, Horsf., white-tailed sea eagle.

Haliaetus fulviventor, Vahl., ring-tailed sea eagle.

B. leucogaster, Gm., grey-backed sea eagle.

## Sub-Fam. Buteoninae, Buzzards.

Buteo vulgaris, Bechst., the buzzard.

B. desertorum, Hume.

B. canescens, Hodgs., long legged buzzard

B. aquilinus, Hodgs., upland buzzard.

B. plumipes, Hodgs., harrier buzzard.

B. pygmaeus, Blt., Tenasserim.

Poliornis terra, Frankl., white-eyed buzzard.

Archibuteo hemiptilopus, Blyth, brown eagle buzzard.

## Harriers.

Circus cyaneus, Linn., hen harrier.

C. Swainsonii, A. Smith, pale harrier.

C. cinereus, Montagu, Montague's harrier.

C. melanoleucos, Gm., pied harrier.

C. aeruginosus, Linn., marsh harrier.

## Sub-Fam. Milvinae, Kites.

Haliastur Indus, Bodd., maroon-backed, Brahmanykite.

Milvus govinda, Sykes, Pariah kite.

M. ater of Europe.

M. melanotis of China.

Pernis cristata, Cuv., crested honey buzzard.

Baza Iophotes, Cuv., crested black kite.

Elanus melanopterus, David, black winged kite.

Fam. Strigidae, Owls. Sub-Fam. Striginae, Screech Owls.

Strix Javanica, De Warmb., screech owl.

S. candida, Tickell, grass owl.

S. Indica, Hume.

Photilus badius, Horsf., bay screech owl.

## Sub-Fam. Syrninae, Hooting Owls. Sub-genus, Bulaca.

Syrnium Indrance, Sykes, wood owl.

S. Newarense, Hodgs., Nepal wood owl.

S. Sinense, Lath., mottled wood owl.

S. niviculum, Hodgs., Himalayan wood owl.

Bulaca ocellata, Hume.

## Sub-Fam. Asioninae, Eared Owls.

Otus vulgaris, Flem., long-eared owl.

O. brachyotus, Gm., short-eared owl.

## Sub-Fam. Buboninae, Horned, Eagle, and Scops Owls.

Urrua Bengalensis, Frankl., rock horned owl.

U. coromanda, Lath., dusky horned owl.

Huhua Nipalensis, Hodgs., forest eagle owl.

Ketupa Ceylonensis, Gm., brown fish owl.

K. flavius, Hodgs., tawny fish owl.

Ephialtes pennatus, Hodgs., Indian Scops owl.

E. letitia, Hume.

E. lempigi, Horsf., large Indian Scops owl.

E. bakkamana, Hume.

E. griseus, Hume.

Scops rufescens, Horsf., Malayana.

## Sub-Fam. Surninae, Kaup.

Athene brama, Temm., spotted owlet.

A. radiata, Tickell, jungle owlet.

A. Malabarica, Blyth, Malabar owlet.

A. cuculoides, Vigns., large-barred owlet.

A. Persica, Hume.

Glaucidium Brodiaei, Burton, pigmy owlet.

Ninox scutellatus, Raffl., brown hawk owl.

## ORDER, INSESSORES, Vigors, Perching Birds.

## TRIBE, FISSIROSTRES.

## Fam. Hirundinidae. Sub-Fam. Hirundininae, Swallows.

## a. Hirundo, True Swallows.

Hirundo rustica, Linn., common swallow.

H. Tytleri, Hume.

H. domicola, Jerdon, Neilgherry house swallow.

H. ruficeps, Hume.

H. filifera, Stephens, wire-tailed swallow.

H. daurica, Linn., red-rumped swallow.

H. fluvicola, Jerdon, Indian cliff swallow.

## b. Sand Martins.

Cotyle riparia, Linn., European sand martin.

C. subsoceata, Hodgs., dusky martin.

C. Sinensis, Gray, Indian bank martin.

## c. Crag Martins.

C. concolor, Sykes, dusky crag martin.

C. rupestris, Scop., mountain crag martin.

## d. House Martins.

Chelidon urbana, Linn., English house martin.

C. Kashmiriensis, Gould, Kashmir house martin.

C. Nipalensis, Hodgs., Himalayan martin.

## Sub-Fam. Cypselinae, Swifts.

Acanthylis sylvatica, Tickell, white-rumped spine tail.

A. gigantea, Temm., brown-necked spine tail.

A. caudacuta, Lath., white-necked spine tail.

Cypselus melba, Linn., Alpine swift.

C. apus, Linn., European swift.

C. affinis, Gray, Indian swift.

C. leuconyx, Blyth, white-clawed swift.

C. Batassienais, Gray, palm-clawed swift.

Collocalia nidifica, Latham, edible nest swiftlet.

C. linchi (C. fuciphaga), Nicobars to Java.

Dendrochelidon coronatus, Tickell, crested swift.

D. klecho, Malayana.

D. comatus, Sumatra.

D. mystaceus, N. Guinea; and

D. Wallacei, Melobes.

## Fam. Caprimulgidae, Goat suckers. Sub-Fam.

## Steatorninae, Gray.

Batrachostomus moniliger, Blyth, frog-mouth.

Otthrix Hodgsonii, Gray, frog-mouth.

## Sub-Fam. Caprimulginae, Night Jars.

Caprimulgus Indicus, Lath., jungle night jar.

C. Kelaartii, Blyth, Neilgherry jungle night jar.

C. albonotatus, Tickell, Bengal jungle night jar.

C. macrourus, Horsf., Malay jungle night jar.

C. atripennis, Jerdon, Ghat jungle night jar.

C. Asiaticus, Latham, Indian jungle night jar.

C. Mahrattensis, Sykes, Sykes' jungle night jar.

C. monticolus, Franklin, Franklin's jungle night jar.

C. stictomus, Swinhoe, of China.

*Fam. Trogonidae, Trogons.*

*Harpactes fasciatus, Gm.*, Malabar trogon.  
*H. Hodgsoni, Gould*, red-headed trogon.

*Fam. Meropidae, Bee-eaters.*

*Merops viridis, Linn.*, Indian bee-eater.  
*M. philippensis, Linn.*, blue-tailed bee-eater.  
*M. quincticolor, Vieill.*, chestnut-headed bee-eater.  
*M. apinister, Linn.*, European bee-eater.  
*M. Aegyptius, Forsk.*  
*M. badius* of Malacca.  
*Nyctornis Athertonii, Jard.*, blue-necked bee-eater.  
*N. amictus* of Malayana.

*Fam. Coraciidae, Rollers.*

*Coracias Indica, Linn.*, Indian roller.  
*C. affinis, M'Clel.*, Burmese roller.  
*C. garrula, Linn.*, European roller.  
*Eurystomus orientalis, Linn.*, broad-billed roller.  
*E. gularis, V.*, N. Guinea.

*Fam. Halcyonidae, Kingfishers.**Sub-Fam. Halcyoninae.**a. Entomothera.*

*Halcyon leucocephalus, Gm.*, brown-headed kingfisher.  
*H. anaethetus, Pearson*, brown-winged kingfisher.

*b. Cancrophaga.*

*H. fuscus, Bodd.*, white-breasted kingfisher.  
*H. atricapillus, Gm.*, black-capped kingfisher.

*c. Calialeyon.*

*H. Coromandelianus, Sc.*, ruddy kingfisher.  
*H. Smyrnenis, Linn.*  
*Todiramphus collaris, Sc.*, white-collared kingfisher.  
*Ceyx tridactyla, Pallas*, three-toed kingfisher.  
*C. rufidorsa, Strickland*, Malayana.  
*C. luzoniensis*, the most beautiful kingfisher.

*Sub-Fam. Alcedininae.*

*Alcedo Bengalensis, Gm.*, Indian kingfisher.  
*A. euryzona, Temm.*, great Indian kingfisher.  
*A. Meninting, Temm.*, Serim to Java.  
*A. Beryllina, Java.*  
*A. Moluccensis, Moluccas.*  
*Ceryle rudis, Linn.*, pied kingfisher.  
*C. guttata, Vigors*, mottled kingfisher.  
*C. lugubris, Schl.*, of Japan.

*Fam. Berythidae, Sec., Broadbills.*

*Pearsonius Dalhousie, Janssen*, yellow-throated broadbill.

*Serriophus rubropygia, Hodgson*, red-backed broadbill.  
*Berythus javanicus, Malayana.*  
*E. ochromelas, Malayana.*  
*Corydon Sumatranus, Burma.*  
*Cymbirhynchus macrorhynchus, Burma.*  
*C. affinis, Arakan.*  
*Peltops Blainvillii, N. Guinea.*  
*Calyptomena viridis, Malacca, Archipelago.*

*Fam. Bucerotidae, Hornbills.*

*Hornbillus bicornis, Linn.*, great hornbill.  
*Hydrocissa coronata, Bodd.*, Malabar hornbill.  
*I. albicostis, Shaw*, Bengal hornbill.  
*H. affinis, Hutton*, Dehra Doon hornbill.  
*H. convexa, Temm.*, Malacca, Java.  
*H. Malayana, Malacca, Java.*  
*H. nigrirostris, Malacca, Java.*  
*Meniceros bicornis, Sc.*, common grey hornbill.  
*Tockus Singhalensis, Shaw*, jungle grey hornbill.  
*Aceros Nipalensis, Hodgs.*, rufous-necked hornbill.  
*Rhinoplax sentatus, Malay Peninsula.*  
*Rhyticeros ruficollis, Temm.*, Burma, Malacca.  
*Rh. subruficollis, Blyth, Burma, Malacca.*  
*R. plicatus, Lath.*, Burma, Malacca.  
*Berenicornus Tickelli, Blyth.*

## TRIBE, SCANSORES, Climbers.

*Fam. Psittacidae, Parrots. Sub-Fam. Paleorninae, Parrakeets.*

*Paleornis Alexandri, Linn.*, Alexandrine parrakeet.  
*P. torquatus, Bodd.*, rose-ringed parrakeet.  
*P. rosea, Bodd.*, rose-headed parrakeet.  
*P. schisticeps, Hodgs.*, slaty-headed parrakeet.  
*P. columboides, Vigors*, blue-winged parrakeet.  
*P. Javanicus, Osbeck*, red-breasted parrakeet.  
*P. callithaope, Layard*, Ceylon parrakeet.  
*P. caniceps, Blyth, Nicobars, Penang.*  
*P. erythrogenys, Blyth, Andamans.*  
*P. longicauda, Sumatra, Malay Peninsula.*

*Sub-Fam. Loricinae, Lories.*

*Loriculus vernalis, Sparrm.*, Indian lorikeet.  
*L. galgulus, Malay Peninsula.*  
*L. Asiaticus, Ceylon.*  
*Psittinus Malaccensis, Malay Peninsula.*

The true lories inhabit the Moluccas and N. Guinea.

*Sub-Fam. Cacatuinae.*

The cockatoos consist of—

- (1) White cockatoos, with large crest, from Moluccas.
- (2) Black cockatoos of Australia, forming the crested genera *Microglossum* and *Calyptorhynchus*.

The *Nestorinae* have a greatly prolonged upper mandible. The *Psittacinae* are found in both continents, and in the E. Archipelago. The macaws have one large-sized group, viz. true Macaws, the other *Conurus*, smaller.

*Fam. Picidae, Woodpeckers. Sub-Fam. Picinae.*

*Picus Himalayanus, J. and S.*, Him. pied woodpecker.  
*P. majoroides, Hodgs.*, Darjiling black woodpecker.  
*P. cathpharius, Hodgs.*, lesser black woodpecker.  
*P. macci, Vieill.*, Indian spotted woodpecker.  
*P. Seindianus, Gould*, Sind pied woodpecker.  
*P. brunneifrons, Vig.*, brown-fronted woodpecker.  
*P. Mahrattensis, Lath.*, yellow-fronted woodpecker.  
*P. Blanfordi, Blyth*, Burma woodpecker.  
*P. atratus, Blyth, Burma.*  
*P. Andamanensis, Blyth.*  
*P. analis, Temm.*, Java.  
*P. cabanisi, Melch.*, China.  
*P. pectoralis, Blyth.*  
*Hypopieus hyperythrus, Vigors*, rufous-bellied woodpecker.  
*Yungipicus rubricatus, Blyth*, Darjiling pigmy woodpecker.  
*Y. pygmaeus, Vigors*, Himalayan pigmy woodpecker.  
*Y. Hardwickii, Jerd.*, southern pigmy woodpecker.  
*Y. Moluccensis, Java, Molucca.*  
*Y. canicapillus, Bl.*, Burma.  
*Y. gymnocephalus, Bl.*, Ceylon.  
*Y. schultzei, Nutt.*, Himalayas.  
*Y. maculatus, Philippines.*  
*Y. zizuki, Japan.*

*Sub-Fam. Campephilinae.*

*Hemicircus canente, Less.*, heart-spotted woodpecker.  
*H. concretus, Malay Peninsula.*  
*Chrysocolaptes sultaneus, Hodgs.*, golden-backed woodpecker.  
*C. Goensis, Gm.*, black-backed woodpecker.  
*Mulleripicus pulverulentus, Temm.*, large slaty woodpecker.  
*M. Hodgsoni, Jerd.*, great black woodpecker.  
*M. Javensis, Horsf.*, Malacca.  
*M. Hodgesi, Bl.*, Andamans.

*Sub-Fam. Cecininae.*

*Cecinus squamatus, Vig.*, scaly-bellied green woodpecker.  
*C. striolatus, Blyth*, small green woodpecker.  
*C. occipitalis, Vig.*, black-naped woodpecker.  
*C. viridanus, Blyth, Burma.*  
*C. awokera, T.*, Japan.  
*C. guerinii, Math.*, China.  
*C. affinis, Raffles, Sumatra.*  
*C. dimidiatus, T.*, Java.  
*Chrysophlegma flavinucha, Gould*, large yellow-naped woodpecker.  
*C. chlorophus, Vieill.*, lesser yellow-naped do.  
*C. chlorophanes, Vieill.*, southern yellow-naped do.  
*C. mentalis, T.*, Burma, Malayana.  
*C. miniata, Forster, Malacca.*  
*C. puniceus, Horsf.*, S. Burma, Malayana.  
*Venilia pyrrhotis, Hodgs.*, red-eared bay woodpecker.  
*V. rubiginosa, Eytan, Malacca.*  
*Meiglyptes pectoralis, Malayana.*  
*M. tristis, S. Burma, Malayana.*  
*M. jugularis, Bl.*, Burma.  
*M. Rafflesii.*  
*Cecimulus grantia, M'Clel.*, pale-headed woodpecker.  
*Micropternus phaeiceps, Bly.*, Bengal rufous woodpecker.  
*M. gularis, Jerdon*, Madras rufous woodpecker.  
*M. badius, Malacca.*  
*Brachypternus aurantius, Linn.*, golden-backed do.  
*B. chrysotus, Less.*, golden-backed woodpecker.  
*B. dilutus, Blyth*, pale-backed woodpecker.

B. Ceylonus, Ceylon.  
*Chrysionotus shorei*, *Vig.*, large 3-toed woodpecker.  
*C. intermedius*, *Blyth*, common 3-toed woodpecker.  
*C. rubro-pygialis*, *Muhl.*, southern 3-toed woodpecker.

*Sub-Fam. Picumninae*, Piculets.

*Vivia inornata*, *Burton*, speckled piculet.  
*Sasia ochracea*, *Hodgs.*, rufous piculet.  
*Picumnus abnormis*, *T.*, Malaya.

*Sub-Fam. Yunginae*, Wrynecks.

*Yung torquilla*, *Linn.*, common wryneck.  
*Y. Indica*, *Gould*, chestnut-throated wryneck.

*Sub-Fam. Indicatorinae*, Honey Guides.

*Indicator xanthonotus*, *Blyth*, yellow-backed honey guide.

I. Archipelagicus, *T.*, Malaya.

*Fam. Megalaimidae*, Barbets.

*Megalaima virens*, *Bodd.*, great barbet.  
*M. lineata*, *Vieill.*, Himalayan green barbet.  
*M. caniceps*, *Franklin*, common green barbet.  
*M. viridis*, *Gm.*, small green barbet.  
*M. Zeylanica*, *Layard*.  
*M. corvinus*, *T.*, Java.  
*M. phaiostictus*, *T.*, Cochinchina.  
*Cynops Asiatica*, *Lath.*, blue-throated barbet.  
*C. Franklinii*, *Blyth*, golden-throated barbet.  
*Xantholoma Indica*, *Lath.*, crimson-breasted barbet.  
*X. Malabarica*, *Blyth*, crimson-throated barbet.  
*X. rubricapilla*, *Gm.*, of Ceylon.  
*Chotortha*, *sp.*, of Malay Peninsula and Arch.  
*Megalorhynchus Hayi*, of Malacca.

*Fam. Cuculidae*. *Sub-Fam. Cuculinae*, Cuckoos.

*Cuculus canorus*, *Linn.*, European cuckoo.  
*C. Himalayanus*, *Vigors*, Himalayan cuckoo.  
*C. poliocephalus*, *Latham*, small cuckoo.  
*C. Sonneratii*, *Latham*, banded bay cuckoo.  
*C. micropterus*, *Gould*, Indian cuckoo.  
*C. striatus*, *Drapiez*, hill cuckoo.  
*Hierococcyx varius*, *Vahl.*, hawk cuckoo.  
*H. nivicolor*, *Hodgs.*, hawk cuckoo.  
*H. sparverioides*, *Vigors*, hawk cuckoo.  
*Polyphasia nigra*, *Blyth*, plaintive cuckoo.  
*P. tenuirostris*, *Gray*, Assam, Burma.  
*P. merulina*, of Malaya.  
*Surniculus dicurroides*, *Hodgs.*, drongo cuckoo.  
*S. lugubris*, *Horsf.*  
*Chrysococcyx Hodgsoni*, *Moore*, emerald cuckoo.  
*C. xanthorhynchus*, *Horsf.*, Malaya.  
*C. Malayanus*, *Horsf.*, Malaya.  
*C. basalis*, *Horsf.*, Malaya.  
*Coccyzus melanoleucos*, *Gmel.*, pied-crested cuckoo.  
*C. coronandus*, *Linn.*, red-winged cuckoo.  
*C. glandarius*.  
*Eudynamis orientalis*, *Linn.*, Indian koel cuckoo.

*Sub-Fam. Phanicophaginae*.

*Zanclostomus tristis*, *Less.*, green-billed malkoha.  
*Z. virilirostris*, *Jerd.*, small green-billed malkoha.  
*Z. Javanicus*, Burma, Malaya.  
*Z. Sumatranus*, Burma, Malaya.  
*Z. diardi*, Burma, Malaya.  
*Phanicophanus pyrrocephalus*, Ceylon.  
*P. curvirostris*, Burma, Malaya.  
*Rhinortha*, *sp.*, Malaya.

*Sub-Fam. Centropodinae*, Coucals.

*Centropus rufipennis*, *Illiger*, common coucal; crow-pheasant.  
*C. viridis*, *Scop.*, Indian crow-pheasant.  
*Taccocua Leschenaultii*, *Less.*, sirkeer.  
*T. sirkeer*, *Gray*, Bengal sirkeer.  
*T. infusata*, *Blyth*, northern sirkeer.  
*T. affinis*, *Blyth*, Central Indian sirkeer.

TRIBE, TENCIROSTRES.

*Fam. Nectarinidae*. *Sub-Fam. Nectarininae*, Sun-birds.  
*Arachnothra magna*, *Hodg.*, spider-hunter.  
*A. pusilla*, *Blyth*, *Hodg.*, spider-hunter.  
*A. Phayrei*, *Bl.*, Pegu.  
*A. flavigaster*, *Eyton*, Malacca.  
*A. chrysogenys*, *Eyton*, Malacca.  
*A. modesta*, *Eyton*, Malacca.  
*A. inornata*, *Eyton*, Malacca.  
*Attopyga miles*, *Hodgs.*, red honey-sucker.

*E. Vigorsii*, *Sykes*, violet-eared honey-sucker.  
*E. Gouldii*, *Vigors*, purple-tailed honey-sucker.  
*E. ignicauda*, *Hodgs.*, fire-tailed honey-sucker.  
*E. Nipalensis*, *Hodgs.*, maroon-backed honey-sucker.  
*E. Horsfieldii*, *Bl.*, green-backed honey-sucker.  
*E. saturata*, *Hodgs.*, black-breasted honey-sucker.  
*Leptocoma Zeylanica*, *L.*, amethyst honey-sucker.  
*L. minima*, *Sykes*, tiny honey-sucker.  
*Arachnechthra Asiatica*, *Lath.*, purple honey-sucker.  
*A. lotenia*, *L.*

*Sub-Fam. Dicæinæ*, Flower-peckers.

<i>Dicæam coccineum</i> , <i>Scop.</i>	<i>Piprisoma agile</i> , <i>Tickell.</i>
<i>D. chrysorhæum</i> , <i>Tennm.</i>	<i>Myzanthus ignipictus</i> , <i>Hod.</i>
<i>D. minimum</i> , <i>Tickell.</i>	<i>Pachyglossa melanoxantha</i> , <i>Hodgs.</i>
<i>D. coecolor</i> , <i>Jerdon.</i>	

*Fam. Certhiidae*. *Sub-Fam. Certhinae*, Creepers.

<i>Certhia Himalayana</i> , <i>Vig.</i>	<i>Salpornis</i> , <i>spilonata</i> , <i>Frankl.</i>
<i>C. Nipalensis</i> , <i>Hodgs.</i>	
<i>C. discolor</i> , <i>Blyth.</i>	<i>Tichodroma muraria</i> , <i>L.</i>

*Sub-Fam. Sittinae*, Nuthatches.

<i>Sitta Himalayensis</i> , <i>Jard.</i>	<i>S. cinnamomeiventris</i> , <i>Bl.</i>
and <i>Seth.</i>	<i>S. formosa</i> , <i>Blyth.</i>
<i>S. leucopsis</i> , <i>Gould.</i>	<i>Dendrophila frontalis</i> , <i>Horsf.</i>
<i>S. castaneiventris</i> , <i>Frankl.</i>	

*Fam. Upupidae*. *Sub-Fam. Upupinae*, Hoopoes.

*Upupa epops*, *Linn.* | *U. nigripennis*, *Gould.*

*Fam. Melliphagidae*, Honey-eaters of Australia and Islands.

*Fam. Paradisiacæ*, Birds of Paradise.

*Astrapia nigra*, paradise pie, N. Guinea.  
*Cicinnurus regius*, king paradise bird, N. Guinea.  
*Diphyllodes speciosa*, the magnificent, N. Guinea.  
*D. Wilsoni*, red paradise bird, Waigian.  
*Epimachus magnus*, long-tailed paradise bird, N. Guinea.  
*Lophorina atra*, the superb, New Guinea.  
*Paradisea apoda*, great paradise bird, Aru.  
*P. Papuana*, lesser paradise bird, N. Guinea.  
*P. rubra*, red paradise bird, Waigian.  
*Parotia seppennis*, golden paradise bird, N. Guinea.  
*Ptiloris magnifica*, scale-breasted paradise bird, N. Guinea.  
*Seleucidæ alba*, 12-wired paradise bird, N. Guinea.  
*Semioptera Wallacei*, standard wing, Batchian.  
*Sericulus aureus*, paradise oriole, N. Guinea.

TRIBE, DENTIROSTRES.

*Fam. Laniidae*. *Sub-Fam. Laniinae*, Shrikes.

<i>Lanius lahtora</i> , <i>Sykes.</i>	<i>L. cristatus</i> , <i>Linn.</i>
<i>L. erythronotus</i> , <i>Vigors.</i>	<i>L. arenarius</i> , <i>Blyth.</i>
<i>L. tephronotus</i> , "	<i>L. tigrinus</i> , <i>Malayana.</i>
<i>L. nigriceps</i> , <i>Franklin.</i>	<i>L. hypoleucos</i> , <i>Blyth.</i>
<i>L. Hardwickii</i> , <i>Vigors.</i>	

*Sub-Fam. Malaconotinae*, Wood Shrikes.

<i>Tephrodornis pelvica</i> , <i>Hod.</i>	<i>T. grisola</i> , <i>Blyth.</i>
<i>T. sylvicola</i> , <i>Jerdon.</i>	<i>Hemipus piceus</i> , <i>Sykes.</i>
<i>T. Pondiceriana</i> , <i>Gmel.</i>	<i>H. obscurus</i> , <i>Horsf.</i> , Java.

*Sub-Fam. Campephaginae*, Cuckoo Shrikes.

<i>Volucivora</i> ( <i>Sykesii</i> , <i>Strickland</i> )	<i>Pericrocotus speciosus</i> , <i>Latham.</i>
<i>V. melanochistos</i> , <i>Hodgs.</i>	<i>P. flammæus</i> , <i>Forster.</i>
<i>Graucalus macei</i> , <i>Lesson.</i>	<i>P. brevirostris</i> , <i>Vigors.</i>
<i>G. Papuensis</i> , N. Guinea.	<i>P. solaris</i> , <i>Blyth.</i>
<i>G. Javensis</i> , Java.	<i>P. roseus</i> , <i>Vieill.</i>
<i>G. fasciatus</i> , Sumatra.	<i>P. peregrinus</i> , <i>Linn.</i>
<i>G. pusillus</i> , <i>Blyth</i> , Ceylon.	<i>P. erythropygæus</i> , <i>Jerdon.</i>
	<i>P. albifrons</i> , <i>Burm.</i>

*Sub-Fam. Dicurinae*, Drongo Shrikes.

<i>Dicurus macrocerus</i> , <i>Vie.</i>	<i>Edolius paradiseus</i> , <i>Linn.</i>
<i>D. balicassius</i> , <i>Linn.</i>	<i>E. Malabaricus</i> , <i>Scop.</i>
<i>D. longicaudatus</i> , <i>A. Hay.</i>	<i>E. Rangooniensis</i> , <i>Gould.</i>
<i>D. coerulescens</i> , <i>Linn.</i>	<i>E. brachyphorus</i> , <i>Tennm.</i> , Borneo.
<i>D. leucophaeus</i> , Malacca.	<i>E. Formosus</i> , <i>Cabanis.</i>
<i>Chaptia acnea</i> , <i>Vicillot.</i>	<i>Chibia hottentota</i> , <i>Linn.</i>
<i>Bhringa remifer</i> , <i>Tennm.</i>	

*Sub-Fam. Artaminae*, Swallow Shrikes.

<i>Artamus fuscus</i> , <i>Vicillot.</i>	<i>A. leucogaster</i> , <i>Val.</i> , Java.
<i>A. leucorhynchus</i> , <i>Philippines.</i>	

*Fam. Muscicapidae, Fly-catchers. Sub-Fam. Myiagrinae.*  
*Telithea paradisi, Linn.*  
*T. affinis, A. Hay.*  
*T. atricaudata, Eyton.*  
*T. principalis, China, Japan.*  
*T. Gaimardi, Lesson.*  
*Myiagra azurea, Bodd.*  
*Leucocercus fuscoventris, Fr.*  
*L. leucogaster, Hume.*

*Sub-Fam. Muscicapinae, Fly-catchers.*

*Hemichelidon fuliginosus, Hodgs.*  
*Alseonax latirostris, Raffles.*  
*A. terrius, Hodgs.*  
*A. ferrugineus, "*  
*Ochromela nigrorufa, Jer.*  
*Eumyias melanopus, Vig.*  
*E. albicaudata, Jerdon.*  
*E. indigo, Horsf., Java.*  
*Cyornis unicolor, Blyth.*  
*C. rubeculoides, Vigors.*  
*C. banyumas, Horsf.*  
*C. Tickellii, Blyth.*  
*C. ruficauda, Swainson.*  
*C. magnirostris, Blyth.*  
*C. pallipes, Jerdon.*  
*C. elegans, Temm., Sumatra.*  
*C. hyacinthina, Temm.*  
*C. Jerdoni, Hume.*

*Fam. Merulidae, Thrushes. Sub-Fam. Myiotherinae, Ground Thrushes.*

*Tesia castaneo-coronata, Burton.*  
*T. cyaniventer, Hodgs.*  
*P. procyphasquamata, Gould.*  
*P. pusilla, Hodgson.*  
*P. caudata, Blyth.*  
*P. longicaudata, Moore.*  
*Troglodytes Nipalensis, Hodgs.*  
*T. punctatus, Blyth.*  
*Rimator malacoptilus, Bl.*

*Whistling Thrushes.*  
*Myiophonus Horsfieldii, Vigors.*  
*M. Temminckii, Vigors.*  
*M. cyaneus, Java.*  
*Hydromis Nipalensis, Hod.*  
*Pitta Bengalensis, Gmel.*

*Sub-Fam. Merulinae, True Thrushes.*

*Petrocoscyphus cyaneus, L.*  
*Oreocetes erythrogastra, Vigors.*  
*O. cinclorhynchus, Vigors.*  
*O. eremita, Philippines.*  
*Geocichla cyanotus, J. & S.*  
*G. citrina, Latham.*  
*G. unicolor, Tickell.*  
*Turdulus Wardii, Jerdon.*  
*T. cardis, Temm.*  
*Merula nigropileus, Lafre.*  
*M. sinillina, Jerdon.*  
*M. louboul, Latham.*  
*M. albocincta, Royle.*  
*M. castanea, Gould.*  
*M. Kinnisii, Kelaert.*  
*M. leucogaster, Blyth.*

*Sub-Fam. Timalinae, Babbling Thrushes.*

*Paradoxornis flavirostris, Gould.*  
*P. gularis, Horsfield.*  
*P. ruficeps, Blyth.*  
*Heteromorphia unicolor, Hodgs.*  
*Chlousicus ruficeps, Bl.*  
*Suthora Nipalensis, Hod.*  
*S. poliotis, Blyth.*  
*S. fulvifrons, Hodgson.*  
*Conostoma cinodum, Hodgs.*

*Alcippe Nipalensis, Hodgs.*  
*A. poiocephala, Jerdon.*  
*A. atriceps, "*  
*Stachyris nigricipes, Hnd.*  
*S. pyrrhops, "*  
*S. ruficeps, Blyth.*  
*S. chryssea, Hodgson.*  
*Mixornis rubicapillus, Tic.*  
*Timalia pileata, Horsf.*  
*T. erythroptera, and T. maculata, and T. nigricollis are from Malacca.*  
*Dumetia hyperythra, Franklin.*  
*D. albugularis, Blyth.*  
*Pellorneum ruficeps, Swainson.*  
*Pomatorhinus ruficollis, Hodgs.*  
*P. ferruginosus, Blyth.*  
*P. schisticeps, Hodgson.*  
*P. leucogaster, Gould.*  
*P. Horsfieldii, Egkes.*  
*P. erythrogynus, Gould.*  
*P. hypoleucus, Blyth.*  
*Arakan.*  
*P. McClellandii, Jerdon, Khassya hills.*  
*P. Isodori, Lesson, N. Borneo.*  
*P. Borneensis, Cab.*  
*P. musicus, Swin., China.*  
*P. strobilus, "*  
*Niphoramphus superciliosus, Blyth.*  
*Garrulax leucolophus, H., laughing thrush.*  
*G. caeruleus, Hodgs.*  
*G. Delesserti, Jerd.*  
*G. ruficollis, Jerd. and Selb.*  
*G. albugularis, Gould.*

*Fam. Brachypodidae, Short-legged Thrushes.*

*Sub-Fam. Pycnonotinae, True Bulbuls.*

*Hypsipetes psaroides, Vig.*  
*H. Neigherriensis, Jerd.*  
*H. Ganeesa, Sikes.*  
*H. McClellandii, Horsf.*  
*H. Malaccensis, from Malacca.*  
*H. Philippensis, from Philippines.*  
*H. Tickellii, Blyth, from Tenasserim.*  
*Hemixos flava, Hodgson.*  
*Aleurus striatus, Blyth.*  
*Criniger ictericus, Strickl.*  
*C. flaveolus, Gould.*  
*C. ochrocephalus, Gould.*  
*Pycnonotus inornatus, Kuhl, from Sumatra.*  
*P. simplex, Kuhl, from Sumatra.*  
*P. rufocaudatus, Eyton, Java and Malacca.*  
*Tricophorus gutturalis, Mull., Borneo.*  
*T. sulphurea, Mull., Bor.*  
*T. flavicaudus, Bon., Amboyna.*

*Sub-Fam. Phyllornithinae, Green Bulbuls.*

*Phyllornis Jerdoni, Blyth.*  
*P. Malabaricus, Latham.*  
*P. aurifrons, Temm.*  
*P. Hardwickii, J. and S.*  
*P. Coochin-Sinensis, P. icterocephalus.*

*Sub-Fam. Ireninae, Blue Birds.*

*Irena puella, Latham.*  
*I. Malayensis, Moore.*

*Sub-Fam. Oriolinae, Orioles.*

*Oriolus Kundo, Egkes.*  
*O. Indicus, Brisson.*  
*O. melanoccephalus, Linn.*

*G. pectoralis, Gould.*  
*G. moniliger, Hodgs.*  
*G. ocellatus, Vigors.*  
*Trochopteron erythrocephalum, Vigors.*  
*T. chrysopterum, Gould.*  
*T. subunicolor, Hodgs.*  
*T. variegatum, Vigors.*  
*T. affine, Hodgs.*  
*T. squamatum, Gould.*  
*T. rufogulare, "*  
*T. phoeniceum, "*  
*T. cacinmanns, Jerdon.*  
*T. Jerdoni, Blyth.*  
*T. lineatum, Vigors.*  
*T. setifer, Hodgs.*  
*Actinodura Egertoni, Gould.*  
*A. Nipalensis, Hodgson.*  
*Sibia capistrata, Vigors.*  
*S. picaoides, Hodgs.*  
*S. gracilis, McClell., of Assam.*  
*S. melanoleuca, Tickell, Tenasserim.*  
*Acanthoptila Nipalensis, Hodgs.*  
*Malaccocircus terricolor, Hodgs.*  
*M. griseus, Gm.*  
*M. Malabaricus, Jerdon.*  
*M. Somervillii, Sikes.*  
*M. Malcolmii, "*  
*Layardia subrufa, Jerdon.*  
*Chatarrhea caudata, Dumcill.*  
*C. Earlei, Blyth.*  
*C. gularis, " of Burma.*  
*Megalurus palustris, Horsf.*  
*Chlorornis striatus, Jerd.*  
*Schenicola platyura, "*  
*Eurycercus Burnesii, Bly.*

*Setornis criniger, Blyth, Malacca.*  
*Spizixos canifrons, Blyth, Khassya.*  
*Ixos luteolus, Less.*  
*I. xantholamius, Jerdon.*  
*I. flavescens, Bl., Khassya.*  
*I. tristis, Blyth, Arakan.*  
*I. Blanfordi, Jer., Burma.*  
*I. plumosus, Brand, Mal.*  
*I. brunneus, Bl., Malacca.*  
*I. tigris, Mull., Sumatra.*  
*Kelaertia penicillata, Bly.*  
*Rubigula gularis, Gould.*  
*R. flaviventris, Tickell.*  
*R. bomaculatus, Lesson, Java.*

*Brachypodius poiocephalus, Jerdon.*  
*Otocompa leucogenys, Gray.*  
*O. leucotis, Gould.*  
*O. jocosus, Linn.*  
*Pycnonotus pygmaeus, Hod.*  
*P. hammonius, Gmelin.*

*Blue Birds.*  
*I. cyanogastra, Vigors.*

BIRDS.

Fam. Sylviadae, Warblers. Sub-Fam. Saxicolinae, Stonechats.

<i>Copsychus saularis</i> , Linn.	<i>P. atrata</i> , Blyth.
<i>C. Ceylonensis</i> , Slater.	<i>P. Indica</i> , "
<i>C. Mindanensis</i> .	<i>P. leucura</i> , "
<i>C. amoenus</i> , Horsf.	<i>P. insignis</i> , Hodgson.
<i>C. luzonensis</i> , Kittlitz.	<i>P. ferrea</i> , "
<i>C. Pluto</i> , Temm., Borneo.	<i>Rhodophila melanoleuca</i> , Jerdon.
<i>C. auavis</i> .	<i>Saxicola leucuroides</i> , Guerin.
<i>Kittaciola macroura</i> , Gm., the shama.	<i>S. picta</i> , Blyth.
<i>K. albiventris</i> , Blyth.	<i>S. leucomela</i> , Pallas.
<i>K. Stricklandi</i> , Mottl.	<i>S. enanthe</i> , Linn.
<i>Myiomela leucura</i> , Hodgs.	<i>S. deserti</i> , Ruppell.
<i>Grandala colicolar</i> ,	<i>S. stapazina</i> , of Arabia.
<i>Thamnobia fuscata</i> , Linn.	<i>Cercomela melanura</i> , Rupp.
<i>T. Cambayensis</i> , Lath.	<i>C. fusca</i> , Blyth.
<i>Pratincola caprata</i> , Linn.	

Sub-Fam. Ruticillinae, Redstarts.

<i>Ruticilla phaniceura</i> , Linn.	<i>Chamorrornis leucocophala</i> , Vigors.
<i>R. phaniceuroides</i> , Moore.	<i>Larvivora cyana</i> , Hodgs.
<i>R. rufiventris</i> , Vieill.	<i>Ianthia cyanura</i> , Pallas.
<i>R. Hodgsonii</i> , Moore.	<i>I. hyperythra</i> , Blyth.
<i>R. erythrogastra</i> , Guldent.	<i>I. supercilialis</i> , Hodgson.
<i>R. aurea</i> , Pallas.	<i>Tarsiger chrysus</i> , "
<i>R. schisticeps</i> , Hodgson.	<i>Calliope Kamtschatkensis</i> , Gmel.
<i>R. nigroregularis</i> , "	<i>C. pectoralis</i> , Gould.
<i>R. frontalis</i> , Vigors.	<i>Cyanecula suecica</i> , Linn.
<i>R. ceruleocephala</i> , Vigors.	
<i>R. fuliginosa</i> , "	

Sub-Fam. Calamoherpinae, Grass Warblers.

<i>Acrocephalus brunneescens</i> , Jerdon.	<i>Tribura luteoventris</i> , Hodg.
<i>A. dumetorum</i> , Blyth.	<i>Horornis fulviventris</i> , "
<i>A. agricola</i> , Jerdon.	<i>H. flaviventris</i> , "
<i>Arundinax olivaceus</i> , Bly.	<i>H. fuliginiventer</i> , "
<i>Dumetella affinis</i> , Hodgs.	<i>H. fortipes</i> , "
<i>Locustella certhiola</i> , Pall.	<i>H. fortipes</i> , "
<i>L. rubescens</i> , Blyth.	<i>H. fortipes</i> , "
<i>L. naevia</i> , Hume.	<i>H. fortipes</i> , "

Sub-Fam. Drymoicinae, Wren Warblers.

<i>Orthotomus longicauda</i> .	<i>Cisticola schanicol</i> , Zena.
<i>O. phylloraphus</i> , Swinhoe.	<i>C. erythrocephala</i> , Jerdon.
<i>O. coronatus</i> , Jerd.	<i>C. Tytleri</i> , Blyth.
<i>O. edela</i> , Temm.	<i>Grunnicola Bengalensis</i> , Jerdon.
<i>O. ruficeps</i> , Lesson.	<i>Drymoipus inornatus</i> , Syk.
<i>O. atrogularis</i> , Temm.	<i>D. longicaudatus</i> , Tickell.
<i>O. flavoviridis</i> , Moore.	<i>D. sylvaticus</i> , Jerdon.
<i>O. cinerascens</i> , Blyth.	<i>D. neglectus</i> , "
<i>Prinia flaviventris</i> , Delese.	<i>Suya cringer</i> , Hodgs.
<i>P. Adamsi</i> , Jerdon.	<i>S. fuliginosa</i> , "
<i>P. socialis</i> , Spikes.	<i>S. atrogularis</i> , Moore.
<i>P. Stewarti</i> , Blyth.	<i>Burnesia lepida</i> , Blyth.
<i>P. gracilis</i> , Franklin.	<i>Franklinia Buchananii</i> , Bly.
<i>P. cinerea-capilla</i> , Hodgs.	
<i>P. Hodgsoni</i> , Blyth.	

Sub-Fam. Phylloscopinae, Tree Warblers.

<i>Neornis flavolivacea</i> , Hodg.	<i>R. viridipennis</i> , Blyth.
<i>Phylloscopus rama</i> , Sykes.	<i>R. erochroa</i> , Hodgs.
<i>Phylloscopus tristis</i> , Blyth.	<i>Culicivora Burkii</i> , Burton.
<i>P. fuscatus</i> , "	<i>C. cantator</i> , Tickell.
<i>P. magnirostris</i> , "	<i>Abrornis schisticeps</i> , Hodg.
<i>P. trochilus</i> , Linn.	<i>A. xanthoschistos</i> , "
<i>P. lugubris</i> , Blyth.	<i>A. albosuperciliaris</i> , Blyth.
<i>P. nitidus</i> , Lath.	<i>A. flaviventris</i> , Jerdon.
<i>P. viridanus</i> , Blyth.	<i>A. poliogenys</i> , Blyth.
<i>P. affinis</i> , Tickell.	<i>A. affinis</i> , Hodgs.
<i>P. Indicus</i> , Jerdon.	<i>A. albugularis</i> , Hodgs.
<i>Reguloides occipitalis</i> , Jerd.	<i>A. castaneiceps</i> , "
<i>R. trochiloides</i> , Sund.	<i>Tickellia Hodgsoni</i> , Moore.
<i>R. proregulus</i> , Pallas.	<i>Regulus Himalayensis</i> , Bly.
<i>R. chloronotus</i> , Hodgson.	

Sub-Fam. Sylviinae, Grey Warblers.

<i>Sylvia orpheus</i> , Temm.	<i>S. aurruca</i> , Gmelin.
<i>S. affinis</i> , Blyth.	

Sub-Fam. Motacillinae, Wagtails and Pipits.

<i>Enicurus maculatus</i> , Vig.	<i>E. Scouleri</i> , Vigors.
<i>E. immaculatus</i> , Hodgs.	<i>E. nigrifrons</i> , Hodgs.
<i>E. schistaceus</i> , "	

BIRDS.

b. Water Wagtails.

<i>Motacilla Madagascapana</i> , Br.	<i>M. Dukhunensis</i> , Sykes.
<i>M. Luzoniensis</i> , Scopoli.	<i>Calobates sulphurea</i> , Bech.

c. Field Wagtails.

<i>Budytes viridis</i> , Gmelin.	<i>B. citreola</i> , Pallas.
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d. Garden Wagtails.

<i>Nemorica Indica</i> , Gmelin.	
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a. Tree Pipits.

<i>Pipastes agilis</i> , Sykes.	<i>P. montanus</i> , Jerdon.
<i>P. arboreus</i> , Bechst.	

b. Titlarks.

<i>Corydalla Richardi</i> , Vieill.	<i>C. Hasselti</i> , Brchn.
<i>C. rufula</i> , Vieill.	<i>C. infuscata</i> , Blyth.
<i>C. striolata</i> , Blyth.	

c. Stone or Lark Pipits.

<i>Agrodroma campestris</i> , Linn.	<i>A. cinnamomea</i> , Rupp.
	<i>A. sordida</i> , "

d. True Pipits.

<i>Anthus cervinus</i> , Pallas.	<i>Heterura sylvana</i> , Hodgs.
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Fam. Ampelidae. Sub-Fam. Leiostichinae.

a. Blue Thrush Tits.

<i>Cochoa purpurea</i> , Hodgs.	<i>C. viridis</i> , Hodgs.
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b. Hill Tits.

<i>Pteruthius erythropterus</i> , Vig.	<i>Leiothrix lutea</i> , Scop.
<i>P. rufiventer</i> , Blyth.	<i>L. argentauris</i> , Hodgs.
<i>Allotrius enobarbus</i> , Tem.	<i>Siva strigula</i> , "
<i>A. flaviceps</i> , Temm.	<i>S. cyanoptera</i> , "
<i>Cutia Nipalensis</i> , Hodgs.	<i>Minla ignotincta</i> , "
<i>Leioptila annectans</i> , Blyth.	<i>M. castaneiceps</i> , "
	<i>M. cinerea</i> , Blyth.

c. Flower-pecker.

<i>Proparus chrysops</i> , Hodgs.	<i>Y. nigrifentum</i> , Hodgs.
<i>P. vinipectus</i> , "	<i>Myzornis pyrrhura</i> , "
<i>Ixulus flavicollis</i> , "	<i>Erpornis xantholeuca</i> , "
<i>I. occipitalis</i> , Blyth.	<i>Zosterops palpebrosus</i> , Tem.
<i>I. striatus</i> , "	<i>Sylviparus modestus</i> , Bur.
<i>Yuhina gularis</i> , Hodgs.	<i>Cephalopyrus flammeiceps</i> , Burton.
<i>Y. occipitalis</i> , "	

Sub-Fam. Parinae, Tits.

<i>Agithaliscus erythrocephalus</i> , Vigors.	<i>P. Atkinsoni</i> , Jerdon.
<i>A. leuschistos</i> , Hodgs.	<i>P. monticolus</i> , Vigors.
<i>A. niveogularis</i> , Gould.	<i>P. cinereus</i> , Vieill.
<i>Lophophanes dichrous</i> , Hod.	<i>P. nuchalis</i> , Jerdon.
<i>L. melanophorus</i> , Vigors.	<i>Macholophus xanthogenys</i> , Vigors.
<i>L. rubriventris</i> , Blyth.	<i>M. Jerdoni</i> , Blyth.
<i>L. rufonuchalis</i> , "	<i>M. spilnotus</i> , "
<i>L. Beavani</i> , "	<i>Melanochlora sultanea</i> , Hodgs.
<i>Parus oenodius</i> , Hodgs.	

Sub-Fam. Accentorinae, Accentors.

<i>Accentor immaculatus</i> , Hodgs.	<i>A. strophiatius</i> , Hodgs.
<i>A. Nipalensis</i> , Hodgs.	<i>A. Huttoni</i> , Moore.
<i>A. altaicus</i> , Brandt.	<i>A. rubeculoides</i> , Hodgs.

TRIBE, CORVIROSTRES.

Fam. Corvidae. Sub-Fam. Corvinae, Crows, Rooks, Nut-crackers, Magpies.

<i>Corvus corax</i> , Linn.	<i>C. frugilegus</i> , Linn.
<i>C. Tibetanus</i> , Hodgs.	<i>Coleus monedula</i> , Kanp.
<i>C. corone</i> , Linn.	<i>C. dauricus</i> , Pallas.
<i>C. culminatus</i> , Sykes.	<i>Nucifraga hemispila</i> , Vig.
<i>C. intermedius</i> , Adams.	<i>N. multimaculata</i> , Gould.
<i>C. tenuirostris</i> , Moore.	<i>Pica Bottanensis</i> , Delc.
<i>C. splendens</i> , Vieill.	<i>P. Bactriana</i> , Bonap.

Sub-Fam. Garrulinae, Jays.

<i>Garrulus bispecularis</i> , Vig.	<i>U. flavirostris</i> , Blyth.
<i>G. lanceolatus</i> , Vigors.	<i>Cissa Sinensis</i> , Bries.
<i>Urocissa Sinensis</i> , Linn.	

Sub-Fam. Dendrocittinae, Magpies.

<i>Dendrocitta rufa</i> , Scop.	<i>D. frontalis</i> , M'Cl.
<i>D. pallida</i> , Blyth.	<i>D. leucogastra</i> , Gould.
<i>D. Sinensis</i> , Latham.	

Sub-Fam. Fregilinae, Choughs.

<i>Fregilus Himalayanus</i> , Gould.	<i>Pyrrhocorax alpinus</i> , Vieill.
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# BIRDS.

**Fam. Sturnidae. Sub-Fam. Sturninae, Starlings.**  
*Sturnus vulgaris, Linn.*  
*S. unicolor, Marm.*  
*S. cinereus, Temm.*  
*Sturnopastor contri, Linn.*  
*S. tricolor, Horsf.*  
*S. temporalis, Wagler.*  
*Acridotheres tristis, Linn.,*  
*Myna.*  
*A. ginginianus, Lath.*

**Sub-Fam. Lamprotorninae, Hill Mynas.**  
*Saraglossa spiloptera, Vig.*  
*Eulabes religiosa, Linn.*  
*E. intermedia, A. Hay.*  
*E. ptilogenys, Blyth.*  
*Graculus venterata, Temm.*  
*Ampeliceps coronatus, Bly.*

**Fam. Fringillidae. Sub-Fam. Ploceinae, Weaver Birds.**  
*Ploceus Baya, Blyth.*  
*P. manyar, Horsf.*

**Sub-Fam. Estrelinae, Amadavads, Munias.**  
*Munia Malacca, Linn.*  
*M. rubronigra, Hodgs.*  
*M. undulata, Lath.*  
*M. pectoralis, Jerdon.*  
*M. striata, Linn.*

**Sub-Fam. Passerinae, Sparrows.**  
*Passer Indicus, J. and S.*  
*P. salicicola, Vicill.*  
*P. cinnamomeus, Gould.*  
*P. pyrrhonotus, Blyth.*  
*P. montanus, Linn.*

**Sub-Fam. Emberizinae, Buntings.**  
**a. True Buntings.**  
*Emberiza pithyornis, Palla.*  
*E. cia, Linn.*  
*E. Stracheyi, Moore.*  
*E. hortabana, Linn.*  
*E. Huttoni, Blyth.*

**b. Yellow Corn Buntings.**  
*Eupiza melanocephala, Gm.*  
*E. luteola, Sparr.*

**c. Crested Buntings.**  
*Melophus melanicterus, Gmel.*

**Sub-Fam. Fringillinae.**  
**a. Grosbeaks.**  
*Hesperiphona icteroides, Vig.*  
*H. alfinis, Blyth.*

**b. Bullfinches.**  
*Pyrrhula erythrocephala, P.*  
*Pyrrhula erythrocephala, P.*  
*P. erythraea, Blyth.*  
*P. Nipalensis, Hodgs.*

**c. Crossbills.**  
*Loxia Himalayana, Hodgs.*  
*Hematoxypha sipahi, "*  
*Chamoproctus papa, Bon.*

**d. Rose Finches.**  
*Cerpodacus rubicilla, Kaap.*  
*C. erythrinus, Pallas.*  
*Propasser rotoplepus, Vig.*  
*P. thura, Bon.*  
*P. rhodochlamys, Brandt.*  
*P. rhodochrous, Vig.*

**e. True Finches.**  
*Callacanthis Burtoni, Gould.*  
*Carduelis caniceps, Vigors.*  
*Chrysomitris spinoides, Vigors.*  
*Metoponia pusilla, Pallas.*

**Sub-Fam. Alaudinae, Larks.**  
**a. Bush Larks.**  
*Mitralia Assamica, M'Clcl.*  
*M. alfinis, Jerdon.*

**b. True Larks and Sky Larks.**  
*Ammomanes phanicura, Frank.*  
*A. Lusitanica, Gm.*  
*Pyrrhulauda grisea, Scop.*  
*Calandrella brachydactyla, Temm.*  
*Alaudala raytal, B. H.*  
*Otocoris penicillata, Gould.*

**c. Desert Larks.**  
*Certhia lauda desertorum.*

## ORDER, GEMITORES, Pigeons.

**Fam. Treronidae. Sub-Fam. Treroninae, Green Pigeons.**  
*Treron Nipalensis, Hodgs.*  
*T. psittacea, Gmel.*  
*T. curvirostra, "*  
*T. aronatica, "*  
*T. axillaris, Gray.*  
*T. capelli, Temm.*  
*Crocopus phaeocephalus, Latham.*  
*C. chlorogaster, Blyth.*  
*Osmotreron bicincta, Jerd.*

**Sub-Fam. Carpophaginae, Fruit Pigeons.**  
*Carpophaga sylvatica, Tick.*  
*C. insignis, Hodgs.*

**Fam. Columbidae. Sub-Fam. Palumbinae, Wood Pigeons.**  
*Alsocoma puniceus, Tick.*  
*A. Hodgsonii, Vigors.*  
*Palumbus castotis, Bonap.*

**Sub-Fam. Columbinae, Rock Pigeons.**  
*Palumbona Eversmanni, Bon.*  
*Columba intermedia, Stric.*

**Sub-Fam. Macropyginae, Cuckoo Doves.**  
*Macropygia tusalia, Hodg.*  
*M. rufipennis, Blyth.*  
*M. ruficeps, Temm.*

**Sub-Fam. Turturinae, Turtle Doves.**  
**a. Auriti.**  
*Turtur rupicolus, Pallas.*  
*T. meena, Sykes.*

**b. Maculicolles.**  
*T. Cambayensis, Gmel.*

**c. Tigrini.**  
*T. Suratensis, Gmel.*

**d. Streptopeliae, Ring Doves.**  
*T. risoria, Linn.*  
*T. humilis, Temm.*

**Fam. Gouridae. Sub-Fam. Phapinae, Ground Doves.**  
*Chalcophaps Indicus, Linn.*  
*C. Stephani of N. Guinea.*  
*C. Javanicus, Gm., Java.*  
*Geopelia, sp., of Malayana.*

## ORDER, RASORES, Game Birds.

**Fam. Megapodidae. Sub-Fam. Megapodinae, Mound Birds.**  
*Megapodius Nicobaricus, Blyth.*  
*Leipon ocellata of Australia.*  
*Mesitis variegata.*

**Sub-Fam. Talegallinae, Mound Birds, Brush Turkey.**  
*Talegalla Lathamii.*  
*T. Cuvieri, N. Guinea.*

**Fam. Pteroclididae, Sand Grouse or Rock Pigeon.**  
*Pterocles arenarius, Pallas.*  
*P. fasciatus, Scopoli.*  
*P. alchata, Linn.*

**Fam. Phasianidae. Sub-Fam. Pavoineae, Pea-fowl.**  
*Pavo cristatus, Linn.*  
*P. muticus, "*  
*Polyplectron Tibetanum, Temm.*  
*P. lineatum, Hardw.*



BIRDS.

Sub-Fam. Phasianinæ, Pheasants.

Lophophorus impeyanus, Latham.	P. Torquatus.
Crossoptilon auroreum, Pal.	P. Mongolicus, Gould.
C. Tibetanum, Hodgs.	P. versicolor, Vieill.
Cerionis satyra, Linn.	P. Reevesii, Gray.
C. melanocephala, Gray.	P. Soemmeringii, Temm.
C. Temminckii, "	Thaumalea picta.
Ithaginis cruentus, Hartert.	T. Amherstiae.
Puqrasia maculophia, Less.	Gennæus nycthemerus, Gould.
P. castanea, Gould.	Gallophasis albocristatus, Vigors.
Phasianus Wallichii, Hard.	G. melanotus, Blyth.
P. Colchicus.	G. Horsfieldii, Gray.
P. lineatus, Lath.	

Sub-Fam. Gallinæ, Jungle Fowls, Firebacks, Black Pheasants.

Gallus ferrugineus, Gmel.	Galloperdix spadiceus, Gm.
G. Sonneratii, Temm.	G. lunulosus, Val.
(I. Stanley, Gray.	G. Zeylonensis.
G. furcatus, Temm.	Diardigallus prelatius.

Fam. Tetraonidæ, Grouse and Partridges.

Sub-Fam. Perdiciinæ.

a. Snow Fowl.

Tetraogallus Himalayensis, Gray, snow cock.	Francolinus vulgaris, Steph.
T. Tibetanus, Gould.	F. pictus, Jard. and Selb.
P. caucasea, Pallas.	F. Phayrei, Blyth.
Lerwa nivicola, Hodgs.	Tetrao pintadeus, Scopoli.

b. Rock or Sand Partridges.

Caccabis chukor, Gray.	Ammoperdix bonhami, Gr.
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c. Grey or Bush Partridges.

Ortygornis Ponticerianus, Gmel.	Rhizothera longirostris, Temm. ?
O. gularis, Temm.	

d. Wood Partridges.

Arboricola torqucula, Val.	P. personata, Horsf.
A. rufogularis, Blyth.	P. Javanica, Gm.
A. atrogularis, "	P. Charltoni of Penang.
A. intermedia, "	Rollulus coronatus of Malacca.
A. brunneopectus, Tickell.	R. niger.
A. sphenura of China.	
Perdix Hodgsoniae, Gould.	

e. Bush Quails.

Perdicula Cambayensis, Latham.	P. Asiatica, Latham.
	P. erythrorhyncha, Sykes.

Sub-Fam. Coturnicinæ, Quails.

Coturnix communis, Bonap.	E. Novæ Guineæ, Gould.
C. Coromandelica, Gmel.	E. Adamsoni, Verreaux.
Excalfactoria Chinensis, L.	E. minima, Gould.

Fam. Tinamidæ. Sub-Fam. Turnicinæ, Quails.

Turnix taigour, Sykes.	T. Sykesii, A. Smith.
T. ocellatus, Scopoli.	T. maculosis, Temm.
T. Dussumierii, Temm.	

ORDER, GRALLATORES, Waders.

TRIBE, STRUTHIONES, Latham, Ostrich, Emu, Cassowaries, Moa.

Struthio camelus, Linn.	C. uniaipendiculatus, Bly.
Dromaius Novæ Hollandiæ.	C. Australis, Gould.
D. ater.	Apteryx Australis, N. Zealand.
Casuarus galeatus, N. Guinea.	A. Mantelli.
C. Bennetti, Gould.	A. Oweni.

TRIBE, PRESSIROSTRES.

Fam. Otididæ, Bustards, Florikin.

Eupodotis Edwardsii, Gr.	Otis tarda, Linn.
E. nuba, Rupp.	Houbara Macqueenii, Gray.
E. Ludwigi, "	H. undulata.
E. Caffra, Licht.	Sypheotides Bengalensis, Gmel.
E. Denhami, Children.	S. auritus, Latham.
E. Arabs, Linn.	Tetrax campestris.
E. Kori, Burchell.	

Fam. Cursoridæ.

Cursorius Coromandelicus, Gmel.	Rhinoptilus bitorquatus, Jerdon.
C. rufus, Gould.	

BIRDS.

Fam. Glareolidæ, Swallow Plovers.

Glareola orientalis, Leach.	G. lactea, Temm.
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Fam. Charadriidæ. Sub-Fam. Charadriinæ, Plovers.

Squatarola Helvetica, Gm.	E. pyrrhotorax, Temm.
Charadrius longipes, Tem.	E. cautiatus, Lath.
C. fulvus, Gmel.	E. Philippensis, Scopoli.
Agialitis Geoffroyi, Wagl.	E. minutus, Pallas.

Sub-Fam. Vanellinæ, Lapwings.

Vanellus cristatus, Meyer.	Lobivanellus Goensis, Gmel.
Chettusia gregaria, Pallas.	Sarciophorus bilobus, "
C. leucura, Licht.	Hoplopterus ventralis, Cuv.
C. inornata, T. and Schl.	

Sub-Fam. Esacinae, Stone-plovers.

Esacus recurvirostris, Cuv.	Edicnemus crepitans, Tem.
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Fam. Hematopodidæ, Sea-plovers.

Sub-Fam. Strepailinæ.

Streptilas interpres, Linn., turnstone.	
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Sub-Fam. Dromadinæ.

Dromas ardeola, Paykull, crab-plover.	
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Sub-Fam. Hematopodinae.

Hæmatopus ostralegus, Linn., oyster-catcher.	
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Fam. Gruidæ, Cranes.

Grus antigone, Linn.	G. cinerea, Bechstein.
G. leucogeranus, Pallas.	Anthropoides virgo, Linn.

TRIBE, LONGIROSTRES.

Fam. Scolopacidæ. Sub-Fam. Scolopacinæ, Snipes.

Scolopax rusticola, Linn.	G. stenura, Temm.
S. saturata, Horsf.	G. scolopacinus, Bonap.
Gallinago nemorcola, Hod.	G. gallinula, Linn.
G. solitaria, "	Rynchæa Bengalensis, L.

Sub-Fam. Limosinæ, Godwits, Sandpiper.

Macrorhamphus semipalmatus, Jerdon.	L. lapponica, Linn.
Limosa ægocephala, Linn.	Terekia cinerea, Gmel.

Sub-Fam. Numeninae, Curlews.

Numenius arquata, Linn.	Ibidorhynchus Struthersii, Vigors.
N. phæopus, "	
N. tenuirostris of Burma.	

Sub-Fam. Tringinæ, Stints, Ruffs.

Philomachus pugnax, Lin.	T. Temminckii, Leisl.
Tringa canutus, "	T. platyrhynchos, Temm.
T. subarquata, Gmel.	Eurinyhynchus griseus, L.
T. cinclus, Linn.	Calidris arenaria, Temm.
T. minuta, Leisl.	

Sub-Fam. Phalaropinæ, Phalaropes or Lobefoots.

Phalaropus fulicarius, L.	P. hyperboreus, Linn.
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Sub-Fam. Totaninæ, Sandpipers, Greenshauks.

Actitis glareola, Gmel.	T. stagnatilis, Bechst.
A. ochropus, Linn.	T. fusca, Linn.
A. hypoleucos, "	T. calidris, "
Totanus glottis, "	

Fam. Himantopidæ, Stilts.

Himantopus candidus, Bon.	Recurvirostra avocotta, L.
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TRIBE, LATITORES.

Fam. Parridæ. Sub-Fam. Parrinæ, Jacanas.

Hydrophasianus chirurgus, Scop.	Parra gallinacea, Temm.
	Metopidius Indicus, Lath.

Fam. Rallidæ. Sub-Fam. Gallinulinæ, Coots.

Porphyrio poliocephalus, Lath.	Gallinula chloropus, Linn.
Fulica atra, Linn.	G. Burnesii, Blyth.
Gallix rex cristatus, Lath.	G. phœnicura, Pennant.

Sub-Fam. Rallinæ, Rails.

Porzana akool, Sykes.	P. fasciata, Rafles.
P. Maruetta, Brisson.	Euryzona Canningi, Tytler.
P. pygmaea, Naumann.	Rallina tricolor, Gray.
P. fusca, Linn.	Rallus striatus, Linn.
P. Ceylonica, Gmel.	R. Indicus, Blyth.

TRIBE, CULTIROSTRES.

Fam. Ciconidæ, Storks.

Leptoptilos argala, Linn.	Ciconia nigra, Linn.
L. Javanica, Horsf.	C. alba, Belon.
Mycteria Australis, Shar.	C. leucocephala, Gmel.

## Fam. Ardeide, Herons.

<i>Ardea Goliath</i> , Temm.	<i>Butorides Javanica</i> , Horsf.
<i>A. Sumatrana</i> , Raffles.	<i>Ardetta flavicollis</i> , Lath.
<i>A. cinerea</i> , Linn.	<i>A. cinnamomea</i> , Gmel.
<i>A. purpurea</i> , "	<i>A. Sinensis</i> , "
<i>Herodias alba</i> , "	<i>A. minuta</i> , Linn.
<i>H. egrettoidea</i> , Temm.	<i>Botaurus stellaris</i> , Linn.
<i>H. garzetta</i> , Linn.	<i>B. limnophilax</i> , Temm.
<i>Demi-egretta asha</i> , Sykes.	<i>B. heliosylos</i> , Less.
<i>Buphus coromandus</i> , Bodd.	<i>Nycticorax goisaki</i> , Temm.
<i>Ardeola leucoptera</i> , "	<i>N. griseus</i> , Linn.

## Fam. Tantalidæ. Sub-Fam. Tantalinæ.

<i>Tantalus loucocephalus</i> , Gm.	<i>T. lacteus</i> , Temm.
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## Sub-Fam. Plataleinæ, Spoonbill.

<i>Platalea leucorodia</i> , Linn.	<i>P. minor</i> , T. and Sch.
<i>P. major</i> , T. and Sch.	

## Sub-Fam. Anastotinæ.

<i>Anastomus oscitans</i> , Bodd.	<i>Shell Ibis</i> .
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## Sub-Fam. Ibisinæ, Ibises.

<i>Threskiornis melanocephalus</i> , Linn.	<i>Geronticus papillosus</i> , Tem.
<i>Ibis nippon</i> , Temm.	<i>Falcinellus igneus</i> , Gmel.

## ORDER, NATATOIRES, Swimmers.

## TRIBE, LAMELLIROSTRES.

## Fam. Phœnicopteridæ, Flamingoes.

*Phœnicopterus roseus*, Pallas, the flamingo.

## Fam. Cygnidæ, Swans.

<i>Cygnus olor</i> , or mute swan.	<i>C. musicus</i> .
<i>C. immutabilis</i> .	

## Fam. Anseridæ. Sub-Fam. Anserinæ, True Geese.

<i>Anser cinereus</i> , Meyer.	<i>A. erythropus</i> , Linn.
<i>A. brachyrhynchus</i> , Baill.	<i>A. Indicus</i> , Gmel.
<i>A. albifrons</i> , Gmel.	<i>A. cygnoides</i> , Linn.

## Sub-Fam. Plectropterinæ, Spurred Geese.

*Sarkidiornis melanotos*, Pennant.

## Sub-Fam. Nettapodina, Goose-teal.

*Nettapus Coromandelianus*, Gmel.

## Sub-Fam. Tadorninæ, Shieldrakes, Whistling Teal.

<i>Dendrocygna awureo</i> , Sykes.	<i>Casarca rutila</i> , Pallas.
	<i>C. leucoptera</i> , Blyth.
<i>D. major</i> , Jerdon.	<i>Tadorna vulpanser</i> , Flem.

## Fam. Anatidæ. Sub-Fam. Anatina, Ducks, Toal.

<i>Spatula clypeata</i> , Linn.	<i>Chaulelasmus streperus</i> , L.
<i>Anas boschas</i> ,	<i>Dafla acuta</i> , Linn.
<i>A. pœclorhyncha</i> , Penn.	<i>Mareca Penelope</i> , "
<i>A. caryophyllacen</i> , Lath.	<i>Querquedula crecca</i> , "
<i>A. luzonica</i> , Fraser.	<i>Q. cirica</i> , "
<i>A. superciliosa</i> , M. and Sch.	<i>Q. gloeitans</i> , Pallas.

## Sub-Fam. Fuligininæ, Diving Ducks.

<i>Branta rufina</i> , Pallas.	<i>Fuligula marila</i> , Linn.
<i>Aythya ferina</i> , Linn.	<i>F. cristata</i> , Ray.
<i>A. nyroca</i> , Guld.	

## Fam. Mergidæ, Mergansers.

<i>Mergus castor</i> , Linn.	<i>Morgellus albellus</i> , Linn.
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## TRIBE, MERGITORES, Divers, Loons, Grebes.

## Fam. Colymbidæ, Loons or Divers.

*Colymbus*, sp., of China Seas.

## Fam. Podicipidæ, Grebes.

<i>Podiceps cristatus</i> , Linn.	<i>P. Philippensis</i> , Gmelin.
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## TRIBE, VAGATORES.

Fam. Procellariidæ, Petrels. Sub-Fam. Diomedinæ, Albatrosses.

*Diomedea*, sp.

Sub-Fam. Procellarinæ, Flying, Swimming, Blue, Stormy, and Shear-water or Puffin Petrels.

*Thalassidroma*, sp., a stormy petrel.

## Sub-Fam. Halodrominæ.

*Pelicanoides urinatrix*, Latham.

Fam. Laridæ, Gulls. Sub-Fam. Lestrudinæ.

*Lestris pomarinus*, Tickell, of Burma.

## Sub-Fam. Larinæ, Gulls.

<i>Larus marinus</i> ?	<i>Xema brunnicapala</i> , Jer
<i>Kroikoccephalus ichthyæ-</i>	<i>X. ridibunda</i> , Linn.
<i>tus</i> , Pallas.	<i>Larus fuscus</i> , "

## Sub-Fam. Sterninæ, Terns.

<i>Sylochelidon caspius</i> , Lath.	<i>T. Bengalensis</i> , Lesson.
<i>Gelochelidon Anglicus</i> , Montagu.	<i>Onychoprion melanauchen</i> , Temm.
<i>Hydrochelidon Indica</i> , Ste.	<i>O. annathatus</i> , Scopoli.
<i>Seena aurantia</i> , Gray.	<i>Anous stolidus</i> , Linn.
<i>Sterna nirundo</i> , Linn.	<i>A. tenuirostris</i> , Temm.
<i>S. Java ica</i> , Horsf.	<i>Rhynchops albicollis</i> , Swainson.
<i>Sternula minuta</i> , Linn.	
<i>Thalassicus cristatus</i> , Step.	

## TRIBE, PISCATORES.

## Fam. Phaetonidæ.

<i>Phaeton rubricauda</i> , Bodd.	<i>P. candidus</i> , Bris.
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## Fam. Sulidæ.

<i>Sula fiber</i> , Linn.	<i>S. piscator</i> , Linn.
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## Fam. Attagenidæ, Frigate Birds.

*Attagen aquilus*, Linn.

## Fam. Pelicanidæ, Pelicans.

<i>Pelicanus onocrotalus</i> , L.	<i>P. Philippensis</i> , Gmel.
<i>P. mitratus</i> , Lichten.	<i>P. crispus</i> .
<i>P. Javanicus</i> , Horsf.	

## Fam. Graculidæ, Cormorants.

<i>Graculus carbo</i> , Linn.	<i>G. melanognathus</i> , Brand.
<i>G. Sinensis</i> , Shauf.	<i>G. niger</i> .
<i>G. Javanicus</i> , Horsf.	

## Sub-Fam. Plotinæ.

*Plotus melanogaster*, Gmel., Indian Snake-bird.

## TRIBE, URINATOIRES, Divers.

## Fam. Alcidiæ, Auks, Puffins, Guillemots.

## Fam. Spheniscidæ, Penguins.

*Apfenodytes Patagonica*, Patagonian penguin.

*Eudyptes demersa*, the gorfew.

*Catarractes chrysocoma*, jackass penguin.

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BIRDWOOD, SIR GEORGE CHRISTOPHER MOLESWORTH, M.D. of Edinburgh University, K.C.S.I., a medical officer of the Bombay army. In 1856 he was present at the capture of Mohammarah, for which he received the medal and clasp given for the Persian war of 1856-57. In 1857 he was appointed Professor of Anatomy and Physiology in Grant Medical College, and until his leaving India he continued in the chairs of Anatomy, Physiology, Botany, and Materia Medica. He was appointed Curator of the Government Central Museum at Bombay, and, with the assistance of Dr. Bhau Dhajee, he established the Victoria and Albert Museum and the Victoria Gardens in Bombay. He was honorary secretary to the Asiatic Society of Bombay and the Agri-Horti-

cultural Society of Western India. In 1867 he was sent as Special Commissioner for the Government to the Universal Exhibition held in Paris. Addresses were presented to him on his finally leaving India in 1869, by the Asiatic Society, the Agri-Horticultural Society, the University of Bombay, of which he was then Registrar, and the students of Grant Medical College. On the proclamation of the Queen as Empress of India, January 1, 1877, he was appointed to the Companionship of the Star of India. He has devoted himself to writing on Indian subjects and on Indian art. In 1870 he contributed a paper to the Linnean Society on the Genus *Boswellia*. It is the record of the discovery of the frankincense trees of the Somali country, made by him in conjunction with Colonel Playfair, then Resident at Aden. In 1878 he wrote the Handbook to the Indian Court at the Paris Exhibition of 1878; and his Handbook on the Industrial Arts of India has attracted abiding attention to the traditional handicrafts of India, and created a widespread demand for them all over Europe and in America. He is the author of the Vegetable Products of Bombay, a very valuable book on the economic products, which has gone through two editions.

**BIRGO.** HIND. *Nima quassioides*.

**BIR-GUJAR**, one of the thirty-six royal races amongst the Rajputs, descendants of Rama through Iawa, his second son. Their opponents, the Cuchwaha, also descend from Rama. The family state that they came from Rajore, the capital of Deoti, in the Macherri country. They settled in Dor country, then slaughtered the Mewatti and Bheerhar, and are now dwelling from Rohilkhand to Muttra (Mathura), also in Shamsabad, Farrakhabad Eyta of Mynpuri, and Gorakhpur; and a clan, now Mahomedans, have settled in Muzaffarnagar. All the doab clans long since became Mahomedans, some in the time of Ak-ul-Din, Khilji, but retain the Hindu title of Thakur, with many Hindu customs, as Thakur Akbar Ali Khan.—*W. J. Elliot*.

**BIRGUS LATRO**, the Tatos of Philippines, the cocoanut crab, hermit crab, or robber crab of the Keeling islands, is a link between the short and long tailed crabs, and bears great resemblance to the paguri. In the Keeling islands they live on the cocoanuts that fall from the trees. The story of their climbing these palms and detaching the heavy nuts is merely a story. Its front pair of legs are terminated by very strong and heavy pincers, the last pair by others narrow and weak. To extract the nourishment, it tears off the husk fibre by fibre, from that end in which the three eyes are situated, and then hammers upon one of them with its heavy claws, until an opening is effected. It then, by its posterior pincers, extracts the white albuminous substance. It inhabits deep burrows, where it accumulates surprising quantities of picked fibre of cocoanut husks, on which it rests as on a bed. Its habits are diurnal; but every night it is said to pay a visit to the sea, perhaps to moisten its branches. It is very good to eat; and the great mass of fat accumulated under the tail of the larger ones, sometimes yields, when melted, as much as a quart of limpid oil. They are esteemed great delicacies, and are fattened for the table. The *Birgus latro*, by means of blood-vessels in its walls, breathes air directly.—*Bikmore*, p. 149; *Darwin*, p. 552.

**BIRHASPATI** or Brihaspati, the planet Jupiter.

**BIRHERIA**, one of the Chamar tribes.—*Elliott*.

**BIRHOR**, a forest race dwelling in the south of Chutia Nagpur and in the Hazaribagh district. They live in the jungles on the sides of hills, in small water-tight huts constructed only of branches of trees and leaves. The men snare hares and monkeys, and collect the bark of the *Bauhinia scandens* for cordage, and the women bring the forest products to the weekly markets. The race claim relation with the Kharria, as offspring of the sun. Their number is estimated at not more than 700 for the whole Hazaribagh district. They are quite migratory, wandering about from jungle to jungle, as the sources of their subsistence become exhausted. Amongst themselves they speak the Kol language, but can also converse freely in such Hindi as is spoken in this province.

The Birhor in Chutia Nagpur proper and Jashpur live in an equally wild state, but communicate with each other in a dialect of Hindi. They are a small, dirty, miserable-looking race, who have the credit of devouring their aged parents; and when taxed with it by Colonel Dalton, they admitted that their fathers were in the habit of disposing of the dead by feasting on the bodies; but they declared they never shortened life to provide such feasts, and shrank with horror at the idea of any bodies but those of their own blood-relations being served up to them. The raja of Jashpur said he had heard that when a Birhor thought his end was approaching, he himself invited his kintred to come and eat him. The Birhor brought to Colonel Dalton did not acknowledge this.—*Dalton, Ethnol. of Bengal*, 220.

**BIRI.** HIND. *Ærua Javanica*.

**BIRIJA.** HIND. Turpentine of *Pinus longifolia*; Galbanum. See Biroza.

**BIRJEE PASS**, one of the passes from Kunawar to the Outer Himalaya.

**BIRJIA.** HIND. One of the Ahir tribes.

**BIRK**, also Virk, a distinguished Jat tribe.

**BIR KATA.** TEL. *Cucumis acutangula*.

**BIRKAT-el-HAJI**, the Pilgrim's Pool, four leagues eastward from Cairo. It is a considerable lake, which receives its water from the Nile.

**BIRM.** DUK. *Trichosanthes incisa*. *Cratæva nurvala*; also *C. tapia* and *Taxus baccata*.

**BIRM-BHAT**, a branch of the Bhat tribe, whose office is the recitation of ancestral exploits at family festivals. They are hired for the occasion. They reside permanently in villages and towns, and do not lead a migratory life like some of the other Bhats.

**BIROTA.** HIND. *Zizyphus nummularia*.

**BIROZA**, HIND., also Ganda biroza and Sat biroza. *Pinus longifolia*.

**BIRRA**, HIND., also Bejar in E. Oudh. Gram and barley sown together as a mixed crop.

**BIRRI.** HIND. *Picea Webbianna*, *P. Pindrow*, the silver fir; also *Clematis Nepalensis*.

**BIRS NIMRUD**, ruins six miles from Hillah, in the province of Baghdad, the site of the ancient Borsippa. According to Bunsen, the bilingual inscription found on the original spot by Rawlinson, on the walls of the temple, among the ruins of Birs Nimrud, teaches us that this building, which forms the nucleus of that mound, was the sanctuary of Maradach, erected by Nabopolassar

and Nabukodnosor. The term is Turkish, and means the tower or Akron of Nimrod. The Jews style it Nebuchadnezzar's prison. It was considered by Niebuhr, Rich, and others, to be the ruins of the temple of Belus. The Qamus gives Birs as the name of a town or district between Hillah and Kufah, which is still known, and is conjoined with Babel in the Chaldaic Sidra Rabba of the Sabæans, under the name of Barsif; whence the Borosippo of Strabo, and other ancient authors, directly proceeds. — *Mignan's Travels*, 259, 202; *Bunsen*, iv. 414; *Rich's Babylon*, 34.

BIRSOON. ARAB. *Gossypium Indicum*.

BIRT, also Brita and Burt. HIND. A grant of land under stipulations. It also means proprietary right, endowment, maintenance, custom, or privilege derived from the performance of offices, religious or secular. It conveys an unreserved proprietary right of inheritance, share, transfer, and alienation in perpetuity. The Birtia is the owner of the soil. — *Elliot*.

BIRTH, second birth or 'twice born' are terms frequently met with in writings on the Hindu people, and indicate that the person to whom it is applied has received the zonar or sacrificial cord. In this respect it resembles the confirmation of the Episcopal Church of England. The term is also often used by Sudra Hindus to imply conversion of heart. Hindus and Mahomedans have many child-birth ceremonies. The Mahomedans of N.W. India, on the birth of a child, show it a sword or knife, to ward off evil from it. There, also, on the birth of a child among the Sudra Hindus, a Brahman is at once sent for, who announces the nakshatra or planet under which it has been born. A Chamarni, or wife of a Chamar, is also summoned, for the purpose of taking charge of both mother and infant. She remains for six days, and then leaves, after receiving clothes and other perquisites. Her place is supplied by a Navin, or barber's wife, who continues her service for a month or upwards. On the sixth day the mother is allowed to bathe, according to the time fixed by the Brahman, and her friends visit her, bringing with them spices, clarified butter, and articles of clothing for the child. She also bathes on the twelfth day, and is considered to be ceremonially clean. Her friends now approach her person, which they are permitted to touch, offering their congratulations. During the whole of the first twelve days the women of the neighbourhood gather themselves daily at the house, and sing songs, called Sohar, in honour of the occasion. If the infant is born in the Mil-nakshatra, the woman remains impure for twenty-seven days, as amongst the Brahmans. On the occasion of a birth in a Chinese house, large bunches of evergreens are suspended above the house door. In Japan, annually, in front of every house where a child has been born, a huge paper fish, from 3 to 25 feet long, is hoisted on a bamboo pole. Theatrical representations last throughout the day.

BIRTHWORT, *Aristolochia bracteata*, Retz; *A. longa*.

BIRUNI, the takhallus or nom-de-plume of Abu Rihan, author of the Tarikh-i-Hind, or history of India, A.D. 1331. See Al Biruni.

BIRUN-JASIF. PERS. ? *Artemisia vulgaris*.

BIRZUD. PERS. Galbanum.

BIS. HIND. *Myricaria Germanica*, also *Salix*

*alba*, and *S. tetrasperma*. Kala bisa, *Hippophae rhamnoides*.

BIS. HIND. Twenty. See Biswa.

BISADĀ or Besadā, in mediæval Greek called Vesadā, are alluded to in the tract of Palladius de Moribus Brachmanorum, written about A.D. 400. The same name is applied by Ptolemy to a similar race inhabiting Northern India.

BISAHAR MOUNTAINS, an offshoot of the Western Himalaya, extends for almost 60 miles from the lofty cluster of Jumnōtri peaks to the Sutlej, below Shatul. The Bisahar peaks range in heights from 16,982 to 20,916 feet, the highest being the peaks of Jumnōtri. Its passes are from 14,891 to 16,035 feet in height. The great mass of this range is granite. The people speak a Hindi dialect. See Ladakh; Thoji-channo.

BISATĪ. HIND. A pedlar, from Bisat, stock; one who hawks his goods about from place to place, and keeps no shop for the exhibition of his wares. He is commonly found seated on the ground, with his goods spread out for sale on a mat before him.

BISAYA, a group of islands in the Eastern Archipelago. Ambergis is frequently gathered in considerable lumps in the vicinity of Samar and the other islands of the Bisaya group, as well as mother-of-pearl, tortoiseshell, and red and black coral; of the latter kind shafts occur as thick as the finger and 6 or 8 feet long. — *Walton's State*, pp. 38, 39.

BISCHOFFIA JAVANICA. *B.* Red cedar. *B. trifoliata*, Hook. | *Stylodiscus trifolius*, *B.*  
*Andrachne trifoliatus*, *R.* | *Microelus Raperianus*, *W.*  
*Doke*, . . . MAUR. | *Mogagerri vembu*, TAM.

This very large and valuable timber tree has a wide range; in the Peninsula of India it ascends the mountains to 5000 feet elevation, and it is found in Northern India, Borneo, the Archipelago, S. China, and the Philippines, but appears to be absent from Ceylon; it is the only known species of the genus. It flowers in February, and ripens its seed in May and June. It has an immense trunk; the timber is reddish, very hard and durable, and much in use in some parts with planters and others for building, planking, etc., but it is very little known or utilized. — *Beddome*, *Fl. Syl.*

BISCUIT.

Biscuit, . . . ANGLO-HIND.	Biscotto, galetta, . . . IT.
Skihstvebak, . . . DAN.	Biscoito, . . . PORT.
Scheepsbeschuit, . . . DUT.	Bort Saucher, . . . RES.
Biscuit, . . . FR.	Biscocho, galletta, . . . SP.
Zweibach, . . . GER.	

Biscuit, from the two Latin words, bis coctus, twice baked, is an unfermented bread, which, if properly prepared, can be kept a great length of time, and hence its use as a common form of bread at sea. — *Toml.*; *Faulk.* See Bread.

BISEN. HIND. A powerful tribe of Rajputs in Cawnpur and the eastern parts of the N.W. Provinces. Their chief is the raja of Salempur Majjhanti. — *Elliot*; *Wilson*.

BISESWARA, a Hindu deity. Near this idol is the temple of Anna Purma, the Indian Cybele, or the Anna Perenna of the Romans. To heighten the devotional feelings, her image is placed in a dark recess, and is veiled from the public gaze. It is of marble, and has its face covered by masks, of which there are two, one of gold, the other of silver.

BISFAIJ. HIND. Species of *Polipodium* and *Adiantum*.

**BISH. HIND.** Any vegetable poison; *Aconitum ferox*, and other species.—*Wall.*

**BISH-BANS.** *Beesha Rheedii*, *Kunth.*; *Bambusa baccifera*. See *Bamboö*.

**BISHEN GANGA.** On its bank is built Badarínath, in lat. 30° 46' N., long. 79° 32' E.

**BISHKHAPRA.** *HIND.* *Primula speciosa*; also *Trianthema decandra* and *Tr. pentandra*; the latter is used in N. India medicinally. It spreads over the ground, and forms a circle nearly a yard in diameter.

**BISH-KOPRA.** *HIND.* *Iguana*. (Qu. *Bish Kobra*, or poison cobra.) A lizard found in Gujerat. It has been described as venomous. Ghoor, the Hindu patriot calls them; Tuckhub and Tuckoo in Bengal, the word Tuckoo being in consonance with the call or song of the reptile. In Baraitch in Oudh it is called *Bis-kopra*. It is described as flat, about 1½ inches in breadth, and 15 inches in length, with a head very like a snake's in point of shape. It possesses fangs; and a small dark-greenish bag under the tongue, and in close proximity to the teeth, indicates the poison bag. It is a venomous-looking creature, and possesses to a remarkable degree the pugnacity of the venomous snake when assailed. All this seems a popular delusion, a venomous lizard being an anomaly unknown in creation.—*Z.*

**BISH-KUCHOO.** *BENG.* *Arum fornicatum*, poisonous *Calla*.

**BISHMAN.** *BENG.* *Colocasia cucullata*.

**BISHNAVI**, a Hindu sect in Rohilkhand and the Doab. The author of the volume *Taubih-ul-Jahilin* remarks that most of the teachers of the reforming Hindu sects, the Kabir panthi, Parnami, Daud panthi, Sadh, Sat nami, Kalal panthi, and Bishnavi, have been Mahomedans. The Bishnavi are, however, said to have been founded by Bishno, a Tuga Brahman, a pupil of a Mahomedan fakir. Professor Wilson says the sect is of growing importance in some parts of the N.W. Provinces, combining Hindu and Mahomedan practices and belief, generally terming themselves shaiikhs, but adding this title to a Hindu name. The Bishnavi is the most common sect in the desert and in Sind. In the desert, where 'they are a law unto themselves,' they wear the junnoo or zonar; they cultivate, tend cattle, and barter their superfluous ghi for other necessities.—*Elliot; Rajasthan*, ii. 319.

**BISHOP**, the episcopos of the Greeks, is a title given by Christians to the overseers of their churches. Bishop of Babylon is the title of the Romish prelate for the pashalik of Baghdad. The Protestant bishops of distinction in India, since the early part of the 19th century, have been Heber, Corrie, Middleton, Milman, Caldwell. Bishop's College, Calcutta, on the bank of the Hoogly, was established for the education of clergy for the Episcopal Protestant Church. Bigandet was an eminent Catholic bishop.

#### BISHOP'S-WEED SEED.

*Anethum sowa*, *Roxb.* | *Sison Ammi*, *Linn.*

*Aymaudum*, . . . *CAN.* | *Ajowan*, . . . *HIND.*  
*Ajoan*, . . . *DUKH.* | *Omum*, . . . *TAM.*

These carminative seeds yield by distillation a very useful oil, which is given medicinally as a stomachic. The distilled water is used as a carminative in every nursery of Madras, under the name of 'omum water.'—*Aindie*, p. 269.

**BISH TARAK.** *BENG.* *Argyrea speciosa*; also *Lettsomia nervosa*.

**BISH-ul-YUKURUNI.** *ARAB.* *Menispermum cordifolium*.

**BISH-UMBA.** *BENG.* *Cucumis colocynthis*.

**BISHWA TULSI.** *BENG.* *Ocimum sanctum*.

**BISI. URIA.** A fiscal division of a district paying revenue under the Hindu government of Orissa.

**BISI. HIND.** A measure of weight, commonly a vis; in Garhwal and Kamaon, a dry measure; in Rangpur, a land measure.

**BISI. HIND.** Unclean.

**BISINDIDI.** *CHENAB.* *Gardenia retroversa*.

**BISIR.** *HIND.* *Pyrus Kamaonensis*.

**BISLOOMBAH, HIND.,** also *Bisloombhee*. *Colocynth*; *Cucumis pseudo-colocynthis*.

**BISMILLAH** means literally, in the name of God; and Mahomedans never commence, or leave off, eating without saying it. It is often used by them, also, in commencing a book, or on rising up or sitting down, and by the pious on every occasion, however unimportant. It answers to the Christian grace before meat. It is also used as a sacrificial prayer; directing the victim's face towards the Kaba, the person cuts its throat, ejaculating, 'Bismillah! Allahu Akbar!' The camel is sacrificed by thrusting a pointed instrument into the interval between the sternum and the neck. This anomaly may be accounted for by the thickness and hardness of the muscles of the throat. Burckhardt makes the Mahomedan say, when slaughtering or sacrificing, 'In the name of the most merciful God!' But Mr. Lane justly observes that the attribute of mercy is omitted on these occasions.

*Bismillah-ur-Rahman-ur-Rahim*, in the name of the merciful and clement God, is a frequent prayer of Mahomedans. Zamakshari, in his Commentary on the Koran, observes, *Rahman* denotes a more extensive idea than *Rahim*; for this reason people say, in speaking of God, 'The merciful (Ar Rahman) in this world and the next,' and 'the clement or compassionate (Ar Rahim) in this world.' The correct pronunciation to a European are, *Bismillah irruhan nirruheem*. The words are first taught to Mahomedan children at the age of four years four months and four days, with certain ceremonies. It is their christening or initiation into the church.—*Herk.; Burton's Pilgrimage*, iii. p. 303.

**BISMUTH.** Mr. Piddington found bismuth in one of the ores sent him from the antimony mines near Moulmein; it is found in connection with silver in Burma, and has been obtained in small quantities in Kashmir, from the Jammu territory.—*Mason; Powell, Handbook*.

**BISON.** *Gavæus gaurus*.

<i>Ban-gau</i> , <i>Vana-go</i> , . . . <i>BENG.</i>	<i>Jungli Khulga</i> , . . . <i>HIND.</i>
<i>Kar-kouah</i> , . . . <i>CAN.</i>	<i>Ban-parah</i> , . . . <i>MUNDLAH.</i>
<i>Peroo-macoo</i> , . . . <i>GOND.</i>	<i>Gaoiyi</i> , . . . <i>MAHR.</i>
<i>Gouri Gai</i> , <i>Gaur</i> , . . . <i>HIND.</i>	<i>Katu Yenti</i> , . . . <i>TAM.</i>

*Gavæus gaurus*, is the bison of sportsmen in India. It inhabits all the large forests. In its range in the Western Ghats, or Syhadri mountains, some of the bulls attain a height of 19 hands at the shoulder. It is not, however, a true bison. It is the *Bos gour* of Traill, the *B. asseel* of Horsfield. *Bibos cavifrons*, *Hodgson*, and *Bibos asseel*, *Hors.*, are, however, separated by some authors, and the term bison is very indiscriminately given to bovine animals to whom it does not pertain. The genus bison proper comprehends two living species, one of them European, now become very scarce, and

verging towards extinction; the other American, and, notwithstanding the advances of man, still multitudinous.—*Engl. Cyc.* p. 482; *Cat. Museum, India II.* See Bovidæ.

BIS PANTHI, a Jaina sect.

BISRAMPUR, in the centre of the Sarguja State, in Chutia Nagpur, is the name given to a coalfield occupying an area of 400 square miles.—*Imp. Gaz.*

BISRU. HIND. *Cedrela toona*; *C. serrata*.

BISSAHRI-PALA. HIND. *Diospyros lotus*. The fruit is sweet and pleasant.

BISSEMKATAK, a Kandh Mutta in the Vizagapatam district, where the Meriah sacrifices were largely made.

BISSOI, Bishayi, or Bissaye, in Orissa, a chief of a district; an officer of the Kandh race.

BISTANG or Bartang, of Kangra, an astringent used in diarrhoea and dysentery.

BISWA, Biswan. HIND. In the Central Doab, the twentieth part of a bigha. Each estate or village is considered an integer of one bigha, which is subdivided into numerous biswa or biswansi, to show the right of any particular villager. The As of the Romans was similarly used, thus, 'heres ex semuncia,' heir to 1-24th; 'heres ex dodrante,' heir to 3ths; 'heres ex asse,' sole proprietors.—*Elliott*.

BITALA-CODE. MALE. *Chavica seriboo*, *Miq.*

BITHU. HIND. *Chenopodium, sp.*; also *Ananratus anardana*.

BITHUA. HIND. *Heliotropium Europæum*.

BITHUR, a town with 8322 inhabitants, in lat. 26° 37' N., long. 80° 19' E., in the Cawnpur district of the N.W. Provinces, and 12 miles from Cawnpur. It was the residence of Dandhu Punt, styled Nana-Rao, also Nana Sahib, who instigated the Cawnpur massacre during the mutiny of 1857-59.

BITI. TAM. Species of *Dalbergia*.

BITIKH. ARAB. Musk melon.

BIT-LABAN. HIND. Black salt.

Sunchul, . . . GUJ. | Sochul, . . . HIND.  
Kala-namak, . . . HIND. | Bit Noben, . . . "

A medicinal salt, prepared by melting together, for about 6 or 7 hours, in an earthen pot, an impure muriate of soda, called samur, and emblic myrobalans, in the proportion of fifty-six ounces of the muriate to twenty ounces of the dried myrobalans. It is met with in most Indian bazars, and is used by native practitioners as a tonic in dyspepsia and gout, as a stimulant in chronic rheumatism, etc.—*Faulkner; Ainslie*.

BIT-MIAKI. CAN. Bustard; *Otis tarda*.

BITTER is prefixed to several vegetable substances. Bitter almonds, *Amygdalus communis*. Bitter aloes, bitter apple, colocynth. Bitter cassava, *Jamipha manihot*. Bitter gourd, *Tricosanthes cucumerina*. Bitter Seville orange, *Citrus vulgaris*.

BITTER HERBS, of Exodus xii. 8, Numbers ix. 11. Of these the Jews mention five kinds,—Chuzareth, or lettuce; Ulsin endive or succory; Tamca, probably tansey; Charub bivim or camomile; and Meror, or sow thistle, or wild lettuce. They were ordered to eat the passover with bitter herbs.

BITTERN, of Isaiah xiv. 23, xxxiv. 11, and Zephaniah xi. 14, has been interpreted to be a bittern, an owl, and an otter. The Arabic version makes it al-Houbara, the bustard.

BITTERS. In all parts of the world bitter sub-

stances are regarded as febrifuges. The beautiful *Menyanthes trifoliata* and the *Tormentil* are as popular in northern regions, as the *Chiretta* and its various substitutes in tropical countries of the east. They act as tonics, improve digestion, and are admirable adjuvants of the true antiperiodics. The chief of the mucilaginous bitters is the *Goluncha*, the *Baobab*, and *Cetraria*. Aromatic bitters were formerly in high repute as febrifuges. Bitters containing alkaloids or tannin comprise all the most important antiperiodics, and the most valuable of them all is quinine. No Indian tree comes so near the cinchonas in its botanical affinities as the *Hymenodictyon excelsum*.—*Ind. Ann. Med. Sci.* 1856.

BITTER WOOD, *Picroena excelsa*, *Ldl.*, in the West Indies, and *Quassia amara*, *L.*, in Surinam; the former of these being one of the sorts employed to make the bitter cups, which communicate a taste to water left in them. *Quassia* chips are used medicinally as a tonic, etc.

The bitter wood tree used for boats in the neighbourhood of Amherst, Mr. O'Riley states, is exempt from the attack of the teredo. Its leaves and fruit indicate it to be a species of *Terminalia*, and of the section *Pentaptera*. The good timber and bitter bark assimilate it to Roxburgh's *P. arjuna*, but the foliation is different.

BITTURNEE, a river near Akooa pudda in Balasore. It is the Hindu Styx.

BITUMEN, Asphalt, petroleum.

Kier, gier, . . .	ARAB.	Asphaltum, . . .	LAT.
Shih-tai'h, . . .	CHIN.	Bitumen Judaicum, . . .	"
Shih-lau-yu, . . .	"	Midak-tanah, . . .	MALAY.
Jodenlym, . . .	DUT.	Nift-i-rumi, . . .	PERSS.
Bitume de judee, . . .	FR.	Asphalto, . . .	PORT.
Judenpech, . . .	GER.	Asfalt, . . .	RUS.
Umqir, . . .	HEB.	Asfalto, . . .	SP.

Bitumen is a name applied to several combustible mineral substances of different consistence and character, such as mineral pitch, earth, oil, petroleum, naphtha, maltha, and sea-wax, the properties of which, with regard to fluidity and colour, greatly vary. At Hit, the Is of Herodotus, near Babylon, it is very abundant; and ancient geographers suppose that the Babylonians obtained here the bitumen used as cement for fastening their bricks. Arrian says that the temple of Belus was of brick cemented with asphaltus. It is a product of the districts in the N.W. of Persia, where, at the town of Ai, the momai is produced. Several places in China, Burma, and Yunnan produce petroleum,—in China in the provinces of Yen-ngan-fu, and Canton, and in the S.E. corner of Sech-u'en. Hit is mentioned by Herodotus as the great place for bitumen, and in Lower Mesopotamia boats are still smeared with it.—*M'Culloch; Skinner*, ii. 113; *Mignan*, p. 166; *Faulkner, Eng. Cyc.*

BITU-MIAKA. TEL. Bustard; *Otis tarda*.

BIUL. HIND. *Grewia oppositifolia*.

BIUM. TEL. *Oryza sativa*, rice.

BIUNS. HIND. *Populus nigra*.

BIUR. HIND. *Artemisia elegans*.

BIXA ORELLANA, *L.*, var.  $\beta$ . *Indica*.

Latkan, . . .	BENG., HIND.	Kisree, . . .	MAHR.
Thi-dew, Thi-den-		Kasumba-king, . . .	MALAY.
pan, . . .	BURM.	Kurungu munga, . . .	MALEAL.
Kuppa Manhala, . . .	CAN.	Kaha-gaha, . . .	SINGH.
Kisti, . . .	DEKH.	Kurugu manjal, . . .	TAM.
Arnotto, Annatto, . . .	ENG.	Manginati maram, . . .	"
Rocou, . . .	FR.	Sapprah maram, . . .	"
Caparji, . . .	HIND.	Jafra chettu, . . .	TEL.

## BIYAWAK.

There are two varieties of this small tree, *α*. Cariboea, with rose-coloured flowers, cultivated in the West Indies, and *β*. Indica, with white flowers, cultivated in India. In the native of India the flowers are white, and the immature capsule green; while in the plant from West Indian seed the flowers are rose-coloured, and the immature seed-vessel red; and the eastern plants do not furnish so much or of so good a colour. The plant is cultivated in Singapore, in Mysore, largely all over Pegu, and is a favourite dye with the Burmese; is grown in Dacca, the Malay Peninsula, the Eastern Archipelago, the Hawaiian islands, Tongatabu, Rio Janeiro, Peru, and Zanzibar; the shrub rises to the height of seven or eight feet, producing oblong heavy pods, somewhat resembling those of a chestnut. Within this there are generally thirty or forty irregularly-formed seeds, which are enveloped in a pulp of a bright red colour, and a fragrant smell; the pulp forms the arnotto of commerce. The dye is usually prepared by macerating the pods in boiling water. When they begin to ferment, the seeds are strongly stirred and bruised with wooden pestles, to promote the separation of the red skins. This process is repeated several times, till the seeds are left white. The residuum is dried in the sun, and made up, while soft, into balls or cakes of 2 or 3 lbs. weight. The dry hard paste is the best of all ingredients for imparting a golden tint to cheese and butter. The Spanish Americans mix it with their chocolate, to which it gives a beautiful rich hue. It imparts a pale rose colour to silk and cotton. The imports into Great Britain of arnotto for home consumption are from 200,000 to 300,000 pounds per annum, price 1s. the pound.—*Simmonds' Commercial Products*, p. 448; *Drs. Roxburgh, Voigt, McClelland. See Dyes.*

BIYAWAK, Bewak, also Manawak, Malayan iguana.

BIYOM, *Leptomys magnificus*, *Hodgson, Blyth.*

BIYOM CHIMBO, *Sciuropterus caniceps*.

BIYU-KANTYEM. BHOT. *Talpa micrura*. Biyu-Khawar, TEL., *Mellivora Indica, Jerdon.*

BIZUDA-KHWAN. HIND. *Astragalus multicaps.*

BJOO. BENG. *Dillenia pentagyna*.

BJORNSTJERNA, COUNT, Swedish ambassador to England; author of the 'British Empire in the East.'

## BLACK.

Anwad, . . . . .	ARAB.	Niger, . . . . .	LAT.
Meh thee? . . . . .	BURM.	Itam, . . . . .	MALAY.
Net thee? Nek Nek, . . . . .		Siah, . . . . .	PER.
Noir, . . . . .	FR.	Kara-karpa, . . . . .	TAM.
Schwarz, . . . . .	GER.	Karpa, Kalla, . . . . .	TEL.
Kala, . . . . .	HIND.		

The commercial substances commonly so named are ivory black, lamp-black, and smoke-black. The last is prepared by the combustion of different resinous bodies, especially of pitch, burned in large pans under a dome or chimney, within which cloths are suspended, to which the soot becomes attached. It is employed in the manufacture of printers' ink, and of blacking for shoes, etc. Amongst Mahomedan women, the lamp-black, Kajil, is largely used for painting the eyelashes. Indian ink or China ink is made from lamp-black. Many animals, minerals, and

## BLACK PAGODA.

vegetables of this colour have the term prefixed, as—

Black bird, *Merula, sp.*  
 Black bear cat, *Artictis binturong, Jerd.*  
 Black buck, or Indian antelope (*Antelope cervicapra*).  
 Black cat, *Felis aurata, Temm.*  
 Black cheeta, or black panther, *Felis pardus, Linn.*  
 Black dammer tree, *Canarium strictum, Rozb.*  
 Black fish, the smaller whales of the genus *Phocena*.  
 Black hellebore, *Helleborus niger*.  
 Black Miasl. See *Hira Kasia*.  
 Black partridge, *Francolinus vulgaris*.  
 Black sesamum, *Sesamum orientale*.  
 Black swan of Australasia, *Cygnus atratus*.  
 Black-naped hare, *Lepus nigricollis, F. Cuv.*  
 Black pepper-vine, *Piper nigrum*.  
 Black wolf of Tibet, *Canis chanco, Gray.*

BLACKER, LIEUT.-COL. VAL., Quartermaster-General of the Madras Army, author of Memoir of the Operations of the British Army in India during the Mahratta War in 1817-19.

BLACK HOLE of Calcutta was a room at the southern end of the barrack of the old fort. By order of nawab Suraj-ud-Dowla, in June 1756, 146 British were thrust into that room, 18 feet high, 18 wide, and 14 deep, and before morning 123 of them had perished. The Black Hole was at the corner of tank square, close to the place where, in 1834, was Lyell, Mackintosh, & Co.'s office.

BLACKING, shoe-blackening.

Noir (de cordonnier), FR.	Nero-da-ugner-le-
Schuschwarze; . . . . .	scarpe, . . . . . IT.
Wichse, . . . . . GER.	Negro- <i>de zapatos</i> , . . . . . SR.

This is used in blacking leather articles. The principal ingredients are oil, vinegar, ivory, galls, copperas, black.—*Tomlinson.*

BLACK LEAD, graphite; plumbago.

Potlut or Potloot, . . . . . DUT.	Piombaggine, Corezolo, IT.
Plomb-de-mine, . . . . .	Karri Jam, . . . . . TAM.
Pote-lot, . . . . . FR.	Nalla Sisam, . . . . . TEL.
Reissblei, . . . . . GER.	

This mineral is of a dark steel-grey colour, and a metallic lustre; it is soft, has a greasy feel, and leaves a dark-coloured line when drawn along paper. It is a carburet of iron; and when pure, sells at 30 shillings the pound. It is used in the manufacture of pencils, for making crucibles, in compositions for protecting iron from rusting, and for diminishing friction in machinery. Good plumbago is procured near Borrowdale, in Cumberland; it has also been largely worked in America; Ceylon largely produces it, also Travancore and Vizianagram. It occurs in veins, and in kidney-shaped lumps, in gneiss, mica slate, and their subordinate rocks, but that at Borrowdale occurs in transition slate.

Black Lead Pencils. Pencils.

Potlootpennen, . . . . . DUT.	Kara-naschii, . . . . . RUS.
Crayons-noirs, . . . . . FR.	Karri Jam pencil, . . . . . TAM.
Bloyastifte, . . . . . GER.	Nalla Sias pencil, . . . . . TEL.
Surmé-ka kalm, . . . . . HIND.	

These are formed of black lead, laid in cedar and other woods. They are mostly imported into India from Britain.—*Faulk; Tom. Stat. of Commerce; McCulloch.*

BLACK MOUNTAIN. See Mahaban; Panjab.

BLACK PAGODA, a pagoda 16 miles N. from Puri, near the village of Kanarak. It was built or restored, A.D. 1241, by Narsingh Deo Langora, raja of Orissa. It was a temple of the sun, or Surya. It is partly ruinous, the inferior tower, called Jug Mohun, being the more perfect.

## BLACK PEPPER.

### BLACK PEPPER, *Piper nigrum*.

Filfil aswad, . . .	ARAB.	Lada; Lada-itam, MALAY.
Mocha, . . . . .	BALI.	Sahan, . . . PALEMBANG.
Hut-seau, . . . .	CHIN.	Filfil-i-Sial, . . . PERS.
Peper, . . . . .	DUT.	Pimenta, . . . . . PORT.
Poirre, . . . . .	FR.	Maricha, SAN., JAV., MAL.
Schwarzen pfeffer, .	GER.	Gammiris, . . . . . SINGH.
Kala-mir'ch, . . .	HIND.	Pimienta, . . . . . SP.
Ge'-mirch, . . . .	"	Karri Mollagu, . . . TAM.
Pepenero, . . . .	Ir.	Nalla Mirialu, . . . TEL.

This small, pungent, aromatic fruit is the product of the *Piper nigrum*, grown in Malabar, Malacca, Siam, and on the islands of the Archipelago. See *Pepper*; *Piper*.

### BLACK RACE, the Kara-chi.

BLACK SEA, on the N.W. side of Asia, forms in part the boundary between Asia and Europe.

BLACKSMITH. The Lohar, or blacksmith of India, is one of the five artisans who wear the zonar, or poitu, or sacred string, the other four being the goldsmith, stone-cutter, carpenter, and coppersmith. The blacksmiths of India who make iron, obtain a great heat by throwing a quantity of (bhusa) rice-chaff on the top of their fire. The chaff being composed of silica and vegetable matter, the latter burns, and so forms potash, which alkali combines with the silica and forms a glass or vitreous cake. The coal-worker throws drops of water on the fire to make the mass cake.

BLACK SOIL, or black cotton soil, or cotton soil of Southern India, is met with in great tracts of country. It is remarkable for permanence of fertility, yielding crops without manure for a thousand years. It is supposed by some to be decomposed trap, but others regard it as a true alluvium, deposited from still water. It is called regur in Hindi. During the dry season, it rends into great gaping cracks, but it is highly absorbent of moisture, and very retentive; and during the rainy season it presents a uniform glazed surface of black tenacious clay. It can absorb more than one-third of its entire weight of water, and it has in a very remarkable degree the power of absorbing moisture from the air. Thoroughly dried cotton soil in one night absorbed 7.99 per cent. of water. It is the soil in which cottons, sorghum, wheats, and maize are largely grown. In many parts it is 15 and 20 feet deep, and is to be seen everywhere in the Peninsula of India in patches of greater or less extent, but it covers the whole surface of the greatest outburst of volcanic rocks in the world, in the western part of the Dekhan, Central Provinces, and Berar.

BLACK STONE, the Hajar-ul-aswad of the Mahomedans, now built into the wall of the Kaba at Mecca, is fabled to have fallen from paradise with Adam. It is kissed by each pilgrim.

### BLACKWELLIA CEYLONICA. *Gardner*.

B. tetandra, W. I. | Leeyang-gass, . . . SINGH.

This tree grows in the moister parts of Ceylon up to 3000 feet. It attains a height of 30 to 40 feet.—*Thw. Zeyl.* i. p. 79.

BLACKWELLIA TOMENTOSA. *Vent.* The Myouk kyau of the Burmese, a tree of British Burma; wood tough, of a light yellow colour, used for the teeth of harrows. A cubic foot weighs 56 lbs. The average length of the trunk to the first branch is 70 feet, and average girth at 6 feet from the ground is 6 feet. B. spiralis, foetida, propinqua, Cochinchinensis, paniculata, Nepalensis, and padiflora also occur in India.—*Voigt; Dr. Brandie.*

## BLANKET.

### BLACKWOOD, Rosewood.

Biti, . . . . .	CAN.	Eru pottu, . . . . . TAM.
Sisam, . . . . .	GUJ.	Biti-maram, . . . . . "
Sisam, Sit Sal, . . .	HIND.	Irugudu chettu, . . . TEL.

This is a commercial term for several dark-coloured timbers, and every locality has a wood which is known by this name. The timber known in Britain as East Indian blackwood is from the *Dalbergia latifolia* of the Malabar coast, where it grows to an immense size. The wood of the trunk and large branches is extensively used for making furniture; it is heavy, sinking in water, close-grained, of a greenish-black colour, with lighter coloured veins running in various directions, and takes a fine polish. Bombay secumwood, however, is probably the timbers both of *Dalbergia latifolia* and *D. sissoides*, brought from Cochin and other places lower down on the Malabar coast. It sells for about the same price as teak. It is a brittle, open-grained wood, not at all a favourite with cabinetmakers of England, where the highest prices ever realized for it in the state of log were about £10 per ton. The principal furniture-dealers in Bombay are Parsees, mostly from Gujarat. The pattern meant to be carved is first carefully drawn on paper; then on the wood. The tools used are the native adze, chisel, and drill; the centre-bit and other tools of English pattern, from which so much assistance might be obtained, are never resorted to. The general design of the various pieces of furniture is mostly excellent, the patterns elegant and tasteful; the finish for the most part is poor, the joinery always execrable. Concealed joints never seem to be thought of; pins which might be kept out of view are made as conspicuous as possible; and great clumsy screw-nails, which might, without trouble, be hid, are fully exposed to view. Considerable quantities of blackwood furniture are sent to Britain annually by residents in Bombay for their own after use, or for the service of friends. It is packed up without being jointed or polished, and is put together by English workmen, who, it is believed, think but lightly of its merits. The principal furniture shops in Bombay keep from five to ten workmen each, and probably turn out Rs. 25,000 to Rs. 30,000 worth of furniture amongst them annually.

BLACKWOOD'S HARBOUR is a sheet of water between Arnagou shoal N. of Madras, and the mainland.

### BLADDER WORM, Measle. See *Cysticercus*.

BLAIR. Lieutenant Archibald Blair, R.N., in 1777 and 1795 made a circuit of the entire Andaman Archipelago, and embodied the result of his researches in general charts, plans, and a report containing useful information for mariners. He surveyed also the Kattyawar coast, Salsette, and other patches here and there.—*Marine Survey*.

BLANAH. MALAY. In Burma, a well-known palatable fish.

### BLANKET.

Bett decke, Windel, GER.	Coperta di lana, . . . . . Ir.
Kamal or Kamli, HIND.	Manta, . . . . . SP.

A soft, loosely-woven woollen stuff, used as a bed covering by night and cloak by day. Most of the blankets or Kamli manufactured in India, are of a coarse description, and only used by the poorer natives. Blankets are manufactured in Mysore from half-bred merino wool, half-bred but wool; warp wool Mundium wool, common



country wool and Mundium wool. Those of Kachar sell well. The white blankets made at Rampur in the Western Himalaya, and known as the Rampur chadr, are sold in London at £3 and upwards. They have a sale in Great Britain. The Kamli or cumblies made in the Ceded Districts are of a superior texture. A woollen manufactory is working at Bangalore.

**BLATTA ORIENTALIS**, the cockroach; a very troublesome insect in houses and in ships; lodging in cupboards, presses, and amongst books, and soiling by their exuvia whatever they approach.

**BLATTI. MALEAL.** *Sonneratia acida*.

#### BLEACHING.

Nikharna, . . . HIND. | Salavy pannukiradu, TAM.  
Khumbi karna, . . . ,, | Nana padam, . . . TEL.

In India, the substances present in goods which oppose the bleaching process are first removed by scouring in an alkaline lye; afterwards natives usually dung the cloths which are to be bleached, and then steam them over the mouth of an earthen pot set in a clay fireplace. But little science enters into the process, and generally the goods suffer much from the water in which they are scoured being overcharged with lime. Bleached cloth, particularly of tents, is far less durable than that which has merely had the dressing and filth thoroughly removed by washing. This is easily explained, as cotton goods have a certain resinous substance in them that obstructs the absorption of moisture. Besides the removal of this, cloth sustains much damage from the abuse of the caustic lye bath. Cloths should be scoured more than once at intervals during the process of bleaching, because many of the substances cannot be removed but after exposure to the light and air.

Wool, also, is protected by a peculiar varnish, exceeding three per cent. of its weight, which must be removed by scouring. Warm water must be employed. Wool is further bleached by sulphuring, either in close chambers in which sulphur is burnt, or by the sulphuric bath. In either case it acquires a brittleness which must be removed by washing in soap and water.

Several seats of the cotton manufacture, such as Dacca and Baroach, are famous for their bleaching. This has been ascribed to the excellence of the water in the neighbourhood of these places. At Dacca fine muslins are merely steeped in water; other cloths are first washed. But all, of whatever texture they may be, are next immersed for some hours in an alkaline lye, composed of soap and of *sajji mattee*, that is, impure carbonate of soda. They are then spread over the grass, and occasionally sprinkled with water, and when half dried are removed to the boiling-house in order to be steamed. This is effected by twisting the cloths into the form of loose bundles, and placing them upon a broad clay platform, which is on a level with, and surrounds, the neck of a boiler sunk into the ground. They are then arranged in circular layers, one above the other, around a bamboo tube, which is kept upright by means of transverse supporters projecting from it, the whole forming a conical pile that rises to a height of five or six feet above the boiler. The fire is kindled in the excavation below, and as the ebullition of the water proceeds, the steam diffuses itself through the mass of the cloths above, swelling by its high

temperature the threads of the latter. The operation of steaming is commenced in the evening, and continued all night till the following morning. The cloths are then removed from the boiler, steeped in alkaline lye, and spread on the grass as on the preceding day, and again steamed at night. These alternate processes of bucking and crofting, as they are technically called, during the day, and of steaming at night, are repeated for ten or twelve days, until the cloths are perfectly bleached. After the last steaming, they are steeped in clear filtered water acidulated with lime-juice, in the proportion generally of one large lime to each piece of cloth. Lime-juice has long been used in bleaching in all parts of India; and Tavernier describes Broach as famous as a bleaching station on account of its extensive meadows, and the large quantity of lemons reared there. Mixed fabrics of cotton and Muga silk are steeped in water mixed with lime-juice and coarse sugar, which latter article is said to have the effect of brightening the natural colour of the silk.—*Royle, Arts, etc. of India*, p. 481; *Rohde, MSS.*

**BLEFKER**, Dr. P., a Dutch naturalist, who from 1845 to 1860, in numerous contributions on the fishes of the Eastern Archipelago, added greatly to the stock of knowledge of the fauna of the region from Penang to Japan. He gave a catalogue of 780 species of fish found at Amboyna.

**BLENDJU**, in Java, a substance prepared as a paste, fried with oil, and eaten with coffee.

**BLENNIIDE**, the Blenny family of fishes, comprising many East Indian genera. Blennies, with protruding eyes, are to be seen hopping about the muddy banks of rivers, and perching on stray logs like frogs.—*Adams*, p. 67. See Fish.

**BLERONG** or Balerang. MALAY. Sulphur.

**BLETIA HYACINTHIANA**. *R. Br.* One of the Orchideæ, a plant of China and Japan, with bright purple flowers.—*Voigt*, 625.

**BLIGHIA SAPIDA**, *Kön.*, or *Cupania sapida*, *Camb.*, the Akee tree, one of the Sapindaceæ, has been introduced from Guinea into India. It rises 30 to 40 feet. The fruit has the size and shape of a pear, and is of a red colour. It is much esteemed in Guinea and the West Indies. The genus was named after Captain William Bligh, R.N., master of the 'Bounty,' whose crew mutinied, and he and the officers took to the boats.

**BLIGHT**. The grains or ears of nearly all the cereal grasses are subject to several well-marked diseases, resulting from attacks of parasitic fungi, animalculæ, and insects, causing great losses to the agriculturist. The liability of the seeds of grasses to parasitic infection is explained by the large amount of nitrogenized matter contained in them, and to their softness of texture. The diseases generally alter the perisperm, sometimes destroying it altogether; and three minute cryptogamic plants are the most frequent, viz.:

**Caries**. *Uredo caries* attacks wheat, usually spares the pericarp, but changes the perisperm into a black fetid powder. The component globules are devoid of pellicles. The disease is highly contagious.

**Carbon or smut**, *Uredo segetum*, occurs under the epidermis, is composed of spherical globules, attacks all the cereal grains indiscriminately, and resembles black dust.

**Ergot or spur**, *Sclerotium clavus*, is elongated

in form, black externally, white and horny within, exceedingly deleterious in its properties if long taken; in large doses, acts specifically on the womb. This fungus is particularly liable to attack the seeds of rye, and is then called spur or ergot, when the grains assume a black colour, and increase to several times their original size. See Bane; Crops; Dry Rot; Insects.

**BLIMBI.** MALAY. *Averrhoa bilimbi*. The fruit of the plant known as the tree cucumber; has various terminations, Blimbing basi, Blimbing bulu, Blimbing teres, perhaps varieties. Blimbing manis, *Averrhoa carambola*, *Linn.* Blimbing saga, *Cicca disticha*.

**BLISTERING BEETLES** of India, Pan-mau, CHIN., consist of several species of *Mylabris*. About 180 lbs. forwarded by Dr. Birdwood to test the market value in England, were sold there at 5s. 8d. per lb. Several kinds of beetles, when applied to the skin, cause great irritation, inflammation, and blistering. These consequences are occasioned by an acrid principle called *Cantharidin* contained in these insects. The ancients chiefly employed two species of *Mylabris*, one of which, the *Mylabris cichorei* (vern. Telini, HIND.), has been used for ages, and is so at present by the European and Native physicians of India and China. The *Cantharis vesicatoria*, or Spanish blistering fly, is the species official in the British Pharmacopœia. Its colour is bright shining green or bluish, length about  $\frac{3}{4}$ th of an inch, breadth  $\frac{1}{4}$ th to  $\frac{3}{4}$ th of an inch. It occurs in the south of Europe generally, especially in Italy and Spain, and is found occasionally in England. The blistering flies of India are chiefly the *Mylabris* or *Meloe cichorei*, the *Cantharis gigas*, and the *Cantharis violacea*. The *Mylabris cichorei* is common in the neighbourhood of Dacca, in the Hyderabad country, in Kurnool, and numerous other localities. The insect is about an inch long and  $\frac{3}{4}$ d broad; the elytra or wing covers are marked with six cross stripes of deep blue and russet brown. The *Buprestis* of ancient writers is met with in the bazars under the name of the golden fly (*sonamukhi*). The *Cantharis violacea* is often mixed with specimens of *Meloe* in the bazars. The Telini fly, if procured before the mites have commenced its destruction, yields on an average one-third more of *cantharidin* than the Spanish fly of the European shops. The blue fly is of uncertain strength; the *Buprestis*, in all the specimens obtained, was quite inert. A species, called *Meloe trianthema*, from its being usually found on the *Trianthema decandra* (*Biscopa*, HIND.), was described by Dr. Fleming. A tincture, acetous plaster, and ointment of the *Meloe chichorii* are given in the Bengal Pharmacopœia. Some prejudice exists against the article, on account of its alleged excessive severity of action, owing to the presence of a greater quantity of *cantharidin* than that contained in the common fly. Diluting the tincture, and adding to the proportion of lard and wax in the plaster and ointment, perfectly assimilate the action of the indigenous and the imported insects. At the Madras Exhibition of 1855, specimens of *Mylabris pustulata* and *M. punctum* were exhibited by M. Collas of Pondicherry. Both insects are found in large quantities at certain seasons all over Southern India.—*O'Sh.*; *Dr. Hunter in Tr. As. Soc.* v. p. 216; *Madras Exhibition*. See *Cantharides*; *Insects*.

## BLOOD.

Dam, . . . . .	ARAB.	Thyak, . . . . .	LHOPA.
Thak, . . . . .	BHOTIA.	Wi, . . . . .	MRU.
Thwe, . . . . .	BURM.	Khun, . . . . .	PERS.
L'hu, . . . . .	HIND.	Thé, . . . . .	SAK.
A-ti, . . . . .	KAMT.	Rakta, . . . . .	SANSK.
Ka-thi, . . . . .	KHYENG.	Nethar; Niriti, . . . . .	TAM.
Vi, . . . . .	LEPOHA.	Rattamu; Rattam, . . . . .	TEL.

Blood for blood, the vendetta of the Italians, is the law of most rude populations, but most of the settled races occupying the south and east of Asia are dwelling under civil laws administered by officers of justice. The Vedas, which all Hindus acknowledge, enjoin the offering of bloody sacrifices to the gods, and amongst many Saiva sectarians this rite is continued. The non-Hindu aboriginal races also offer bloody sacrifices to demons, and to the Gramma devata, or village tutelary deities. The investing tila mark of chiefship, placed on the forehead of their Rajput ruler by the Bhil, is blood drawn from the arm of a Bhil. The Karen of Burma and the Kyan of Borneo, in swearing brotherhood, drink water in which the blood of the parties has been mixed. The old Mongolians mingled gold and blood in their cup of peace. The custom of the old Hungarians in their *Aldomas* (alliance), was to open reciprocally a vein in each other's arms and drink the blood out of one cup. The Turks practised the same observance in their alliances with the Hungarian Christians, as is noticed by Petchevi's History.

Blood-coloured water is noticed in Exodus vii. 19; and Homer alludes to blood rain. In the Red Sea, periodically, a blood-red colour is observable in the water; and a similar occurrence was noticed at Picenum, B.C. 323; in Italy, A.D. 787; in the Valsinian lake, B.C. 208, mentioned by Livy; in a Venetian lake, B.C. 586; in Lake Wan, A.D. 1110. Pliny mentions a lake near Babylon which had a red colour during eleven days of summer, possibly from a red conferva.

Blood-money, Duja, ARAB., is payable in Lahej by a criminal to the relatives of the murdered person; for wilful murder, 100 female camels, or 1000 Venetian sequins; manslaughter, 700 dollars; death by misadventure, the culprit is not imprisoned, but is allowed to appeal to the pity of the charitable for the means of escaping from a cruel death, which the nearest relative inflicts; should the nearest of kin be a child, the punishment is postponed until he reach manhood.

Blood-showers are a term given to substances of a red colour which occasionally appear; also what have been called showers of pearls, of manna, of spiders, of toads, of fish. In India, in 1825, a shower of red fluid at Jeysulmir is mentioned in the Asiatic Journal. In 1828, very heavy rain fell at Augur in Kandesh, accompanied by hail, single pieces of which weighed as much as half a seer. This was followed by drops of red rain, descending from the sky. In 1855, a shower of red rain, or of flesh, as the natives called it, fell near Shikarpur in Sind. Another shower fell in the Jellalore district over an expanse of above fifty bighas. The carmine colour of snow has been ascertained to be due to a kind of algæ, called *Protococcus nivalis* or *Protococcus hematacoccus*. Until lately, much perplexity was occasioned by the same form of organism sometimes appearing red, sometimes green. It is still, indeed, matter of question whether the *protococcus* or the *hematacoccus* are most nearly allied to the vegetable

or to the animal kingdom. It is a simple cell, which lives for itself and by itself; and is dependent upon nothing but a due supply of matter and the appropriate stimuli for their continuance and growth, and for the due performance of all its functions, until its term of life is expired. Klaproth in 1815 ascertained that the red appearance in the sea was produced by an albuminous vegetable matter.—*Jam. Ed. Journ.* ii. 830-31; *Captain Pringleaux, the Arab Tribes*; *Forbes*; *Vambery, Bokhara*, p. 151; *Moor*; *Buist, Cat.*

## BLOODSTONE, Heliotrope.

Blutstein, . . . GER. | Sanguigna, . . . . . Fr.  
Radawar, . . . GUJ., HIND. | Piedra sanguinaria, . . . Sp.

This quartzose mineral is of a deep leek-green colour, and has red spots scattered through it, caused by iron. Masses of it are obtained in the trap formation of the Dekhan, but it is chiefly brought to Bombay from different parts of Gujerat, etc., and is re-exported largely to Europe. It is used for seals, rings, and brooches.—*Madras Museum*.

BLOOD-SUCKER, a name applied to the *Calotes viridis*, *Gray*, *C. opiomachus*, and *C. versicolor*, etc.; also to *Sitana Ponticheriana*, *Cuv.* They are all unsightly reptiles, with large heads and powerful jaws, so that even the bravest crow attacks them cautiously. There are 11 species of *Calotes* and two of *Sitana* in India. Mahomedans dislike the blood-sucker, as the creature often raises and lowers its head in the manner of these religionists when at prayer. See *Calotes*; *Reptiles*; *Sitana*.

BLOOD-WOOD of Port Jackson is a species of *Eucalyptus*, *sp.* The blood-wood tree of Norfolk Island, *Baloghia lucida*, *Endlicher*, grows to 40 feet in height. It yields a blood-red sap, which has been utilized as a paint. It is obtained by an incision 8 to 10 feet long, tapering to a point; a gill to a pint from each tree.—*Von Mueller*; *G. Bennett*, p. 346.

BLOW-PIPE is in constant use in India, in the arts, amongst goldsmiths, tinsmiths, bangle-makers, and others; the cook-room of every house also has one of bamboo. The Malay races also use the blow-pipe, sumpitan, for projecting pens, small pellets, and wooden and iron arrows. The accuracy of fire with these is great; little birds can easily be destroyed, but even large birds like the crow can be brought down by the earthen pellet from a blow-pipe. It is used as a weapon by the Malays of Borneo, by the Lao-Ti on the Mekong river, by the Orang-kubit and the Semang on the Peninsula of Malacca. The paradise birds are killed and stunned by wooden arrows from the blow-pipe. The Indians on the Amazon use it, and, it is said, can throw the arrow to 250 feet.—*Peschel*.

## BLUBBER.

Thraan, . . . . . DUT. | Salo worwanne, . . . . . RUS.  
Graisie de Baleine, . . . FR. | Worwan, . . . . . "  
Thran Fischtran, . . . GER. | Grassa, . . . . . Sp.  
Olio-di-pesce, . . . . . Ir. | Aceite-de-pescado, . . . "

Blubber is the thick fat or adeps of the whale or the porpoise. In Europe, it is boiled down into train-oil. It is eaten by the Eskimo and the sea-coast races of the Japanese islands, and of the Kuriles.

BLUE DYE, *Marsdenia tinctoria*.

Blue dyeing rosebay, *Nerium tinctorium*.

Blue fish, *Coryphæna socialis*.

Blue gum tree, *Eucalyptus*, *sp.*

Blue noddy or reef bird, *Sterna cerulea*, *Bennet*.

Blue petrel, sperm bird, *Prion pachyptila*.

Blue cloth is worn by the Jews of Egypt, Syria Palestine, and Central Asia.

BLUE MOUNTAIN, a peak in the Yoma range. at the N.W. of the Akyab district in British Burma. It is in lat. 22° 27' N., and long. 93° 10' E., and rises to 7100 feet.

BLUESTONE, Sulphate of copper, *Cupri sulphas*.

Zang bar, . . . . . ARAB. | Tutthanjana, . . . . . SANSK.  
Copperas, Blue vitriol. | Palmanicum, . . . . . SINGH.  
Mortuth, Nila-tutinh, H. | Turishi; Turishi, TAM. TEL.

This salt is not known to occur in nature, but it is largely made in several parts of India, by boiling sheet copper or copper filings in sulphuric acid, and evaporating the remainder, on which crystals form. It is also obtained from copper ore by pulverising the ore, which is then thrown into earthen vessels filled with water, and, after filtration, the crystals form. The colour is a beautiful blue. It is largely used in surgery and in the arts.—*M'ulloch*.

BLUMEA BALSAMIFERA. *De Cand.*

Baccharis salvia, *Lour.* | C. balsamifera, *Linn.*  
Conyza odorata, *Rumph.*  
Kai-dai-bi, . . . COCH.-CHIN. | Bunga-Chappa, . . . MALAY.  
Sum-bun, . . . . . JAV.

It grows in the Konkans, Assam, Malay Peninsula, Moluccas, and Java. It is used as medicine and as a seasoning for food, and has a stimulo-diaphoretic action.—*Roxb.*

BLUMEA GRANDIS. *De Cand.*

*Conyza grandis*, *Wall.*

Pung-ma-theing, . . . . . BURM.

Abundant throughout the Tenasserim Provinces, growing six or eight feet high, with leaves like mullen, which, when bruised, emit a strong odour of camphor. The Tavoyers informed Dr. Mason that they made an impure camphor from the weed by a very simple process; and Mr. O'Riley of Amherst made more than 100 pounds, which he sent to Calcutta, and it was reported 'in its refined form to be identical in all its properties with Chinese camphor.' The plant is so abundant, that these provinces might supply half the world with camphor. Wherever trees are cut down this weed springs up, and often to the exclusion of almost everything else, so that an old clearing looks like a field under cultivation. *B. lacera*, *D. C.*, of all the East Indies, is used in dyspepsia.—*Roxb.*; *Mason*. See *Camphor*.

BLUME, CAR. L., an eminent Dutch botanist. He was educated as a medical man. In Java, in 1823-24, he conducted a botanical exploration, and in 1825 he commenced the *Bijdragen tot de Flora van Nederlandsch, Indie*, and, on his return to Holland, the *Flora Javæ* was begun in 1828, and the *Rumphia* in 1835, each of which consists of several folio volumes, illustrated with a profusion of admirably-coloured plates. These are amongst the most splendid and learned botanical works of the age. The *Museum Botanicum Lugduno-Batavum*, a periodical with outline plates, commenced in 1852, contains careful descriptions of genera and species of Java, Borneo, Molucca, and Japan plants.—*H. et T.*

BLUNJI PAT. BENG. *Corchorus olitorius*.

BLYTH, EDWARD, for many years Curator of the Museum of the Bengal Asiatic Society, the

ablest zoologist who has ever resided in India; author of numerous learned articles on the mammals, birds, fishes, and reptiles of Eastern and Southern Asia, mostly in the *Bl. As. Trans.*, vols. xiv., xv., i. 280:—Fauna India, Drafts for, *ibid.* 345; On three Indian Species of Bat, *ibid.* 1841, vol. x. 971; New Species of Pica from the Himalayas, *ibid.* 186; Description of *Caprolagus*, a new Genus of Leporine Mammalia, *ibid.* 247; Supplement to the Monograph of the Indian and Malayan Species of Cuculidæ, or Birds of the Cuckoo Family, *ibid.* vol. xi. 898, 1095, et seq.; 1843, vol. xii. 240; Notes on Various Indian and Malayan Birds, *ibid.* 1842, vol. xi. 160; On the Predatory and Sanguivorous Habits of the Bat of the Genus *Megaderma*, with some Remarks on the Blood-sucking Propensities of other *Vespertilionidæ*, *ibid.*; Monograph of a species of *Lynx*, *ibid.*, but described as *Tapozous longimanus* by General Hardwicke, Descriptive Notices of, *ibid.* 784; On the *Leitrichane* Bird of the Sub-Himalayas, by H. B. Hodgson, with additions and annotations; A Synopsis of the Indian *Pari* and of the Indian *Fringillidæ*, *ibid.* 1844, vol. xiii. 923; Catalogue of Birds.

BO or Bodhi, also Bodhi-druma, a tree sacred to a Buddha or Tirthankara. See Bo Tree.

BOA or Boc, sometimes called Poam by the people of Malabar, has wood much like the timber called in Ceylon *Palari* or *Palis* and *Irambu*, or, as known by the English term, iron-wood. It is a strong, heavy wood, and is considered durable. It grows from 20 to 30 feet high, and from 12 to 30 inches in diameter.—*Edge, M. and C.*

BOA. *Linn.* A genus of innocuous serpents, of the family *Pythonidæ*, order *Ophidia*, sub-order *Innocuus*. The genus, as defined by *Linnaeus*, belongs to the New World; but in India the term *Boa* and *Boa-constrictor* is applied to species of *Python* in the tropical parts of South-Eastern Asia, some of which are of considerable size, and able to kill large four-footed animals. A female python 20 feet long, captured in Ceylon when in a torpid state, was taken to the London Zoological Gardens, and before the end of six years it had grown to 29 feet in length, and was as thick round as a man's thigh. It was very vicious at all times, but at length destroyed itself by swallowing a blanket. The pythons on the western coast of India and in Ceylon are amongst the largest met with. The organisation of the boas and pythons is directed to the slaughter of their prey by compression, and to this end are given to them enormous dimensions and power of muscle. When a boa dashes at the prey, it generally preserves its hold of the tree by a coil or two towards the tail; it seizes with widespread jaws, and throws with rapidity the folds of its body round and round its victim. Tightening, and crushing rib and limb within their embrace, these folds relax not until life is pressed out. The serpent then pauses for a few moments. Soon, however, it begins to touch the carcase gently with its muzzle; the jaws again and again dilate, until the skin is strained so tight that every scale is isolated. Then grasp following upon grasp gradually and irresistibly engulfs the body, which, in its passage through the folds, has been compressed and attenuated to the most convenient possible form for this final opera-

tion. Death inflicted by such overwhelming action is almost instantaneous, in small animals especially.

BOAD or Bod, a tributary state in Orissa, with an area, including the *Kandh-Mals*, of 2064 square miles, and a population in 1872 of 108,868. The aboriginal tribes are the *Pan*, *Kandh*, *Dimal*, *Goala*, *Sud*, and *Keut*. Bod, the chief town, is in lat. 29° 50' 20" N., and long. 84° 21' 41" E. The reigning family are *Kshatriya Hindus*.

BOALEE. BENG. The jawbone of this fish is used in carding cotton for the *Dacca* muslins, as a substitute for the heckle and hand cards.—*Royle*.

#### BOAR.

Khanzar, . . . .	ARAB.	Dookar, . . . .	MAHR.
Baraha, . . . .	BENG.	Babi-alas, . . . .	MALAT.
Verrat, . . . .	FA.	Babi-utan, . . . .	"
Eber, . . . .	GER.	Varaha, . . . .	SANSK.
Hazir, Chazir, . . . .	HEB.	Walura, . . . .	SINGH.
Jangli Sur, Sur, . . . .	HIND.	Verraco, . . . .	SP.
Verro, . . . .	IT.	Adavi Koku, . . . .	TEL.

The boar is the male of the hog or swine. Of these, in Asia, are seven wild species, viz. *Sus scrofa*, *Linn.*, var. *S. Indicus*, *Bengalensis*, *Andamensis*, *Malayensis*, *Zeylanensis*, *Babyrussa*, and *Papuensis*. When the wild boar of India, the *Sus Indicus*, has the run of cultivated lands, it eats daintily; but when stinted for food it will revel on a dead camel, and when pressed by want it prowls around the villages in search of refuse. The wild boar of India is shot and hunted with dogs by natives, but British sportsmen there hunt it with the horse and spear; and of all the wild creatures in India, the boar exacts from its pursuers the greatest care.

The *Sus Indica* of Pallas, *Sus scrofa* of other naturalists, the common wild boar, is supposed to be the parent of one of the two groups into which domestic pigs are arranged. The *Sus scrofa* group or breed is known as the Chinese breed, and extends into Europe, North Africa, and Hindustan; but in the latter country the boar of the N.W. Provinces is not higher than 36 inches, though that of Bengal attains 44 inches. The parents of the other group are unknown.

*Sus scrofa* is not known in a wild state, but its domesticated forms come near to *S. vittatus* of Java. The Roman or Neapolitan pig, the domesticated breeds of China, Cochin-China, Siam, the Andalusians, Hungarian, the swine of S.E. Europe and Turkey, and the Swiss, are all of the *Sus scrofa* group, which, a Chinese author says, can be traced back for 4900 years. The Japan masked pig is the *Sus pliceps* of Gray, and has a deeply plicated or furrowed skin.

*Porcula sylvania*, the pigmy hog of the sal forest of North India, is called by the natives *Sano Banel*, also *Chota Sur*.

With the great *Chalukya* dynasty of the Peninsula of India and Gujarat, their boar standard was one of their chief prerogatives, and they coined a gold piece with the emblem of a boar. One of the great protecting incarnations of the Hindu god Vishnu was in the figure of a *Varaha* or boar.

In the mythology of the ancients, the wild boar was sacred to Typhon. In India, the Rajputs, on the first day of spring, worship *Vasanthi*, or spring, *Basanth*, personified; prince and vassal then chase, slay, and eat the wild boar. Personal danger is disregarded on this occasion, as want of success is deemed an omen that *Oomia*, the great mother, may refuse petitions during the year.

The boar hunt in spring-time is a Scythic custom. Amongst the Scandinavian Asi, the grand festival to Friya was in spring; then boars were offered to her by the Scandinavians, and boars made of paste were eaten by the people. Bakings in the shape of a boar were widely spread, as shown by the baking of 'cochelins' for New Year's Day in France. The Egyptian custom of baking swine-shaped pieces of dough is mentioned by Herodotus.

The Rajput festival is called Abairea, and has a religious origin. The boar is the enemy of Gouri of the Rajputs. It was so held of Isis by the Egyptians, of Ceres by the Greeks, and of Friya by the Northman, whose favourite food was the hog; and of such importance was it deemed by the Franks, that the second chapter of the Salic law is entirely penal with regard to the stealers of swine. The heroes of the Edda, even in Valhalla, feed on the fat of the wild boar Serimner, while 'the illustrious father of armies fattens his wolves Geri and Freki, and takes no other nourishment himself than the uninterrupted quaffing of wine;' quite the picture of Har, the Rajput god of war, and of his sons the Bhyru, Gora, and Kala, metaphorically called the 'sons of slaughter.' The cup of the Scandinavian god of war, like that of the Rajputs, is the human skull (cupra).—*Tod's Rajasthan*, i. p. 566; *Darwin*.

**BOARD.** Under the East India Company, the military and civil administration of British India was conducted by officials assembled in Boards. In the year 1784 the Government of India was placed under a Board of Control, composed of the king of Great Britain's ministers, who in that capacity bore the title of Commissioners for the Affairs of India. This system continued until the year 1858, when British India was taken under the direct control of the Crown. In that interval, however, the Home Government of India consisted of a board of 18 members, called the Directors of the East India Company and the President of the Board of Control. The Directors had mostly all the patronage as to appointments, except the higher offices and commands which were made in communication with the British Ministry, who likewise originated all questions of peace and war, possessed the power of reversing the Acts of the East India Company and of the Government of India, and also of sending out instructions on special matters to the Governor-General without consulting the Directors. The Presidencies were under a Council of four, and the subordinate administrations were under the Justice Court of Sadr and Faujdari Adawat, the Revenue, Military, Medical, and Marine Boards. Since India came under direct British control, the Court of Directors has been replaced by a Council, and the Military, Medical, and Marine Boards abolished.

**BOARDA - GOOMOODOO.** TEL. Benincasa cerifera.

**BOASOO.** MALEAL. *Mimusops kauki*, L.

**BOATS AND SHIPS,** the Filuka and Karib of the Arabs; the Markal, Kayik, Sandal, Nao, Jahaz, and Kishti of India.

The difference as to size between the boat and the ship, so marked in Europe, is less observable amongst the communities of Eastern and Southern Asia; and the Kishti of the people of India, the Prahu and the Kora-kora of the Malay, the various kinds of Manche of Pambam, Mangalore, and

Panyani, and the Patamar, range from a few tons to a few hundred tons. In India the Nao and the Kishti, in Burma the Thu or The and Serpa, are boats that might be described separately. In Britain, even, a boat may be a large or small vessel, used for traffic and passage, rowing or sailing on seas or rivers, and receiving names according to the construction, form, or purpose to which it is applied, as the wherry, punt, gig, pinnace, yawl, skiff, lugger, ferry boat, steamboat, packet boat, jolly boat, long boat, lifeboat, and canal boat; and in size they may range up to 15 tons burden. The sea-going vessels are known as sloop, smack, cutter, clipper, schooner, brig, brigantine, barque, and ship, and range from 15 to 3000 tons.

The boats in use along the coasts of the Peninsula of India well illustrate the readiness with which seafaring people adapt their materials to the requirements of their respective localities, and the rapid sailing boats of Bombay and the vicinity of Cannanore, and the Catamaran and Masula boat of the Coromandel coast are illustrations of this adaptation.

*Ganja* is a boat used for travellers on the Nile.

*Mtepe*, of Zanzibar, called Muntafiyah by the Arabs, is a sailing ship with a beam one-third of its length. Its planks are pegged together, not nailed, and it carries from 12 to 20 tons.

*Badan*, a sailing ship of Sur, Sohan, and Muscat, has a standing plank covering; makes 11 knots an hour.

*Kelek* is a leathern raft in use on the Euphrates and Tigris, and was known to the ancients as the 'Navigia Coriacia.'

*Kufa*, the circular bowl-shaped basket-boat (from the Arabic word, which means basket), is also used as the common wherry boat. Its fabric is of close willow-work, well coated, and made waterproof with the bituminous product of the country. It holds about three or four persons, with room enough, though not in the most agreeable positions. It is moved across by paddles. Herodotus notices the different kinds of boats plying on the rivers of Babylon, mentioning them as composed of willows and the skins of animals; and adds, that on their arrival at the great city, the owners sold all the material of the boats excepting the skins, and those they packed on the backs of asses, and carried whence they came. A raft is made of full-grown sheep and goats' skins, which are taken off with as few incisions as possible, and then blown up like a bladder and dried. A square framework, formed of poplar beams, branches of trees and reeds, is constructed of the size of the intended raft; the inflated skins are tied to it by osier and other twigs, the whole being firmly bound together. The raft is then moved to the water and launched. Care is taken to place the skins with their mouths upward, that, in case any should burst or require refilling, they can be easily opened by the raftmen. Upon the framework of wood are piled bales of goods and property, belonging to merchants and travellers. When any person of rank or wealth descends the river in this fashion, small huts are constructed on the raft, by covering a common wooden takht or bedstead of the country with a hood, formed of reeds and lined with felt. In these huts the travellers live and sleep during the journey. The poorer passengers bury themselves,

to seek shade or warmth, amongst the bales of goods and other merchandise, and sit patiently, almost in one position, until they reach their destination. They carry with them a small earthen mangal or chafing dish, containing a charcoal fire, which serves to light their pipes and to cook their coffee and food. The only real danger to be apprehended on the river is from the Arabs, who, when the country is in a disturbed state, invariably attack and pillage the rafts. The raftmen guide their rude vessels by long oars (straight poles), at the end of which a few split canes are fastened by a piece of twine.

A curiously-formed vessel, of a crescent shape, carrying one mast and a large lateen sail, trades between Baghdad and Bussora; under a fair wind, it can reach the latter place in six or seven days.

The *Kashmir* boats are the *Bagla*, a large vessel; the *Parinda*, a light, fast-sailing boat; the *Bakta*, a large-sized barge for loading grain; the *Dunga*, for ordinary merchandise; the *Shikari*, and the small *Banduqi* *Shikari*.

On the *Indus*, five kinds of boats are used between Attock and the sea. On the *Kābul* river and on the Upper *Indus* it is still the custom to stuff skins with reeds or straw, as floats. General Ferrier descended the *Kābul* river from Jalalabad to Attock on a raft so constructed. The best known are the *Zoruk* of the Upper *Indus*, the *Dunda* or *Dundi*, which plies from Mithanecote to the sea, and the *Dugga*, which, from its strong build, is specially suited to the navigation of the rapids between Attock and Kalabagh. The better kinds of wood used in their construction (sisu and large babul) are procured with difficulty; and various timbers are generally seen in one boat, such as sisu, babul, deodar, chir, bahn, and karil. Malabar teak is much prized in the Lower *Indus*, and fetches a large price. The ordinary ferry boats are constructed by the sides and bottom being prepared separately, and brought together to be secured by knees or crooked pieces nailed to the bottom and sides. The bottom is made of sisu, the knees of mulberry or olive, and the side planks of deodar. The wedges and trenails are usually made of tut and kahu. Ropes for rafts and boats are prepared either from hemp (*Cannabis Indica*), sirki (*Saccharum spontaneum*), *Typha latifolia*, dib, or other reeds, common on the river bank. Munj (*Saccharum munja*) is also largely employed by the native boatmen. The great boat-building localities of the Panjab are Pind Dadun Khan, Wazirabad, Jhelum, Attock, Nowshera, Hashtnagar, Mohud, and Kalabagh.

The *Panjab* boats, ships, oars, etc., are made of *Acacia speciosa*, *Capparis aphylla*, *Cedrus deodara*, *Dalbergia sisu*, *Fraxinus floribunda*, *Olea Europæa*, *Pinus longifolia*, *Populus Euphratica*, and *Salvadora oleoides*.

The boat in common use for transport in Sind and the lower part of the river is the *Dunda* or *Dundi*; it is flat-bottomed, with a slight convex inclination, for the additional facility of getting off sandbanks. The *Dundi* consists of three distinct parts, the two sides and bottom, the latter being adjusted to the others by warping the end up to the slope required, and then strengthened with joints or ribs (as they are termed); the boat thus admits of being dismembered and transported, a fact corroborative of the accuracy of Alexander's historians.

On the *Sutlej*, in the *Indus* and lower stream, the *Zoruk* is frequently seen. It differs from the *Dundi* in having no elevation at the stern, is square built, fore and aft, is of 40 to 50 tons burden, and carries no sail. The *Zoruk* is the common cargo boat at the Upper, as the *Dundi* belongs to the Lower *Indus*; it sails pretty fast, and sinks with prodigious facility.

The *Dundi* is well adapted for the transport of goods, but from insufficient construction many are annually lost. From the scarcity of large trees and the high price of teak plank, the carpenters are obliged to use the small wood, and most of them are formed of innumerable pieces fastened by bamboo pegs, nails being employed only to secure the knees and ribs. It has one mast, is square-rigged, and can only sail before the wind. Those on the *Khori* and *P'harran* branches of the *Indus* are from 20 to 30 candies burden.

*Kotal* is broad-beamed, and used as a ferry boat. The *Jumpi*, or state barges used by the late Amirs, were strong, teak-built, double-masted, decked vessels, propelled by enormous sweeps, and having pavilions at either extremity. The *Zoruk*, the *Nawuk*, and the *Dunda* are nearly all flat-bottomed, and, though clumsily formed, are strong and safe. The *Nawuk* and *Dunda* are found principally upon the *Chenab* and the *Sutlej*; they have pointed bows and sterns.

*Mushak*.—Natives cross the *Panjab* rivers upon inflated buffalo and sheep skins, the mouth of which is sewn up, and the legs made air-tight below the knee and hock joints, so that the figure of the animal is somewhat preserved, and they are thus easily carried. Burnes says he has seen upon the *Indus* 'a man with his wife and children in the middle of the stream, the father on a skin dragging his family, seated upon reeds, their clothes and chattels forming a bundle for the head.' Much art is required to manage these air-bags. Lieutenant Wood nearly lost his life in attempting to bestride a *Mussak*.

The *Tirha* of the *Indus* is a rude boat made of the leaves of the *Typha elephantina*, used during the inundations for crossing the river.

*Canoe of the Malabar Coast*.—From Cape Comorin to Calicut, on the western side of the Peninsula, the coast abounds with fish, which is generally taken with the hook and line by the natives of the fishing villages, in a small canoe, the best description of which is formed from the angely wood tree, *Artocarpus hirsuta*; but the inferior sort is of *cherne marani*. They are cut out from the solid tree, and are from eight to twenty feet in length, and from one and a half to two feet in breadth, the depth being about one, or one foot and a half. They are managed with much dexterity by the natives, with a scull-paddle. On the backwater of Cochin, and on the river's mouth, they are employed in great numbers in taking the scer fish, or country salmon, etc. The largest sort of boats are used for the conveyance of rice and merchandise on the numerous rivers which disembody into the backwater, to the extent of 150 miles, parallel to the sea-coast. At times these boats are converted into the

*Jangar*, used on the rivers of the *Malabar Coast*, and made into a double platform canoe by placing a floor of boards across two boats, with a bamboo railing which extends from ten to twelve feet fore and aft, and sixteen feet long; and when

these boats are thus formed into rafts, cattle and burdensome articles are conveyed across the rivers, as also the native regiments, with all their followers, horses, bullocks, baggage, carts, etc.

*Pamban Manche, the Snake Boat of Cochin*, is a canoe of great length; they are used by opulent natives and Europeans as boats for the conveyance and despatch of persons on the numerous rivers and backwaters, particularly on that between Cochin, Allepey, and Quilon, which is about 80 miles southward, and on that which runs to Ralipact and Trichoir; the former place being about 20, the latter about 60 miles to the northward. These boats are from 30 to 60 feet in length, without any regard to breadth or depth, as they are worked from the solid tree. The broadest do not exceed 3 feet. Those of the raja and officers of state are very handsomely fitted up, and carved in a most fantastical manner; they are made very neat, and even splendid, with painting, gilding, etc. The largest boats are sculled by about twenty men, double-banked; and when pressed, their velocity is surprising, as much as a mile in five minutes. Mr. Edye had himself been sculled in one of them a distance of forty-eight miles in six hours. These boats are peculiarly adapted to the rivers; for it frequently occurs that in the dry season there are sandbanks, perfectly dry, nearly a hundred yards in breadth, over which they must be drawn by the strength of the few men who are in them, the smaller size having only six rowers and a cockswain. Those natives who can afford the expense, have the cabin neatly fitted up with venetian blinds on the sides, but generally the cuscus or grass-mat is substituted. This boat is formed from the angely-wood, which is very durable if kept oiled.

*Cochin Bandar Manche, or Canoe of Burthen*,—are canoes which are cut and formed from the largest and softest timber of the forest. They are from 20 to 50 feet in length, their breadth and depth being proportioned to the full size of the tree, so as to reduce its dimensions as little as possible. They will carry about 18 tons burden, and are made from 3 to 5 inches thick at the bottom; but at the top of the side, or gunwale, about 1½ to 2 inches, with a proportionate increase of thickness at the extreme ends to protect the end-grain of the wood, and withstand any shock that they may meet with. At the distance of about 5 feet on the inside there are ribs about 6 inches broad, projecting about 2 inches from the side of the boat, for the purpose of giving support and strength to the body of the canoe. These boats may be considered valuable for the service of the port at which they are used, and, notwithstanding their heavy appearance, they are very buoyant, and go very fast through the water. In one of about 35 feet long, with six men and a tindal (cockswain), Edye passed the Minden's (the admiral's ship) barge, which had twelve men on board, and in a distance of four miles to that ship's anchorage he gained on them by time about twenty minutes, although there was a strong sea-breeze and swell against him. At Cochin, these boats are used for the purpose of conveying various articles of burden and water to the ships in the roads.

*Mangalore Manche of the Western Coast of the Peninsula* is a flat-bottomed boat of burden, about 25 to 35 feet long, 6 to 7 feet broad, and 4 to 5

feet deep. It is formed to meet the river, which is very shallow and flat; and to land the cargoes of the Patamars, which are discharged and loaded at the mouth of the rivers. These boats are sewed together similar to the masula boat and other native vessels; they are forced along by bamboo poles, as the water is not more than from 6 to 10 feet deep, except in the south-west monsoon, when the rapids swell, and the whole of the river is considered impassable; and at this period all the vessels are taken to the shore and laid up.

*Calicut Manche* is a boat very similar to that of Mangalore, with the exception only of a raking stem, for the purpose of taking the beach, as the port of Calicut is open to the coast and there is no river. These boats are propelled by the paddle and sail, and generally carry eight men; they are much employed in watering and completing the sea-stock of ships homeward-bound; also in loading ships with pepper, timber, etc., for Bombay; and in shipping the produce of the forests of Canara and Malabar, all of which is rafted off to vessels called Dow, Boatile, Patamar, etc.

*Panyani Manche* is a coasting boat, of about 50 feet long, 10 to 12 feet broad, and 5 to 7 feet deep. It is framed with timbers and planks, which are sewed together. The timbers are about 4 feet asunder, and on them, inside, some few planks are placed as bands and clamps, which are nailed to the frame. These are very rudely put together, and not of much importance either in form or construction. During the south-west monsoon, or from June to November, they are laid up at Baipur river for safety, and are only used in the fine-weather season. They carry the productions of the cocoanut tree, viz. coir, copra, cajan, the leaf of the *Corypha umbraculifera*, which is used for coverings of houses, also for books, and various other purposes; jagari, oil, and arrack, to Cochin and Mangalore; and bring from these ports rice, cloth, salt, etc. These vessels keep along shore, and take advantage of the sail in rowing. They have generally from eight to ten men, who are fishermen of the Mopila caste of Musalmans, descendants of the first Arabian settlers on the shores of the Peninsula, and who, marrying the daughters of the country, obtained the name of Mapillai.

The *Boatila Manche* of the island of Ceylon navigates the Gulf of Manar, and the southern part of the Peninsula of India. This boat, which is about 50 to 60 feet in length, 16 to 18 feet in breadth, and 8 to 10 feet in depth, has more of the European form than any of the Indian-built vessels that are met with. The after part shows the origin to be of Portuguese construction, as it is very similar to that of many of the boats still in use by the people of that country, which are said to be of the same shape as the vessels in which Vasco De Gama sailed to India. They have a deck fore and aft, and are built with all sorts of jungle wood in a very rough manner, and fastened with nails and bolts. They are equipped with one mast, which inclines forward, and a square lug-sail; also a small bowsprit, at about the angle of 45°, with a sort of jib foresail, one pair of shrouds, and a backstay, which completes the rigging. These vessels carry on the trade of the island across the gulf. The exports are rice, tobacco, etc., and the imports, cloth.

The *Bombay Fishing Boat* is one of the swiftest



and most elegant sea-going vessels of that coast. A complete set of models of the native vessels plying on the coast, at an estimated price of Rs.15 each, or about Rs.1000 in all, was sent to the Exhibition of 1851. The mode of building is precisely the reverse of that pursued by Europeans, who begin with drawing the lines, then lay down the keel, ribs, and frame, and finally applying the planking. In India, drawn lines are dispensed with altogether. Having laid down the keel, the Indian shipbuilders fasten on the planking, leaving the ribs and frame to the last. The keel having been laid, and the stem and sternposts put in their places, they are fashioned in both sides with a groove. The lower edge of the plank next laid is made to conform in shape to this. The under groove is smeared over with red ochre and water, and the edge of the plank that follows is tried on from time to time till it takes a tinge everywhere, showing with what exactness it coincides. It is then steeped in water, and bent over a fire of wood into the proper shape, and applied to its place. When all is ready, the channel in the lower plank is filled up with cotton and tar. The two planks are now sewed together in the following manner,—a pair of holes are bored in the upper and a corresponding pair in the lower plank, all along at intervals of a foot or two, according to the nature of the lines; a strong coir string is laced through this in the form of the letter X, the knot being inside. A stout wedge of wood is next driven through the strings outside, so as to bring the planks perfectly in contact. The planks being put sufficiently in their places, when gunwale high is attained, the timbers are put in; when the planks have been nailed to them, the sewing holes are filled up either with nails when opposite a timber, or with wooden pins. The masts rake forward instead of back; the keel is hollow in the middle, and not so long as the sternpost; the forepart of the boat sharp, with hollow lines, the stern plump and round. The Bombay fishing boats can beat the best of the English yachts. There are three great fishing villages in Bombay island, at Worlee, Sewree, and Mahim. A Patamar employs from 15 to 20 men, a fishing boat from 10 to 15, a canoe from 3 to 4. Canoes are chiefly employed in the coast fishing, and attending the men on the mud banks, and in landing cargo when there is no depth of water sufficient for larger vessels. They are hollowed out of a single log, and are very servicable, handsome-looking, well-finished craft. They are impelled either by paddles or sails; when the latter are employed, an outrigger is resorted to; they will bear a surprising stretch of canvas, and make their way rapidly through the water.

The Patamar vessels sail remarkably well, and stow a good cargo. They belong principally to Bombay merchants, and partly carry on the coasting trade to that port. They are grab-built, that is, with a prow stem, which is the same length as the keel; and the dimensions of the large class are 76 feet 6 inches in length, 21 feet 6 inches in breadth, 11 feet 9 inches in depth, and about 200 tons burden. They are planked with teak, upon jungle wood frames, and are really very handsome vessels, being put together in the European manner, with nails, bolts, etc.; and their bottoms are sheathed with inch-board, and a layer of chunam mixed with cocoanut oil and a portion of

damar (country rosin); this is a very durable substance, and a great preservative to the plank against worms. Some of the smaller of these vessels, of about sixty tons burden, are sewed together with coir, as other native boats are. The small class has one, and the large class two, masts, with the lateen sail; the foremast raking forward, for the purpose of keeping the ponderous yard clear when it is raised or lowered. The yard is slung at one-third of its length; the tack of the sail is brought to the stern-head, through a fixed block, and the sheet hauled aft at the side, as usual. The halyard is a pendent and treble block from the masthead aft to midships; thus acting as a backstay for the mast's security, together with about two pairs of shrouds. These vessels generally export salt from Bombay to the coast, and take back coir, rice, cocoanut, copra, oil, timber, sandal-wood, pepper, and various articles, the production of the coast. They are navigated with much skill by men of the Mopila caste, and other Musalmans, and have a crew of ten or twelve men and a tindal, who are good pilots and navigators off the coast from Bombay to Cape Comorin,—generally speaking, honest and trustworthy.

The Arab Dow is employed in the trade between the Red Sea, the Arabian coast, the Gulf of Persia, and the coasts of India, in Cutch, Gujerat, and Malabar. They were also used in the Persian Gulf for war and piracy. They are always manned by Arabs. The Arab Dow is 50 to 500 tons, but usually of about 150 to 250 tons burden by measurement; grab-built, with 10 or 12 ports; about 85 feet long from stem to stern; 20 feet 9 inches broad, and 11 feet 6 inches deep. Of late years this description of vessel has been built at Cochin, on the coast of Malabar, most perfectly in the European style. These vessels have a great rise of floor, are calculated for sailing with small cargoes, and are fully prepared, by internal equipment, for defence, with decks, hatchways, ports, poop-deck, etc., like a vessel of war; many of them are sheathed on two-and-a-half-inch plank bottoms with one-inch board, and the preparation of chunam and oil, as before described, which is called galgal, put between the planks and sheathing-board, causing the vessel to be very dry and durable, and preventing the worm from attacking the bottom. The worm is one of the greatest enemies in India to timber in the water, while the white ant is as much so out of it. On the outside of the sheathing-board there is a coat of whitewash, made from the same articles as that between the sheathing and planks, which coat is renewed every season they put to sea. These vessels have generally one mast and a lateen sail; the yard is the length of the vessel aloft, and the mast raking forward for the purpose of keeping this ponderous weight clear in raising and lowering. The tack of the sail is brought to the stern-head, and sheets aft in the usual way; the halyards lead to the taffrail, having a pendent and treble purchase-block, which becomes the backstay, to support the mast when the sail is set; this, with three pairs of shrouds, completes the rigging, which is very simple, the whole being of coir rope. (The Ki-Dow is a small Dow.) Several of these vessels were fitted as brigs after their arrival in Arabia, and armed by the Arabs for cruising in the Red Sea and Arabian Gulf, as piratical vessels; they



were also the class of vessels of which Tipu Sultan's fleet at Onore (Hunawar) consisted. When armed, they were too powerful for the Bombay marine brigs, but this never happened but when in great numbers and the brigs weak and unsupported. Sir John Malcolm says the large Dow ships make generally one voyage in the season to the southward of Arabia, taking advantage of the north-east monsoon to come down, and the south-west to return with an exchange cargo. They generally bring dates, fruit, preserves, Shiraz wine, and horses, and take back rice, coir, canvas, cocoanuts, oil, timber, damar, etc., various articles of cloth of the country manufacture; and from Bombay, European articles of every description. The trade in those vessels, extending from Allipey, the southernmost port on the coast of Malabar, up to Bombay,—all the trade to Bengal,—is carried on by ships which are called 'country traders,' from the Gulf of Persia and Arabia.

The *Bagla* or *Budgerow* takes its name from an Arabic word, the feminine of *baghl*, a mule. The *Bagla* is engaged in the trade of Cutch, Gujerat, and the Malabar coast, to the Gulf of Persia, the coast of Arabia, and the Red Sea. They are Indian vessels, and manned with Indian seamen called lascars. It is one of the most ancient vessels to be met with in the Indian seas. Their extreme length from stern to taffrail is about 74 feet, the breadth about 25 feet, and the depth in hold 11 feet 6 inches, with about 150 tons burden. The peculiarity of form and extraordinary equipment of these vessels is said to have been the same from the period of Alexander the Great. They are armed with two guns on the afterpart or right-aft of the stern, for defence against pirates, and have their poop-decks with a round stern, their extreme sections about the centre or middle of the vessel; they are very broad in proportion to their length, with a sharp rising floor; the stern is straight, and rakes very little more than the stern-post. These vessels are constructed with timbers and planks, which are nail and trenail fastened in the most rude and unsafe manner possible. The topside above the deck is barricaded with mats on the outside of the timbers, which run up to about eight feet from the deck; and when they have no cargo on board this barricade is removed. They have only one mast, with a huge yard made from two spars, the small ends lashed together, and a lateen sail, the tack of which goes to the stern-head; they generally trade like the Dow, and are navigated by Arabs and the people of Cutch. This singular and rude vessel, as well as the Arab Dow, is peculiarly adapted to the coasts of Arabia and the Red Sea, which are subject to periodical winds, during which these vessels are navigated with much ease.

The *Sumbuk* is a small coasting vessel from 15 to 50 tons burden, trading in the Red Sea.

The *Doni* of the Coromandel coast is a huge vessel of the ark-like form, about 70 feet long, 20 feet broad, and 12 feet deep, with a flat bottom or keel part, which at the broadest place is 7 feet, and at the fore and after parts of the vessel it breaks into 10 inches, which is the siding of the stem and stern post. The fore and after bodies are similar in form from midships. Their light draught of water is about 4 feet, and when loaded about 9 feet. These rude, unshapely vessels trade

from Madras and the east coast to the island of Ceylon and Gulf of Manar. They have only one mast, with a long sail, and are navigated from land to land and coastwise in the fine season only. The rate of current in the Bay of Bengal is very great at the change of the season or monsoon, as much as sixty miles in twenty-four hours. When they are off a port in a calm, their sailors throw a handful of sand or shells and feathers in the calm sea, and by the drifting of the feathers on the surface, and sinking of the sand or shells, a calculation of the rate of current is formed, and they anchor off the coast accordingly. The anchor is made by lashing together three crooked branches of a tree, which are then loaded with heavy stones, and their cable is formed from coir yarns. In fact, the whole equipment of these rude vessels, as well as their construction, is most coarse and unseaworthy, and far behind those of any other part of India.

Mr. Edye remarks that among all the numerous vessels of every class and description which traverse the ocean, there is a peculiarity of form and construction intended to meet the various localities of the ports or seas in which they are navigated; and perhaps in no part of the globe is this principle more fully displayed than in the Indian seas, and on the coasts of the southern Peninsula of India, including the island of Ceylon, where the nature and change of the season, the monsoons, and the navigation of the seas and rivers, are singularly well provided for by the truly ingenious and efficient means adopted by the natives in the formation of their rude but most useful vessels.

*Catamarans of Ceylon, and of the Eastern and Western Coasts of the Peninsula*, are formed of three logs of timber, and are used by the natives for similar purposes; the timber preferred for their construction is of the dup wood, or *cherne maram* (piney tree). Their length is from twenty to twenty-five feet, and breadth two and a half to three and a half feet, secured together by means of three spreaders and cross-lashings, through small holes; the centre log being much the largest, with a curved surface at the fore-end, which trends and finishes upwards to a point. The side logs are similar in form, but smaller, having their sides straight, and fitted to the centre log. The Catamaran is generally navigated by two men, sometimes by one only, but with great skill and dexterity; they think nothing of passing through the surf on the beach at Madras, and at other parts of the coast, where the boats of the country could not live in the breakers; and they are propelled through the water to ships on the coast, when boats of the best construction and form would swamp. In Ceylon, in the monsoons, when a sail can be got on them, a small outrigger is placed at the end of two poles as a balance, with a bamboo mat and yard, and a mat or cotton cloth sail, all three parts of which are connected; and when the tack and sheet of the sail are let go, it all falls fore and aft alongside, and, being light, it is easily managed. In carrying a press of sail, they are trimmed by the balance lever by going out on the poles, so as to keep the log on the surface of the water, and not impede its velocity, which in a strong wind is very great. They are frequently met in with ten or fifteen miles off the southern part of the island of Ceylon, and will convey any letter or despatch to the shore with

safety; but as to its dryness, the man who takes it has nothing but a pocket made from the leaf of the arcaea tree (*A. catechu*, *Lin.*), which is tied round his waist, and is the only article about him. These are the persons who are employed in the pearl fishery.

Canoes are largely used in India as ferry boats, and have shapes and forms to suit the rivers and waters. Small canoes are formed of hollow palmyra tree, two of which lashed to a couple of spars form the usual mode of crossing lakes and rivers in the Circars; the root forms the head of the canoe, the smaller end is either elevated out of the water by the form, or some six inches of the pith is left at that end. As this decays, a lump of clay supplies its place. Formerly, seagoing vessels were planked with this wood, but the iron fastenings are soon destroyed. Boats planked with it were till lately common on the Godavery, being built probably where sawyers were not procurable. Canoes of Calicut are hewn out of the trunk of the jack-fruit tree, *Artocarpus integrifolia*. Canoes of Point de Galle and the Malabar coast have weather-boards on an outrigger in the form of a smaller canoe; they are sharp at both ends, and beat to windward without tacking. The Jangar of the Malabar coast, for rivers, is a kind of canoe.

The *Point de Galle Canoe*, or *Market Boat*, is formed from a single stem of dup wood, or piney varnish-tree. They are from eighteen to thirty feet in length, from eighteen inches to two and a half feet in breadth, and from two or three feet deep, exclusive of the wash-board, which is about ten inches broad, and sewed to the gunwale by coir yarns, with loose coir padding on the joints, in the same manner as the other boats used in India are sewed together, which will be more fully described below. These boats are fitted with a balance log at the end of the bamboo outrigger, having the mast, yard, and sail secured together, and, when sailing, are managed in a similar way to the Catamarans. Vessels passing the southern part of the island of Ceylon are generally boarded by these boats, even at the distance of twenty to twenty-five miles from shore. They will sail at the rate of ten miles an hour in strong winds, which are generally prevalent there, and with a crew of five men. As the outrigger must always be kept to windward, and shifting it from side to side would be impossible, the canoe is so constructed as to proceed with either end foremost. This form of canoe is common wherever the Malays have extended themselves, throughout Polynesia and the coral islands of the Pacific, and to Madagascar and the Comoroa, where a Malay colony settled. The great canoes of Ceylon called *Ballam* or *Vallam* are usually made of the *Artocarpus hirsuta*, the angely or angelica tree.

*Madras Masula Manche* is used all along the eastern coast of the Peninsula. It is formed with a flat bottom, for the purpose of taking the beach in the surf, when European boats cannot approach it. These boats are beached in the third surf, and taken most completely out of the water, on the immediate receding of the swell, by natives. They are 30 to 35 feet long, 10 to 11 feet broad, and 7 to 8 feet in depth. Their planks are sewed together with coir yarns, crossing the seams over a wadding of coir, which presses on the joints, and prevents leakage. By this peculiar means of security, the boat remains pliable, and yields

to the shock which it receives on taking the ground; whilst boats with framed timbers and planks, nail or trenail fastened, would be broken to pieces from the heavy surf, that at times runs as high as from six to ten feet. The Catamaran can be kept in attendance as a life-preserver in the event of any accident to the Masula boat by upsetting, or in case of any of the Europeans being washed out by the surf. The crews of the Masula boats are brave, self-reliant men. The Masula boats receive their cargoes and passengers from the ships outside the surf, and land them in perfect safety. They are rowed by twelve men, in double banks, with paddles, that is, a board about ten inches broad and fourteen inches long, fixed at the end of a pole. They are steered by a tindal (cockswain), and one or two men constantly bale out the water. The steersman gives time by a song, which is sung by all the boatmen, and, according as its modulations are slow or quick, the oars are plied. These modulations are regulated by the waves, as they may be slow or rapid in succession.

The *Ganges* boats are the Budgerow, Boleah, Panswah, Palwar, Puteli, Bhur, Oolak, and Dengi. The bulky Oolak, or baggage boat of Bengal, is sometimes as large as the Puteli, and used for the same purposes. The Palwar and Bhur are seagoing ships.

The *Puteli* is a large boat used for goods traffic.

The *Palwar*, also a cargo boat, from 15 to 20 tons burden, was originally built at Dacca.

All the common arts and manufactures of Bengal are carried on at Dacca, but in none of them do the Dacca workmen show more superior skill than in that of boat-building. For their work in this art they have been celebrated since the reign of Jahangir, when the Nowarrah was established here for the protection of the lower districts of Bengal against the incursions of the Mughls of Arakan.

The *Tista* river in the Terai at Icelpigoree is navigated by canoes, 30 to 40 feet long, some being rudely cut out of a solid log of sal, while others are built, the planks, of which there are but few, being sewed together, or clamped with iron, and the seams caulked with the fibres of the root of the dhak (*Butea frondosa*), and afterwards smeared with the gluten of *Diospyros embryopteris*. The bed of the river is here three-quarters of a mile across, of which the stream does not occupy one-third; its banks are sand-cliffs, fourteen feet in height.

On the *Irawadi* rivers, two kinds of vessels, of entirely different structure, are used,\* the larger of which may reach to 120 or 130 tons burden.

The larger boats are termed *Huan*, and are of the form of construction more commonly met with. The keel-piece is a single tree hollowed out, and stretched by the aid of fire when green,—a complete canoe, in fact. From this, ribs and planking are carried up. The bow is long, with beautiful hollow lines, strongly resembling those of the modern steamers. The stern rises high above the water, and below the run is drawn out fine to an edge. A high bench\* or platform for the steersman, elaborately carved, is an indispensable appendage. The rudder is a large paddle lashed to the larboard quarter, and having a short pillar passing athwart the steersman's bench. The most peculiar part of the arrangement of these vessels is in the spars and rigging. The mast consists of two spars; it

is in fact a pair of shears, bolted and lashed to two posts rising out of the keel-piece, so that it can be let down, or unshipped altogether, without any difficulty. Nearly the same kind of mast is used by the Illanun pirates of the Eastern Archipelago. When chased, they are thus enabled to run into a creek and drop the mast instantaneously, so that it gives no guidance to their whereabouts. Above the mainyard the two pieces run into one, forming the topmast; wooden rounds run as ratlines from one spar of the mast to the other, forming a ladder for going aloft. The yard is a bamboo or a line of spliced bamboos of enormous length, and, being perfectly flexible, is suspended from the masthead by numerous guys or halyards, so as to curve upwards in an inverted bow. A rope runs along this, from which the huge mainsail is suspended, running on rings, like a curtain, both ways from the mast. There is a small topsail of similar arrangement. The sailcloth used is the common light cotton stuff for clothing. If of any heavier material, it would be impossible to carry the enormous spread of sail which distinguishes these boats. The mainyard of one vessel was found to be 130 feet long, and the area of its mainsail would not be very much less than 4000 square feet, or one-eleventh of an acre. From their rig, these boats can, of course, scarcely sail but before the wind. But in ascending the Irawadi, as on the Ganges during the rainy season, the wind is almost always favourable. A fleet of them speeding before the wind with the sunlight on their bellying sails, has a splendid though fantastic appearance. With their vast spreading wings and almost invisible hulls, they look like a flight of colossal butterflies skimming the water.

*Pein-go* or *Pein-go-ma* is another description of Burmese boat, and it is said to be the peculiar craft of the Ning-the or Kyendwen river. Though it traffics to all parts of the Irawadi, it is extensively used at Ye-nan-young for the transport of petroleum. It is flat-bottomed or nearly so, having no canoe or keel-piece like the Hnau, but being entirely composed of planks, which extend throughout the length of the vessel, wide in the middle and tapering to stem and stern like the staves of a cask. A wide gallery or sponson of bamboo, doubling the apparent beam of the boat, runs the whole circuit of the gunwale. These boats are generally propelled by oars or a pole, though occasionally carrying sails, but not of the same spread of cloth as the Hnau. The prow of a Burmese boat appears to be regarded by the Burmese boatmen with almost as much superstitious veneration as the quarter-deck of a frigate is by an English post-captain.

The buoyancy of the *Pein-go* boat is increased by one or two large hollow bamboos being lashed with rattans along the water-line. When laden with cargo made up into bales, a ledge, about 3 or 4 feet broad, made of bamboos, with a rail, is thrown out the whole length of the sides, for increase of stowage. The cargo is protected by a thatch roof. The steersman sits at the stem on a high chair, elaborately carved, and having a little thatch roof. When not favoured by a breeze the boat is propelled by 6 or 8 rowers.

*Loung-zayet*, is a round-bottomed boat, with stem and stern high but rounded in or curved in; in other respects like the *Pein-go-ma*.

*Loung-go*.—Bottom made up by scooping out a

very large log. The depth of the boat is increased from two to three feet, by having nailed on planks running from stem to stern. Six to eight feet of the stern end is covered in by a hood of bamboo matting, made water-proof with earth oil or earth air and dammer; here the crew and family live. The large boats of this description have a mast and sail; the smaller ones, when favoured with a breeze, put up two bamboos ten or fourteen feet in length, joined at the top and spread out at the bottom, and for a sail both men and women's clothes are spread out. The crew are three or four and a steersman, generally the owner.

*Ka-do-lay*, a ferry boat, bottom made from a single log, sides planked, the whole length from 1 to 2 feet in breadth; about 5 or 6 feet of the stern end is covered with a rounded hood of thatch and bamboo. The steersman sits at the extreme stern end and steers with a paddle, while the boat is propelled by two rowers.

*Sa-dho*, a canoe made up from one log, varying in length from 6 to 15 feet and 2 to 2½ feet in breadth.

Canoes of two different forms are in use on the Irawadi, some of which are ridiculously small in proportion to the number of persons they carry.

*Loung*, a racing boat, bottom made up of one large long log, from 30 to 40 feet or more in length, with a side planking like the *Ka-do-lay*, paddled by 25 or 40 men according to size.

*Gandoo*.—This is the largest kind of native trading boat; it is built on a cagoe of a single tree of the largest size, chiefly of peengado, but teak and thengam canoes are also used for this purpose. These canoes are from 25 to 30 cubits long and 3 to 4 cubits wide; ribs are fastened inside the canoe, and planks are then built on them up to the size required; the largest are 35 to 40 cubits long and 8 cubits deep, with a breadth of 15 cubits. Burden from 40,000 to 60,000 viss, and have a crew of from 40 to 50 men. They are built principally in the Henzadah district; they have two masts, and are rigged with square sails on the foremast, generally two of very large size. They trade to Arakan and Dacca chiefly, the cargo consisting principally of cutch and cotton, which they exchange for betel-nut and tobacco, and generally realize large profits.

*Katoo*.—This form of trading boat is an improvement on the foregoing. It is built with a thick plank from a keel, in the same way as ordinary vessels, and usually with the fore part in imitation of the Chinese junk. The largest kind carry about 20,000 viss, and the rig is similar to the junk, two or three fore-and-aft sail, which enable them to beat when the wind is adverse.

*Sampan*, a Chinese ferry boat shaped much like a spoon with just the handle cut out, leaving its shoulders projecting. The boat is flat-bottomed, built of teak planks nailed to ribs set about 18 inches apart; over the ribs are planks loosely fitted on and forming a deck. The boat is propelled by a single Chinaman, who stands in the bowl of the spoon with his face to the head of the boat. Sometimes a large square sail is used, when a large square rudder is shipped to guide the boat. A very unsafe boat under sail. It is painted like the junk in the forepart and stern. About two feet of the head of the boat is planked up, and serves as a box. Cost of *Sampan*, Rs. 50 to Rs. 60.

The *Sampan* boat at Singapore is remarkable

for its swiftness both with sails and oars. When skilfully managed, they are exceeding safe, and are sometimes employed on rather distant coasting voyages, from Singapore to Penang, for example. The passenger Sampan is employed at Singapore and on the Irawadi chiefly in conveying passengers between the shore and the shipping.

*China, Malacca, Archipelago.*—The boats of the Straits of Malacca are the Prahū, Sampan, Lorcha, Pukat, Chompreng, Sekong, and Tong-kong or Ting-king. In the Eastern Archipelago, the generic name for a boat or vessel, large or small, is Prahū, a word which belongs equally to the Malay and Javanese languages, and from these has been very widely spread to others, extending as a synonym to the principal Philippine tongues. The usual name for a canoe or skiff, both in Malay and Javanese, is Sampan. The large vessels which the natives of the Archipelago used in war and trade were called by them *Jung*, which is the word, corrupted *Junk*, that Europeans apply to the large vessels of the Chinese, of which the proper name is *Wang-kang*. For a square-rigged vessel or ship, the natives have borrowed the word *Kapal* from the Teling people.

The *Chompreng* is a river cargo boat.

The *Sekong* is made of one log of wood, very sharp fore and aft, with long outriggers to prevent its upsetting.

*Pantjallang*, of the Malay, is a canoe made from a tree in Palembang; some of them are 42 feet long. The paddlers were liable to be seized by crocodiles.—*Court*.

The *Buluk* is a canoe of Sumatra similar to the *Pantjallang*, but with gunwales raised by additional planks. It is a safe boat; used for goods.

The Malay war *Prahū* is built of timber at the lower part; the upper is of bamboo, rattan, and kajan (the dried leaf of the Nipa palm). Outside the bends, about a foot from the water-line, runs a strong gallery, in which the rowers sit cross-legged. At the after part of the boat is a cabin for the chief who commands, and the whole of the vessel is surmounted by a strong flat roof, upon which they fight, their principal weapons being the kris and spear, both of which, to be used with effect, require elbow-room.—*Murray's Ind. Arch.*

The ordinary Prahū made use of by the Malay pirates at the present day, are from eight to ten tons burden, very well manned, and exceedingly fast. Usually they are armed on the bows, centre, and stern with swivel pieces.

The most common pirate vessels made use of among the floating communities from the Straits to the south-eastern groups, are the Penjajap and Kakap, with Paduakan, and Malay boats of various size and construction.

The *Penjajap* Prahū is of light build, straight, and very long, of various dimensions, and carrying usually two masts, with square kajan sails. This boat is entirely open, except that aft is a kind of awning, under which the head-man sits, and where the magazine of arms and ammunition is stowed away. In front it carries two guns of greater or less calibre, of which the muzzles peer through a wooden bulwark, always parallel to the line of the keel. Penjajap of large size generally carry, in addition to these, some swivel pieces, mounted along the timber parapet; while boats of inferior tonnage are armed only with two lelah,

elevated on a beam or upright. From twenty to thirty rowers, sitting on benches well covered with mats, communicate to the vessel with their short oars a steady and rapid motion, the more swift in proportion as the Prahū is small. Large ones, therefore, are often left hidden in some creek, or little maze of islets, while the light skiffs, flying through the water, proceed on their marauding errand.

The *Kakap* Prahū is a small light boat, provided with a rudder oar, but with no other oars or sculls. It carries only one mast, with a single quadrangular sail. Like the *Penjajap*, it is built of very buoyant timber, planks being held together by wooden pins, and lashed with rattans. The pirate never goes to sea with a *Kakap* alone, and the voyager may be sure, whenever he descries a *Kakap*, that a *Penjajap* is not far behind, moving along, perhaps in the shadow of the high coast, or lurking behind some island, or lying within the seclusion of some woody creek. Eight or ten of the best fighters are usually chosen to man these light skiffs, which remind us of those flying Prahūs of the Ladrões. In calm weather, the pirates row in these buoyant galleys along the shore, or mount the small rivers, confiding in their agility; and, knowing well that if surprised they may fly into the woods, they bear their little skiff with them, and launch it again at some spot unknown to their pursuers.—*Kolff, Rapport*, 1831.

The *Paduakan* have a single mast in the form of a tripod, and carry a large lateen sail of mat. They are from twenty to fifty tons burden, and of great beam, with lofty sides, and little hold in the water. They are steered by two long rudders, which are lifted up when the vessel is moored or passing through a shallow.

The trade with New Guinea and the Eastern Islands (commonly called the Bugis trade), and the trepang fishery on the north coast of Australia, is carried on chiefly in the *Paduakan*. These leave Macassar and the other parts of Celebes for the Eastern Islands during the westerly monsoon, returning with the south-east trade wind.

A second-class *Illanun* pirate *Prahū* of Mindanao carries a crew of about 60 men. It has a stage or platform suspended to the mast, with grappling hooks attached to the end, which is used as a bridge for boarding a prize. The first-class *Illanun* pirate *Prahū* of Mindanao carries a crew of 100 men or thereabout. In this description of vessel, the tripod mast, the two after feet of which work on hinges, is used as a bridge in boarding.

*Kora-kora* is a boat of the Malay Archipelago, near Batchian, some of them of 4 or 5 tons burden. They are open, have a bamboo outrigger five feet on each side, which supports a bamboo platform; they are low in the water. A boat having two outriggers, with balance logs, is used by the natives of some of the islands in the Eastern Archipelago. The natives of New Holland appear to use a similar contrivance, but of a more simple construction.

The Chinese, besides their ocean-going ships, have Junks for war and peace, and for their rivers.

*Koo-Tay*, or fruit boats.

*Si-qua*, lighters for tea; cassia, passenger, mandarin, flower, bed-chamber, and Hong boats; floating kitchens, and floating homes for sailors.

*Nam-mo-Teng*.

*Sa-Teng* or *Sampans*, hawkers' *Sampans*, ferry boats, dragon boats, post boats; floating rice stores, rafts.

The ocean-going *War Junks* of China are of great size, have several water-tight compartments, with very high bulwarks. They are three-masted, and generally fly at the main a flag with a representation of the Yin and the Yang, or the male and the female principle. The sails are of matting, the mainsail, shaped like a butterfly's wing, of matting and cocoanut fibre; and cotton cloth, with ropes made of bamboo, rattan, coir, or hemp, the cables as a rule being of rattan.

A smaller war Junk with two masts is employed on the rivers and creeks; the

*Hi-Fi*, or *Fast Crabs*, also two-masted, are of great length, very narrow in the beam, and cost from 2677 to 4378 taels of silver, or from £800 to £1300. In a calm, oars are used. Their first frigate on the European plan was launched at Shanghai on the 24th May 1872, but since then a powerful war fleet has been built for them in Britain.

*Trading Junks* of China, that traverse the ocean to Batavia, Singapore, Malacca, Siam, Shanghai, Tien-tsin, and Chefoo are also in water-tight compartments, some of them equal to several thousand tons. The sails are of matting, gunny, or cotton cloth. On the stern-board is painted a *Foong*, on a large board, with outstretched wings, represented standing on a rock in the midst of a troubled ocean. There are also figures of the sun and moon. On each side of the prow or stem is the figure of an eye, by which the seamen imagine the vessel can espy sunken rocks, shoals, and other dangers of the deep. Every large Junk has the idol of Tien-how, the queen of heaven, carefully enclosed in a glass case and daily worshipped. They have four masts.

In the Yang-tze-kiang river the ships are flat-bottomed.

*Koo-Tay*, or fruit boats, are numerous in the Canton river. They are 90 feet long, and 20 or 25 feet in beam, with two masts.

The *Si-qua* are so named from their resemblance to a water melon. They are one-masted, with a large mat sail, and have two large sculls, each requiring six or seven sailors.

The *Ma-Yong-Shun* are larger than the *Si-qua*. Their mast is of the form of shears. They cannot tack, and, having no sculls, have to be towed in contrary winds.

The *San-Fo-Teng* are cargo boats on the Yang-tze; are of great length.

The *How-Tow-Shun* are the tea boats of the Canton river. They have an arched deck; are about 90 feet long, and 15 feet in beam. The hold is 4 feet deep, with several water-tight compartments for storing the tea and other produce.

The *Cha-Shun* of the Canton river is another tea boat of great length and narrow beam.

The *Too-Shun* boats, for passengers on the Yang-tze, are in five classes, from 38 feet to 72 feet long, and with 10 to 15 feet beam. They have one mast and one sail. They are licensed, and under very strict surveillance. A class of vessels trading between Canton and Hong-Kong, 100 feet long and 26 feet broad, also bear the name *Too-Shun*.

The *Cho-Ka-Shun* are boats in which the mandarins travel. They are not unlike large floating caravans. Their mast is in the form of a pair of shears. They are poled or towed in contrary

winds. Their saloons are spacious and comfortable. The goddess Loong-Moo, or dragon's mother, is the deity invoked by the sailors of the coast and river boats, as the queen of heaven, Tien-how, is of the sea-going Junks.

The *Wang-lau* and *Fa-Shun* are flower boats of the Canton river. They are floating cafés, the saloon extending the whole length of the boat, profusely decorated and ornamented.

The *Chee-Tung-Teng* are floating hotels, and sometimes hired for travelling in.

The *Tan-Poo*, or bed-boats, are much frequented by Chinese travellers, who pay from 50 cents. to a dollar for a night's lodging. Assignations also are kept in them.

The *Chu-Teng*, or floating kitchens, in size and shape resemble the flower boats, but have no decorations; the stern is fitted up as a humble café. They are largely used at boatmen's marriages for providing the dinner banquets.

The *Koong-Sze-Teng* or *Hong-Me-Teng*, known as Hong boats, are 30 to 40 feet long, and somewhat resemble the gondola of Venice. They have carvings and gildings, and their saloon may hold ten or twelve persons. They are propelled by a scull.

The *Lou-Shun*, or chamber boats, on the Canton river are floating temples or shrines, at which the boatmen solemnize their marriages by Taoist priests, who also, in them, say masses for the repose of the drowned and the unclaimed dead.

*Nam-Mo-Teng* are boats used as residences by the Taoist priests, whose services day and night are required by the boat population. They are similar in construction to the *Chee-Tung-Teng* boats, but have no glass windows, only sliding wooden shutters. They are stationary.

The *Chu-Ka-Teng* are very similar to the *Nam-Mo-Teng*, only smaller. They are stationary river dwellings for sailors and river boatmen. They are numerous, and anchored in streets.

The *Sha-Teng*, or *Sampans*, are river boats up to 28 feet long, in great requisition by persons moving about on business. There are many kinds, some with a saloon and benches; some with stools, and navigated by a man and his wife, or by one or more women.

*Ma-Leng-Teng* is a shallow boat, shaped like a China slipper, and the boatman faces the bow of the boat as he pushes the oars from him.

*Wang-Shuee-Too* of the Canton river are ferry boats. They are propelled by a scull made to rest on a pivot at the stern. Each is licensed to carry six to fourteen passengers. Many of them are of great length, with a flush deck on which cattle and horses embark.

The *Dragon Boats* of China are long and narrow, capable of holding forty to eighty men. They are employed by the Chinese in their boat races and rowing matches, in the festival of the fifth day of the fifth month, usually falling in June, and seemingly relating to the summer solstice.

*Chaong-Loong*, or Long Dragon boat, are much used by pirates who infest the Chinese rivers, creeks, and seas.

There are snake-like craft on the rivers, creeks, and canals of the Eastern and Midland Provinces, used as post boats.

*Tcha-Ho-Teng* boats on the Canton river are somewhat similar to the *Chaong-Loong*. They are used by the river police.

*Sampa* means three boards, and is the ordinary name for small boats or punts propelled by short oars or paddles. They are very narrow, without keels, and draw very little water.

The *Chu-Teng*, or hot congee boat, has a small galley for the purpose of enabling its owner to heat rice water, calling out, *Mi chuk! Congee for sale.*

Other boats of China are the—

*Chay-Teng*, or sugar-cane boats.

*Choy-Teng*, or vegetable boats.

*Chu-Yuk-Teng*, or pork boats.

*Fa-Teng*, or flower boats.

*Kow-Teng*, or cake boats.

*Kong-Nga-Teng*, or chinaware boats.

*Mi-Teng*, or rice boats.

*Ngou-Yuk-Teng*, or meat boats.

*Na-Choy-Teng*, or green-pea boats.

*San-Kwo-Teng*, or fruit boats.

*Tchi-Teng*, or firewood boats.

*Tai-Tow-Teng*, or barbers' boats, which are the smallest of the lot.

*Yu-Teng*, or fish boats.

*You-Teng*, or oil boats.—*Layard, Nineveh*, ii. 97; *Drew, The Northern Barriers; Ferrier's Journ.* 429; *Yule, Embassy; Marryat, Ind. Arch.; Bunsen's Egypt*, v. 233–264; *Mignan's Travels*, 242; *Postans' Pers. Observ.* 124–7; *Burton's Scinde*, ii. 296; *Cunningham, Hist. of the Panjab*, 19; *Dr. Taylor; Hooker's Him. Journ.* i. 392; *Powell's Handbook; Wellsted's Travels*, i. 16; *Burton's Mecca*, i. 262; *John Edye, R. As. Soc.* 1833; *Craufurd, Dict.; St. John's Ind. Arch.* ii. 183; *Mr. R. Wallace*, ii. 35; *Mr. Netscher, in literis; Journ. Ind. Arch.* Nos. 6 to 12; *Court's Palembang*, 101; *Kolff Rapport*, 1831; *Earl, Voyage of the Dourga*, p. 89; *Burnes' Travels; Captain Carless' Report; Gray's China*, 246.

BO-AY-GY-IN. BURM. *Bauhinia Malabarica*.

BOBAN ESWARA. See Karli.

BOBBARLU. TEL. *Dolichos Sinensis*, L.

BOBBERY. ANGLO-HIND. for *Bap-re*. Oh! thou Father! a very disrespectful address; to create a bobbery is to cause a disturbance.

BOBBILI, a zamindari estate in the Vizagapatam district of the Madras Presidency. It has been in the possession of a Hindu family since A.D. 1652. Its fort was the scene of a tragic occurrence in 1757, when it was besieged by M. Bussy, on the instigation of the raja of Vizagapatam. M. Bussy offered terms, which being refused, M. Bussy then in one day thrice stormed the fort; and on at last gaining admittance, he found that the garrison had destroyed their women and children, and only dead and desperately wounded men remained, with the infant son of the raja, Ranga Rao, and an old man. Four others of the defenders had not perished, and two nights later they crept into the tent of the raja of Vizianagram, and killed him with thirty-two wounds. Other troubles followed; but in 1794, the son, Ranga Rao, was restored to his father's zamindari. Bobbili town is in lat. 18° 34' N., and long. 83° 25' E. The estate has 154,443 inhabitants.—*Orme*, ii. p. 258; *Imp. Gaz.*

BOD, in lat. 29° 50' 20" N., and long. 24° 21' 41" E., is the chief town of the tributary estate of Bod in Orissa, which has a population of 108,868 souls,—Hindus, with 23 per cent. of the population aboriginal tribes, mostly Kandh, with Pan, Damal, Goala, Sud, and Kent. The Mahanadi bounds it

on the north. The ruling family are Kshatriya. The tribute is Rs. 800 annually.—*Imp. Gaz.*

BODANTA. TEL. *Bauhinia purpurea*, L.

BODARA. HIND. *Marlea begonifolia*.

BODASARAM BODATARAPU. TEL. *Sphaeranthus hirtus*.

BODDA. TEL. *Ficus glomerata*, R.; *F. racemosa*, Willd. Bodda, Atti and Medi are applied indiscriminately to various kinds of *Ficus*, but most frequently to *F. glomerata*. Bodda-nar, fibre of *F. racemosa*.

BODDAMA KAIA. TEL. *Bryonia callosa*. Its bitter seeds are given in worm cases, and yield also a fixed oil, used in lamps.—*O'Sh.*

BODDA MAMIDI. TEL. *Cupania canescens*.

BODDI CHETTU. TEL. *Macaranga Roxburghii*, R.

BODDU KURA. TEL. *Rivea hypocrateriformis*, Ch. The leaves are used as a vegetable in the south, as are those of *R. Bona-nox* in Bengal. The buds of *Calonyction* and some sp. of *Ipomoea*, especially *I. reptans*, are also eaten as vegetables (kura).—*Voigt; Elliot*.

Boddu Pavili Kura or Ganga Pavili Kura, *Portulaca oleracea*, L.

Boddu Malle, *Jasminum sambac*.

Boddu Tunga, *Hymenocallis grossa*, Nees.

BODHI. BURM. The pipal tree, *Ficus religiosa*, under which Gautama attained Buddhahood. See Bo Tree; Buddha.

BODHI-SATWA, a Buddhist saint, who in the next birth becomes a Buddha; a candidate for the superior Buddhahood in Buddhism; an actual experimental religionist. A mortal who has arrived at supreme wisdom (Bodhi), and yet consents to remain as a creature (satwa) for the good of mankind. The Bodhi-satwa, Avalokiteśvara, was the Chinese Kwan Yin.—*Hardy's Eastern Monachism*, p. 434; *Growse*, p. 96.

BODICE, or Choli, is worn everywhere in the south of India. It is cut in square pieces, which meet in front, and are tied by the ends in a strong knot under the breasts; and the sleeve, which in some instances reaches below the elbow, and in others above it, is put into the opening left unsewn in the upper part of the square body piece. The construction of this article of dress is very simple, and most women make their own. In the south of India, bodices are not worn by the women of some races. It is only, they say, courtesans who are ashamed of them who hide their bosoms. A form of bodice, named angia, is entirely closed in front, and is shaped out to fit the bosom. This garment is worn alike by Mahomedan and by many Hindu women. The dress of Mahomedan women further consists of petticoats, generally very wide indeed, and falling in heavy folds. Some wear an under-petticoat of fine calico as a protection to the costly stuff of which the outer garment is composed, or to escape friction. The stuff—satin, silk, or cotton cloth—is gathered into a strong band of tape, which is tied over one hip, and the plaits or gathers are carefully made, so as to allow the cloth to fall in graceful folds. Over the choli or angia bodice is a light muslin shirt, which continues below the waist, called a kootni; and over all a scarf of white or coloured muslin of fine texture, do-patta, passed once round the waist, and thence across the bosom and over the left shoulder and head, like the sari, completes the costume. Where the langa or petticoat is not

worn, pajama or trousers take their place. These are sometimes worn loose, as in Oudh and Bengal, and elsewhere as tight as they can be made. The cutting out of these tight trousers is no easy matter, for they have several gores on the inside of the thigh, and are contrived so that they are flexible, however tight, and do not hinder the wearer from sitting cross-legged. With the trousers, which are tied at the waist, are worn the angia or choli bodice, the koortni or shirt, and the do-patta or scarf. In full dress, a Mahomedan lady wears the peshwaz or Persian robe, in which dancing-women usually perform. It has long tight sleeves, a tight body crossed in front, and a very voluminous muslin skirt, the most fashionable amplitude being about forty or even sixty yards in circumference. This garment is often trimmed in a costly manner with gold or silver lace, and is only worn as a bridal dress or at domestic festivals. Any additions to the above consist only in variations of the component parts; cloth for bodices is made like saris, with coloured borders. In the cutting out of the bodice, it is contrived that each sleeve ends with the border, and that it runs round the bottom of the garment, if not entirely, at least to some extent. Bodices are also made of English white muslin, jaconet, or fine calico, and of chintz, provided the colour is fast. Many are of silk and cotton mixed, others of silk or cotton only.

The silk sari, and also the pitambar, or men's silk waist-cloths, are worn by Hindus at entertainments and festivals, as also in religious worship. Saris are nearly universal for Hindu wear; and soussi, made into petticoats and trousers, is as universal for Mahomedan women and men also, and it has this advantage over saris, that the colours and patterns differ very little anywhere within the confines of India; whereas the saris, dhotis, and loongis must be made to suit particular localities, and the patterns of one locality would inevitably be rejected in another. A kind of soussi is produced in France, blue striped, closer in texture than the Indian, perhaps, but belonging to the same class or category; and another, called grivas, in particular, near Vichy, both excellent and fast-coloured fabrics, and both used for trousers and blouses. The Indian soussi are always striped or checked, woven in narrow patterns, with coloured yarns, blue and white, black and blue, red and blue, yellow, white, and blue, green and chocolate, as detailed in Dr. Watson's list; and they are worn, fine and coarse, literally by millions of the people of the middle and lower classes. In Sind, under the shift, but of cloth called kanjari, the choli or gaj conceals the bosom. When it passes round the side like a bodice and is fastened behind, its name is puth. This article of dress is very often omitted in Sind, a fact which may in some measure account for the pendent shape which the bosom assumes even in young women after a first or second child.—*Watson; Burton's Scinde*, p. 301.

BODOANDA, a Jakun tribe inhabiting Quedah.

BODO JAMO. URUA. *Eugenia jambolana*.

BODOKA. URUA? In Ganjam and Gumsur, a common timber tree, extreme height 35 feet. It has a light, white wood, used for scabbards, bazar measures, boxes, bullock yokes, the poles of palanquins, tonjons, and toys.—*Captain Macdonald*.

BODON. HIND? A tree of Chutia Nagpur, with a hard, reddish-grey timber.—*Cat. Ez.*

BOD-PA, a name of Tibet.

BOECHEE. HIND? A red-coloured wood, very hard and close-grained. The tree grows in the Santal jungles, but scarce. Seemingly fit for any building purposes. *Engineers' Journal*, 1860.

BOEHMERIA, a genus of plants belonging to the nat. ord. Urticaceae. The species in the East Indies are—*macrostachya*; *macrophylla*, *D. Don*; *platyphylla*, *D. Don*; *frutescens*, *Thunb.*; *frondosa*, *D. Don*; *ternifolia*, *D. Don*; *salicifolia*, *D. Don*; *interrupta*, *Willd.*; *goglado*. Many of these are stinging nettles; *B. nivea*, the *Urtica tenacissima* of Roxb., yields the Rhea fibre of Assam. *B. salicifolia* has an edible berry.—*Roxb. iii.* 590; *Royle*, 372.

BOEHMERIA FRUTESCENS. *Thunb.*

Pooah of the PARBUTIAH. | Yenki, . . . LIMBOO.  
Kienki, . . . LERCHA. | Pooah of GARHWAL, KUMAON.

This plant grows wild, to a height of 6 or 8 feet, in the mountain valleys of Eastern Nepal and Sikkim, and in the hills near the Terai, to elevations of 1000 to 3000 feet. Its fibre is used for twine, rope, fishing-nets, and game-bags, and could be woven into sailcloth. When to be used as a fibrous material, it is cut down when the seed is formed, as with the common flax in Europe. At this time the bark is most easily removed, and the produce is best. After the seed is ripe it is at least deteriorated. As soon as the plant is cut, the bark or skin is removed, and is then dried in the sun for a few days; when quite dry, it is boiled with wood ashes for four or five hours; when cold, it is beaten with a mallet on a flat stone until it becomes rather pulpy, and all the woody portion of the bark has disappeared; then it is well washed in pure spring water, and spread out to dry. After exposure for a day or two to a bright sun, it is ready for use. When the finest description of fibre is wanted, the stuff, after being boiled and beaten, is daubed over with wet clay, and spread out to dry. When thoroughly dry, the clay is rubbed and beaten out; the fibre is then ready for spinning into thread, which is done with the common distaff. The Pooah is principally used for fishing-nets, for which it is admirably adapted on account of its great strength of fibre, and its extraordinary power of long resisting the effects of water. It is also used for making game-bags, twine, and ropes. It is considered well adapted for making cloth, but is not much used in this way. Pooah fibre, when properly dressed, is quite equal to the best European flax, and will produce better sailcloth than any other substance seen in India. If potash were used in the preparation (which is invariably done with Russian hemp and flax) instead of clay or mud, the colour would be improved, the substance rendered easy to dress, and not liable to so much waste in manufacturing. Captain Thompson thought that it would be worth twelve rupees a maund in Calcutta.—*Royle*, p. 368.

BOEHMERIA INTERRUPTA. *Willd.*

*Urtica interrupta*, *Linn.*

Lal bichhutee, . . BENG. | Kyot-bet-ya, . . BURM.

Grows in the Bombay and Bengal Presidencies, and in Burma. Its hairs sting like those of the nettle.—*Voigt*, 281.







